

CHAPTER-ONE

INTRODUCTION

1.1 Background of Study:

Tourism is a business activity related with providing services to the tourists during their stay/visit to the particular place. It includes accommodation, entertainment, lodging, food items, adventure, games, etc. The evolution of tourism industry dates back to ancient times. Traveling in the remote past was mandatory because they had to go from place to place in search of their food. “The advent of civilization brought about a change in human perception and the focus of traveling shifted from one of necessity to a desire an adventure” (Ranjit, 1976,P.17). The first definition of Tourism was given by the Austrian economist Hermann Van Schullard in 1910. He provided the definition of tourism as “the sum total of operations, mainly of economic nature, which directly relate to the entry, stay and movement of foreigners inside and outside a certain country, city or region” (Satyal, 1999, P.6).

Tourism has assisted a lot for Nepalese economy. It also plays vital role in the process of regional development of an economically backward region because these backwarded regions are naturally beautiful and there we can find many indigenous people living who have their own ethnic and cultural practices. Nepal is poor economically but it is rich in its natural beauty, cultural heritages and historical monuments which are the great attraction for the visitors from all over the world. We proudly say, Mount Everest, the highest peak of the world and the Lumbini, the birth place of Lord Buddha, is more significant and unique fascination of tourism in Nepal. But very little scientific approach has been adopted to develop tourism industry which could contribute manifold ways to enrich Nepalese economy. Despite of tantamount possibility Nepal is unable to attain significant development in this field. Nepal has tantamount possibility of developing tourism industry but the arrangement of tourism infrastructure is very poor. In this regard, we have been unable to develop sufficient required infrastructure in the country till now but only a little effort have been made in this sector. We have sufficient natural and man-made things for tourism but they have been used well owing to the inadequacy of proper infrastructure which is basically needed for the visitors. If we pay more attention to make proper infrastructure, tourism enhanced scope of various industries like hotels, motels,

restaurants, lodges and other types of accommodations, food services, transport and communication services, entertainment and leisure activities, gift shops and agriculture activities more rural people may also be benefited by the tourism which provides income and employment opportunities to improve their quality of life.

Once we evaluate the history of touring, we can find that the people in the past used to travel just to meet their basic requirements. It has nothing to do with exploration and study of new destinations. As, their requirements were just limited in fulfilling their basic needs. The motives for traveling have changed these days. The people in this time merely can't satisfy them self only on the fulfillment of their basic requirements. People enjoy in visiting places and the most important is that people enjoy in nature and in other's unique culture and practices. People started to travel for trade, conquest, pilgrimage, curiosity, knowledge and pleasure”(Shrestha, 1999,P. 2). In recent years, tourism is regarded as the world's biggest and fastest growing industry in all over the world. The invention of modern means of transport, liberal policy of the government feelings and need of economic development through new and alternative sources of foreign exchange, the rapid growth of population, the increasing interest and desire of the people to know the different culture, tradition, life of the people and different places of the world etc.; are the major factors to promote tourism.

Tourism industry has become a major attraction and it has got under the priority of almost every governments of the world. As tourism industry can be the backbone for the development of many nations. Development of tourism is perceived as having positive impact on the economy of any country such as foreign exchange earnings, revenue to the government and generation of employment that boosts the economy with its multiplier and acceleration effect. Despite enormous potentialities of tourism development, Nepal does not seem to have been serious for the development of this sector. It has been playing an increased attention for the development of tourism from the very beginning since it welcomed tourists after the advent of democracy in 2007 B.S. So, tourism has a belated start in Nepal as compared to other countries. In this

context, Nepal government has to make enormous effort in order to achieve higher economic benefit through tourism.

Nepal is a garden of four races and 36 castes. Nepal is a multi-ethnic, multi-lingual, multi-religious and multicultural country. Therefore, Nepal is a rich nation in terms of language, culture, religion and ethnicity. The people of Nepal were divided into four main races, namely, Brahmin, Chhetri, Vaishya and Sudra, on the basis of people's social rites, lineage and work. The diversity and variety are the unique and remarkable aspect here. According to National Census 2068, there are 125 castes in Nepal. Nepal, being the land of multiple cultures has great potentiality of developing tourism industry. Gandaki Province is well known for rich Gurung culture which can be the major source of attraction to the number of tourists. It is already known that tourism may be the backbone for the development of Gandaki Province which assists to increase employment and income generation. If we pay more attention to make proper infrastructure, tourism enhanced scope of various industries like hotels, motels, restaurants, lodges and other types of accommodations, food services, transport and communication services, entertainment and leisure activities, gift shops and agriculture activities more rural people may also be benefited by the tourism which provides income and employment opportunities to improve their quality of life.

According to the 'Social Studies' book published by Shishir Kumar Adhikari, the Gurung tribe of the Mongolian sect has a special feature in Nepali ethnic composition. According to Janaklal Sharma, a culturalist, before the rise of the Gorkha dynasty, Gurungs were divided into parts of western Nepal. Looking at the ancient history of the origin of this caste, from the third century BC to the third century, the Hud tribes in the western part of Central Asia were the ancestors of the Gurung caste. It is mentioned that the word Hud was later developed as a Mongolian. According to the Gurung lineage, the first ancestor of this caste is said to have been a person named Chandra Singh. The Gurungs are divided into four castes/ and sixteen castes on the basis of purity. The four castes consist of Ghle, Ghodne, Lama, Lamichhane, and sixteen castes include Dhabre, Kabachey, Kurumache, Jigre, Thorje, Dorjali, Rimali, Foz, Chorme, Pom Thi, Migi, Peiggy, Khatra, Yoj, Kholali, Sogun and Thorjami. Though the Gurung (Tamu), the indigenous tribes of Nepal are scattered in and out of

the country, they are mostly found in Kaski, Lamjung, Gorkha, Manang in Gandaki region and Khol of Kaski is their ancestral land. Although their ancestral occupations were livestock and agriculture, they are found to be heavily involved in trade and government services, including foreign and national arm force. Tamang language falls under Bhote - Burmese language family. Gurungs have their own Gurung mother tongue. Gurungs are Buddhists. These days the unique cultural practices of Gurung community has become a major source of attraction to the millions of tourists. (Adhikari, 2018. p,104)

Like other many tribes, the Gurung of Ghachok village also celebrates and conducts quite a number of festivals and socio-cultural-religious rites and rituals. Normally, major festivals are celebrated at village level together, whereas rites and rituals are carried out at household levels. Here, I am trying to describe some major life cycle rituals and major festivals observed in the Gurung community in Ghachok village. Gurung community of Ghachok celebrates different feast and festivals which falls in different month. They also celebrate some Hindu festivals also. Among them the Baisakh Purnima (Birth day of Buddha), the Loshar (Gurung New year) and the Dashain are important. They are important because visitors can participate in those festivals as member of family. They get chance to observe and understand them very closely. Besides that, in Tamu culture “TamuLoshar”/Puspandra”, “Mange Shakranti”, “Phagu Purnima”, “Toho-Tehn”, “Baisakh Purnima”, “Shawne Shankranti”, “Kartik Purnima”, and “Sildo-thi-ba” (Sildo or Sildo-haldo) are considered as major socio- cultural- religious rites and festivals.

Moreover, Gurung of Ghachok are also traditionally well known for their humor, singing and dances. They have very interesting dance traditions. Main popular songs and dances are “Dohori song”, “Ghanto song”, “Sorathi Song”, “Maruni song” and “Chudka dance”. While I was in field, I got chance to observe the “Dohori Geet” song program, I found it was full of entertaining and very popular among the Gurung. It is a folk tune sung in duet between males and females at fair and festivals, either as a part of competition or just as a form of entertainment. I heard that, in the earlier days in the village, it used to carry on for days, until the competition ended. The Gurung follows various rituals from birth till death such as birth ceremony, Navran(Naming ceremony), Putpute ceremony, Chhaewar or KraPrehiba (Hair cutting), Gunyo-

Choli or neabimba (Women dress which signifies the coming of age of a young Gurung girl), marriage and finally pae or arghim (death rituals).

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

1.2 Statement of Problems

Tourism is an important sector to generate revenue in one hand and employment on the other for the sustainable development in the national economy. Tourism is emerging as the most viable industry of Nepal which has been providing jobs to the skilled and unskilled workforce and has helped to reduce rampant poverty in the country. Unique cultural practices of Gurung community have become a major source of attraction for millions of tourists every year. Tourism not only brings foreign currency but also other things such as changes in attitude and behavior of people. It also has some negative impacts in the society. People are forgetting their own culture and are copying the imported modern cultures and behaviors. In the present, the basic goals of rural tourism are minimizing negative impacts, and maximizing benefits for the local people and their natural environment, while providing positive experiences to visitors. Visitors find it amusing to enjoy in local culture with locally available food items.

Nepal is a multiethnic, multilingual, multi religious country. Every culture possesses its own type of attitude, norms values, perspectives and perceptions of the society. In the general observation, some cultures are dynamic and progressive and some others

are static and conservative under the similar circumstances in terms of climate, geography and resources. In our societies, we can find these types of diverse cultures playing significant role in the development activities. The Gurung people in Ghachok got involved into various cultural activities with the advent of tourism. Now they grasp the good business opportunity and they developed the village as a prime location of tourist stay. The indigenous communities and the tourism products across Nepal are more or less same but they are deriving the benefit from the similar opportunity in very different proportion. There are many indigenous groups in the country who have their unique cultural practices and their culture can be an important source of attraction to millions of tourists. These indigenous groups in the country are marginalized because culture is the influencing factor. It is resource for development and sometimes it could be barrier. It is very essential to find out whether culture is the influencing factor and how does the culture matter in the general. Unique cultural practices always are the major attraction to millions of tourists. If these unique practices can be continued, it can be an important resource for development of tourism industry. It is very essential to find out how culture matters for the development of tourism industry. And also it's important to identify the influence of tourism industry upon the native culture and practices.

Villages are the backbone of Nepal's tourism industry. Since they preserve their own cultures, life styles, values, institutions and traditions, they are the real face of the country. Tourists visiting Nepal not only are attracted by the snow covered mountains, green forests, ancient cities but also by the diverse people and cultures of the rural areas. People who reside in the remote areas are different from those who live in the cities. They have their own lifestyle, dress, food, religion, languages and belief. They are considered as traditionally agro-pastoral. In Nepal, Rural tourism is closely related to village stay tourism that explores the unknown things, endangered species, never-before inexperienced adventures and never imagined products hidden in and around the rural areas. There are generally four attributes viz differentiation, uniqueness, specialty and peculiarity in rural tourism.

1.3. Objective of Study

This thesis is mainly focused on the tourism, village tourism, Gurung society and their culture along with the effect of tourism in the traditional culture of Gurung community in general, the effect of indigenous traditional culture of that society in tourism development in particular. Therefore, it attempts to find out the role of tourism in promoting and revitalizing traditional culture and vice versa. However, the main research question in this project is to assess how indigenous culture has become a major attraction for the development of village tourism. Considering the question set, it should be the objectives of this research:

-) To analyze the role of traditional Gurung culture to promote tourism industry and vice versa.
-) To assess the perception of tourists towards homestay for the development of tourism in Ghachok.

1.4. Limitations

In every research there are certain limitations. The limitations may be related to the language barrier, availability of inadequate data, or political issues. This research study also has some limitations. The present study covers the tourist area namely Ghachok which is located on the remote area of Kaski District. This is completely an academic work; as such there are enormous challenges during field work. Required data and information for the study were not available. Some secondary data and information either seemed to be incomplete and susceptible or unreliable. The study was fully dependent upon the field visit inspection as well as interviews, data and response of local people of the study area which was conducted during the period of COVID pandemic, that period is the period when very few tourists make their trip to this village. The data was collected on the basis of the previous experiences of the local people on the research topic. By taking the list of visitors with their phone number, phone calls were made on them and the questionnaire prepared was filled through phone call. Many respondents were not available at the time of phone call, so I had to make a call multiple times. Also, in some cases I had to bear some barrier for collection of data because people hesitate to answer in phone calls.

1.5 Significance of this Study

Primarily, the study is conducted with the aim to accomplish the task to gain Master's Degree in Sociology. Nevertheless, this study also aims to focus on the village tourism and its influence over the Gurung society and culture. The Gurung peoples are one of the major indigenous groups. However, they still don't have much cultural recognition like other indigenous groups. After the introduction of village tourism program, the Gurung peoples are gaining popularity in the Ghachok Village. The fascinating Gurung culture is the Centre of attraction of visitors in the Ghachok village. Villagers are found more enthusiastic to welcome tourists to their home because it helps them to get empowered socially and economically. On the other hand, some influences on the traditional culture have been realized in that duration. Thus, the study also attempts to examine the impact of tourism on the Gurung indigenous culture.

1.6. Organization of the Study

This thesis will present the overview of the development of village tourism in Ghachok Village and its impact on traditional Gurung culture. It is organized into six different chapters. The first chapter comprises the introduction and discussion about my field visit experiences. The second chapter visualizes methods and some theoretical discussions about revitalization movement and globalization of traditional culture along with the review of previous literature. The chapter is also about the literatures regarding historical development of tourism in general and village tourism in particular. In the third chapter, I have discussed the methods of data collection. The fourth unit is all about the socio-economic and demographic profile of respondents. The fifth chapter, the impact on the Gurung community and role to promote the traditional culture through village tourism is discussed along with the opinion of the respondents. Finally, in sixth unit, a summary of the whole thesis and important conclusions is included about the overall impact of village tourism on the indigenous culture.

CHAPTER-TWO

REVIEW OF PREVIOUS LITERATURE

2.1. Conceptual Overview

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

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

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

The modern tourism phenomenon was started in late 1940s and gave rise to the mass tourism. After the World War II, tourism exploded worldwide and introduced mass tourism which deteriorated the image of tourism. As Lascurain indicates in the 1950s

and 60s, Americans became the 'ugly tourist', the Germans were seen as ugly tourists in Europe and East Africa, and Called as the father of history and was born in the Greek. The ugly tourism phenomenon as he indicates, is not based on actual personality traits, but rather is a result of the feeling of invasion by people who are different host community. It does not even require different ethnic groups. It can be taken as part of the nature of mass tourism and has been accompanied by over development and local disruption of cultural values and economies (Butler 1992).

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

However, in all the definitions, sustainability, conservation of both nature and culture and local people are at the focus: which are the basic elements of ecotourism. Thus ecotourism is naturebased tourism that is ecologically sustainable and is based on relatively undisturbed natural areas. It is non- damaging, provides a direct contribution to the continued protection and management of the protected areas.

2.1.2. Rural Tourism

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

The concept of rural tourism was started by Club Mediterranean, with the view that people who live and work in cities need holidays in totally different surroundings. The club Mediterranean started its first 'Vocation Village' on the Spanish Island of Majorca in 1950 (Kunwar, 1997). Similarly, the best example of planned and programmed rural tourism development can be seen in Bandipur, Dhampus, Ghandruk, Ghalegaun, Nangi, Briddim, and Sirubari villages in Nepal as a new agenda in travel and trade tourism industry (Upadhyay 2008). This trend towards holidays, in the rural areas has considerable potential as a tool for income generation in such areas. This is the major reason why many countries which have rural remits have begun to develop an interest in rural tourism development.

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

2.2. Tourism in Nepal: Historical Development

The development of tourism is relatively recent in Nepal. The rapid growth of tourism in the world started only after the Second World War. In Nepal, the development of tourism started immediately after the fall of the autocratic Rana Regime in 1950. Before that, there had been very few tourists particularly missionaries who came over to Nepal and discovered it as a fascinating country.

Pilgrimage tourism is developed from Tirtha Yatra in Hindu civilization. Mostly Himalayan Region of Nepal and India is the good destinations for the pilgrimage tourism. People want to visit different natural and cultural places for the purpose of

pleasure and to devote them in to the lord. The Himalayan Pilgrimages are the oldest organized travel system involved over time by Hindu Sages and embodying the spirit of wonder, adventure and spirituality (Kaur, 1985). Many reflections expressed in the ancient Hindu and Buddhist texts talked about the holiness of Nepal as the land of spiritual blessing and tranquility (Satyal, 2002).

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

The foreign tourists in pre unification days visiting Nepal were Chinese, Tibetan and Indians with the religious purpose mainly and some for the commercial purpose. Chinese and Tibetan tourists used to visit Lumbini, while Indian tourists visited temples like Pashupatinath and Muktinath, religious places such as BarahChhetra and Gosaikunda . In the Malla Period, the temples such as Krishna Mandir of Patan, the Naytpol Mandir or a palace of 55 windows, the Pashupatinath temple, the Syambhu and Stupas of Buddhist were built.

After unification then king Pritvi Narayan Shah established the foundation of bigger Nepal by uniting the scattered states. Tourism could not develop in the country in this phase because the policy of the government was not to let tourists enter Nepal, except in some special cases. One special case was that, the British colonel Kirkpatrick, as a military official had led the mission to Nepal in 1793. He published a book 'An account of the kingdom of Nepal' in which he explained the beauties of Nepal and projected a realistic manifestation of the culture, tradition, economy, the administration and politics of Nepal.

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

the historical episode towards the promotion of tourism of Nepal and more broadly, helped to communicate with the west (Ibid).

During the Rana regime, Indian pilgrims were permitted to visit Kathmandu, during the festival 'Shivaratri Mela' for seven days. But five check points were created to check the Indian pilgrims at Chitlang, Markhu, Gadhi, Bhimphedi and Kathmandu. Visa system was implemented for European visitors. They had to secure Visas from the counselor unit of the Nepal government, which were placed at Calcutta and Patna of India (Bhandari 2004). Similarly, in another case in 1933, a party of European women and men including the British Minister, the Earl of Elmsford visited at Chitwan district which even till date has managed to give Nepal a high recognition for its wild life and safari in the context of tourism in Nepal (Shrestha, 2000). Despite of having enormous tourism potentiality, Nepal remained inaccessible to many outsiders until 1950.

After Declaration of Democracy in 1950, the autocratic rule of the Ranas ended and democracy opened the door for the development of tourism. Nepal started to host those persons who wanted to enter Nepal with the purpose of traveling or with any other such purposes. Another milestone in Nepalese tourism development was the successful ascension of Mt. Everest (the highest mountain in the world (8848 meters) on 29 May, 1953 by Sir Edmund Hillary and Tensing Norge Sherpa (Satyal, 2000). This event not only introduced Nepal to the world, but also, opened up the new opportunities for mountain tourism in Nepal which resulted in increased numbers of expedition teams. At the same time, Nepal expanded its diplomatic relations with many countries of the world and gained membership in the United Nation Organization (UNO) in 1950. World Tourism Organizations (WTO) and other international organizations helped further publicizing its tourism products throughout the world. The start of Air Services by Royal Nepal Airlines Corporation (RNAC) in the year 1960, finally unlocked this landlocked country to the outside world. After the establishment of the Department of Tourism in 1962, some potential destinations were gradually opened and developed. The first master plan in tourism of 1972 provided planned development of tourism for the first time. In order to develop qualified

personnel to meet the demand of growing tourism industry, the Nepal Academy of Tourism and Hospitality Management was established in 1972. Since then, many private colleges and institutions, government institution like Ministry of Culture, Tourism and Civil Aviation, Nepal Tourism Board have been involved in the process of developing tourism.

In more recent years, rural tourism is one of the important features of the periodic plans. Plans have emphasized the development of a Model Village and has given priority to the concept of Rural Tourism with its policy of poverty alleviation.

2.3. Rural Tourism in Ghachok

Villages are the backbone of Nepal. Since they preserve their own cultures, life styles, values, institutions and traditions, they are the real face of the country. Tourists visiting Nepal not only are attracted by the snow peaked mountains, green forests, ancient cities and villages but also by the diverse people and cultures of the country. People who reside in the mountains are different from those who live in the hills or plains. They have their own lifestyle, dress, food, religion, languages and belief.

In Nepal, Rural tourism is closely related to village stay tourism that explores the unknown things, endangered species, never-before inexperienced adventures and never imagined products hidden in and around the rural areas. There are generally four attributes viz differentiation, uniqueness, specialty and peculiarity in rural tourism. In brief rural tourism is a prudent way to integrate national and local level development (Upadhyay, 2008). Indigenous Eco-tourism is based on the indigenous knowledge system and values which promote customary practices and livelihoods (Johnston, 2000). Village tourism and home stays are similar to that of indigenous ecotourism. During home stays, visitors can freely interact with host families; get to understand the local cultures, language, rituals and customs.

In the context of Ghachok, rural tourism is a relatively new concept. It has no long history of development of tourism industry. It has become just a decade since the

organized tourism activities are run here. The main objective of the rural tourism is to attract tourists to natural areas, cultural uniqueness and use the revenues generated for local conservation and economic activities. Urban areas are becoming extremely polluted, congested and lacks a peaceful and pleasing environment. The stress and strain of modern urban life have turned a number of holiday makers to countryside visitors for peace and rest. Charms of agriculture and farming, culture evolved with harmonious relationship with nature attracts visitors to farms. To date, several tourists have come up at Ghachok village at Kaski district.

2.4. Theoretical Review

2.4.1. Globalization and Cultural Influence

Globalization does not only include opening up world trade, development of advanced means of communication, internationalization of financial markets but also population migrations, goods, capital, ideas and belief systems. Assessing the impact of globalization in the cultural sphere has most generally been viewed in a pessimistic perspective. Most commonly, globalization has been associated with the destruction of cultural identities, accelerating encroachment of a homogenized, westernized and consumer culture. While viewed from the optimistic light, globalization is a change not only technologically but also changes in ideas, thought and life style as a whole. It is a flow of boom of information and communications technologies (ICT) that makes the world into the global village. As stated in Wikipedia, “Economically, globalization involves goods, services, data, technology, and the economic resources of capital. The expansion of global markets liberalizes the economic activities of the exchange of goods and funds. Removal of cross-border trade barriers has made the formation of global markets more feasible. Advances in transportation, like the steam locomotive, steamship, jet engine, and container ships, and developments in telecommunication infrastructure, like the telegraph, Internet, and mobile phones, have been major factors in globalization and have generated further interdependence of economic and cultural activities around the globe”.

Firstly, I want to begin by sketching the assumption that globalization destroys cultural identities and how world culture is continuously homogenized ? Before the

era of globalization, there existed local, autonomous, distinct and well defined, tough and culturally sustaining connections between geographical place and cultural experience which constituted one to one community cultural identity, which was often considered as something people were an undisturbed existential control, an inheritance, a benefit of traditional long dwelling along with the continuity of past. For example, identity like language was not just a description of cultural belonging; it was a sort of collective treasure of local communities. But by the beginning of the modern world (apparently around the middle of the 1980s) , there was strong realization cultural identity getting fragile that needed protection and preservation, that could get lost from the corrosive force of globalization. Globalization has swept world's diverse cultures, destroying stable localities, displacing peoples, bringing a market-driven, branded homogenized of cultural experiences. Thus, globalization has been judged as involving a general process of loss of cultural identity.

Secondly, globalization doesn't destroy the culture rather it leaves positive impact on the local culture. As, it supports for the promotion and preservation of culture through tourism development. As stated by Waters, "Globalization is a creative process which leads to the homogenization or standardization of culture. Cultural hybridization is the most exciting and liberating face of globalization whereby new cultural forms are created through the fusion of diverse elements".

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

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

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

problematic to the local people, yet they help to ensure the preservation and conservation of culture of universal values” (Smith, 2003. P.55-56).

2.4.2. Westernization and Cultural Influence

Westernization is defined as combination of the customs, values and culture of the west into our culture. Western culture has greatly affected our traditions, customs, and our lifestyle. The major transformation of lifestyle and living standard of people is not changed only in Nepal but the interchange of world views and ideas has resulted major change globally. In the process of transformation Nepalese culture too is in the process. Our deeply rooted traditions and customs have loosened up their hold with the emergence of westernization. Nepal has a rich cultural background and pride of its culture is famous throughout the world. In every segment of society westernization came with changes. It has both positive and negative impact on Nepalese society.

The concept of joint families is decreasing, Nepalese which are living in metropolitan cities in the small flat and the joint families have become a strange surprise. Everyone wants to remain aloof from others and given rise to single families. Children have started treating their grandparents like guests or visitors, which is the main reason of increasing old age homes. Because the upbringing of children was like that, they consider their own parents as burden in their state of adulthood. The celebration of every small festival with togetherness and lots of enjoyment, such a wide gathering with full hue and light can hardly be seen today. People lost the value of festivals and cheerful blessing of togetherness. The present generation celebrates Valentine’s Day, English New Year and Christmas happily rather than own cultural festivals.

Similarly, marriages have also lost their values. Marriages are fatly breaking & our tolerance and patience has given the answer. It is very much evident from the increasing number of divorce cases and the extra-marital affairs reported every now and then. Marriage used to be considered as bonding of the souls which will be linked even after the death; but today marriage is like a professional bond. Also, the major influence is upon language too. Youths consider it shameful to speak in their national and local languages, mother tongue or our national language and the way the

English language is getting popular is the example of how much Nepalese provide importance to their language in comparison to the foreign ones.

Gupta and Bajpai, (2016) in their study to influence of westernization in Indian culture mention that: The Western impact produced radical and lasting changes in Indian society and culture. Westernization buried Indianans to a great extent as it introduced sophistication in food, dress and manners. The new technologies, institutions, knowledge, values and temper which the British people had brought with them, transformed the Indian society and culture a lot. Due to Western impact, India was more progressive in out-look and attitude. (p. 38–43)

Chuchra and Kaur, (2016) believe that Indian youth are spoiled by the greater involvement of western culture in Indian culture. In twenty first century Indian youth has been continuously dishonored. Because of the structure of true love in lover's relationship is not defined clearly. Both positive and negative impact is seen from the westernization of Indian culture.(p. 5–12)

The western culture has both positive and negative impact on culture. Westernization directly affects the caste, joint family, marriage and other social structures. Modern values like humanism, egalitarianism, secularism have entered in our value systems. Our criminal law has been reformed. Evil customs are gradually getting less space. Concept of welfare state was introduced and thus Governmental activities on welfare measures have expanded. The use of English words came to be commonly like Daddy, mummy, cutting the cake which contrast the local custom.

2.5. Review of Previous Literature

Literature review is one of the most important parts in each research. The main objective of literature review is to gain familiarity with the subject matter. Keeping this into mind literature has been reviewed for the above-mentioned purpose in this study. The detail about the reviewed literature is given below:

Arya, (1997) has carried out an important study in “Planning Models for Tourism Development” with reference to Nepal. According to his study, existing tourism development plans have focused on increasing the number of tourists and results in increasing earnings. He tries to suggest that it is not necessary that development of tourism in all areas are equally rewarding and regional development in a balanced form has not been possible through tourism promotion in the country.

Sharma (1995) has attempted to study the cultural changes in two most tourist visited destinations of Nepal, Kathmandu Valley and Khumbu area. Uncontrolled urbanization has destroyed the green and open fields into a concrete jungle and uncontrolled heterogeneous migrant population overshadowed the predominantly Newari inhabitants. He has focused on his study to what extent should tourism be responsible for this cultural change. By this way, the study has shown the cultural changes to what extent by the rapid westernization of the Sherpa community of Khumbu region, which is due to direct contacts with western people. So, this study has covered only the cultural changes with regard to tourism of these two distinct areas.

Gurung (1995) has tried to examine some of the consequence of tourism on women who has attempted to study tourism from the gender perspective. The study has analyzed the tourism industry as positive and negative point of view. In positive view, moreover, women are benefited from the infrastructure created for tourism such as drinking water system and roads, which have helped mountain women to save their time for other productive aspects and to look after their children and involvement on non-traditional activities such as teashops, lodges and hotels. By this way, rapid deforestation, declining interest in agriculture, cultural invasions, preference of local youth for tourism related jobs, overburdening the household jobs on women and prostitutions are also the negative impacts of tourism sector. This type of position and negative implication of mountain tourism on mountain people particularly women need a comprehensive study.

In this regard, Shrestha (1995) has also studied about the tourism of mountains areas and its environment situation of Nepal. Focusing on mountain tourism for local development it is potential to bring about changes in mountain environment, which is

fragile and vulnerable to irreversible damages. The study has highlighted about the low carrying capacity of the destinations, thus it has suggested for a proper plan of action so that the carrying capacity of mountains of Nepal could be increased at a higher level than which currently prevails. She has claimed that the benefits from tourism could be sustained only if environmental capabilities are in place. According to her study, if the quality of tourists continues to grow rapidly without considering the carrying capacity of the destination tourism itself will face serious problems in mountaineering the very attraction of the spots.

Baskota and Sharma (1993) have studied on the impact of tourism development especially on mountains environment. The study aimed to identify and assess the impact of trekking and mountaineering tourism on the local environment, income and employment. To examine policies related to trekking and mountaineering tourism and to identify and analyze the main problems in mountain tourism were the other objectives of the study. The study has revealed that the mountain tourism should involve the participation of the local people, their institution and their social and cultural values. According to them, because of rich in natural environment of mountain, it could be the suitable avenue for tourism, although most of the resources are unutilized for the benefit of the people. The study has recommended the action programs to quantify the volume of tourists for trekking according to seasonality, to use of alternative fuel for organized groups, to have lavatory facilities and a regular system of garbage collection and disposal.

However, the review of earlier reports and studies, as stated above, carried by various scholars and institutions on different aspects of tourism has revealed that a comprehensive and in-depth analysis of role of Gurung culture in tourism development has not been studied. Most of the studies have mainly concentrated on mountain tourism and tourism and its economic benefits, involvement of women in tourism and so on. So, need is felt to examine and analyze the role of Gurung culture in tourism development in Gandaki province.

CHAPTER-THREE

RESEARCH METHODS

3.1. Selection of Study Area

Kaski district, a part of the Gandaki province lies in the western part of Nepal. It covers an area of 2,017 square kilometers. Kaski district comprises of five local bodies i.e. Pokhara Metropolitan, Rupa Rural Municipality, Machhapuchhre Rural Municipality, Madi Rural Municipality and Annapurna Rural Municipality. The study area I have selected is Ghachok village that lies in Machhapuchhre Rural Municipality. This place is inhabited by Gurungs, Magars, Khas, Aryas and Dalits. Whereas, Gurungs are the major castes living here.

This research is based on descriptive and analytical methods. I had visited the research area many times, as I was born in that village and I spent my childhood there. Though in due course of time, due to some obligations I am away from that village, I frequently visit this place. I was always very curious and wanted to learn about the ways of indigenous life and status of village tourism. Also, I observed the influence of indigenous life after tourism program. During the recent field visits, I tried to focus to analyze the different spheres of Gurung communities that had benefited from the tourism program. In depth interviews were taken with villagers. Besides that, important literatures regarding prospects and challenges of village tourism also was gathered. Moreover, a strong desire came in my mind to describe the things related to village tourism, such as cultural factors, flow of tourists and impact on the traditional culture. So, I decided to have a detailed study on Gurung culture, possibilities of tourism in Ghachok Village and influence of tourism in culture. Hence, as my strong desire and the requirement of the time, I decided to have a detail study on this topic.

3.2. Research Design

This research presents the overview of the development of tourism in Ghachok Village, the possibilities, Gurung culture and its influence in tourism industry and also its impact on traditional Gurung culture. This thesis presents the overview of the

development of tourism due to traditional Gurung culture and practices in Gandaki province, mainly in Ghachok village of Kaski district.

3.3. Universe and Census Study

The study is mainly based on qualitative research methodology. The study involves participant and non-participant observation, structured and semi-structured interviews, focus group discussions and community case studies for an in-depth study. In order to collect information census is required. There are twenty-four families running homestay in this region who are the source of data collection. The people are of different economic status, occupation and other socio-economic status so that it may be helpful to get in-depth and detailed information in this regard. Also, the tourists visiting this place some months before are given a call and the data are collected from them. I am obliged to take information through phone call to the tourists because due to COVID pandemic, the chances of visit of tourists during my study time was very less. A detailed questionnaire is prepared based on the objective of the research and the information are collected from the tourists and the owners of homestay.

3.4 Nature and Sources of Data

This research study is empirical in nature and the data collected is qualitative in nature. Both Primary and Secondary data will be collected for this study. The Primary data will be gathered through observation, , interview, and schedule and through Audio-Visual methods which includes photography and recordings. Primary sources provide first hand documents or direct evidences regarding the topic under investigation. They are created by the witness or recorders who experienced the conditions or events being documented. Those sources are mostly created at the time when the events or conditions are occurring. The study will be basically based on filed work where secondary sources of information will be used from the relevant literatures, previous studies and the different archival sources. The secondary data contains books, journals, articles, magazines etc.

3.5 Data Collection Tools and techniques

Various tools and techniques were used to collect the primary and secondary data for the study. The choices of those tools and techniques were in accordance with those demanded by the research. What a village tourism is, what is the knowledge behind its function and what are the significance of it's on the Gurung society , what are main cultural factors which are important from touristic point of view and how traditional culture is impacted by the flow of tourists were main questions which I tried to answer. And for that, I relied on the certain qualitative approach such as informal in-depth interviews; participant observation and focus group discussion; along with the analysis of texts and documents as secondary sources.

3.5.1. Interview

The interviews were taken with selected respondents (60 respondents) through phone calls to the tourists and face-to -face to the local homestay owners (24 Homestay owners). The structured, unstructured and open-ended questions were used for interview schedules. I had set of questionnaires to administer them. To the tourists, questions related to their likes and dislikes, their experience in their visit, attraction towards traditional culture, their expectation were asked. Similarly, to the homestay owners, their management, changes in culture, positive and negative impacts were asked. I focused on the impact of tourism and role played by tourism to enhance the Gurung's culture of village as whole.

3.5.2. Observation

In this section, the focus was more on unstructured type of observation. Daily life, or the natural situation of the informants, their interactions, events, and situation around them were observed. Participant observation is a strategy of reflexive learning not a single method observing. In the participant observation, researcher himself became members of a culture, group, or setting and adopts roles to conform on that setting. By doing that he gains a closer insight into the cultures, practices, motivation and emotions. Village tourism is a rural enterprise and its benefit shared among the households. When I reached Ghachok village, I could enjoy different cultural practices there. At present, 24 households have opened their doors to the tourists by

running homestay. I was fascinated by observing Gurung Ghatu dance, Krishna Charitra Dance, Lama Dance, Ghabre Dance, Jhyaure Dance, Sorathi Dance. I also enjoyed hiking different hillocks. Besides that, I got chance to immerse in the Gurung traditional culture, way of living and different activities.

3.5.3. Secondary Data Information

Nowadays' home stay tourism is one of the immense areas of entire tourism in Nepal. There are numbers of studies going on about the pros and cons of this recently flourishing sector in the tourism industry. I found some books, articles and reports that were very useful for my research work. But all these were dealing with quantitative aspect. I got some journals and relevant previous studies from the library and from Central Bureau of statistics (CBS). Besides that, Book, "People of Nepal" written by one of the renowned anthropologist Dor Bahadur Bista has provided some important information's about the facts and figure of indigenous people of Nepal, "Ecotourism in Nepal" by Damdor Prasad Bhatt has presented very important insights regarding tourism management in the Himalaya region and "Nepal and exotic Tourist Destination" by Y.R. Satyal are interesting for my research. Some other documents were collected and online sources, where I found some study reports on Gurung societies and the Rural Tourism.

3.5.4. Method of Data Analysis and Presentation

The collected data were manually tabulated, edited, coded and analyzed under systematic format. The data were analyzed using computer programming. The data need to be verified for which the data were crosschecked with other sources too. Quantitative data were analyzed using tables, diagrams, figures and computer program whereas, qualitative data were analyzed using descriptive method.

3.5.5. My Experience During Field Visit

It was a winter season during my visit. Despite the busy schedule of people, however, by gathering some members of mother group, members of father's group and some active members of village, I was able to build small discussion forum. We discussed

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

CHAPTER-FOUR

PHYSICAL AND SOCIO-CULTURAL SETTING OF GHACHOK

4.1 Area of Study and Short Description of the Gurung Ethnic People living there

Kaski district, a part of the Gandaki province lies in the western part of Nepal. It covers an area of 2,017 square kilometers. Kaski district comprises of five local bodies i.e. Pokhara Metropolitan, Rupa Rural Municipality, Machhapuchhre Rural Municipality, Madi Rural Municipality and Annapurna Rural Municipality. It is the place of different ethnic groups. The major groups consists of Brahmin, Kshetriya, Gurung, Magar and others. Gurung and Magar are renowned because of their involvement in British Army Gurkha and Military of India while Bharmin and Chetri are famous for their involvement in the governmental jobs. The study area I have selected is Ghachok village that lies in Machhapuchhre Rural Municipality. This place is inhabited by Gurungs, Magars, Khas, Aryas and Dalits. Whereas, Gurungs are the major castes living here.

A Ghachok Village is a model village designed to experience village based tourism. It is a nature gifted place and one of the richest Gurung villages in terms of culture. Ghachok is a unique example of eco cultural tourism in Nepal and is a new tourism product originated by local people. The main village is located at an altitude of about 1500 meters above sea level. The Village lies on the southern slopes and is a about 2 and a half hours ride from Pokhara. The landscape of Ghachok is unique as the topography varies from agricultural fields to steep land features. Here are some hillocks. From these hill tops, visitors can see a panoramic view of Mt. Annapurna and Machhapuchhre. The best season for tourist to visit Ghachok is in the winter or before the rains. The climate is ideal at any time especially during September to June with warm days and cold nights. Most of the houses in the village are built from local materials which are environmental friendly and comfortable. Foot trails through the village are all stone paved. Flowers are blossoming all year round.

4.2. The Gurung Indigenous Community of Ghachok and their Cultural Description

Gurung is one of the major indigenous peoples of Ghachok having own traditions and culture. Gurung are predominantly Buddhist. Their traditional institutions are “Lhosar” and “Rodi”. Some called Rodi a house of thread wool while others have called it a place to settle for night. Rodi is the time for fun, finding love and affection and marriage. It is equally popular for the assistance, co-operation, good relations and collective spirit among Gurung. The Gurungs have their own language. The Gurung belong to Disadvantaged Group among the categorization of indigenous people in Nepal.

Like other many tribes, the Gurung of Ghachok celebrate and conduct quite a number of festivals and socio-cultural-religious rites and rituals. Normally, major festivals are celebrated at village level together, whereas rites and rituals are carried out at household levels. Here, I am trying to describe some major life cycle rituals and major festivals observed in the Gurung community. In the group discussion we also talked various aspects of Gurung Society and culture which are important from the touristic point of view. I asked one of the members of mother groups “What are most important festivals in the Gurung community and how it is important for the visitors?” She described:

Gurung community is richening in the cultural attractions. We celebrate different feast and festivals which falls in different month. We also celebrate some Hindu festivals also. Among them the BaiskashPurnima (Birth day of Buddha), the Loashar (Gurung New year) and the Dashain are important. They are important because visitors can participate in those festivals as member of family. They get chance to observe and understand them very closely.

Moreover, Gurung are traditionally well known for their humor, singing and dances. They have very interesting dance traditions Main popular songs and dances are “Dohori song”, “Ghanto song”, “Sorathi Song”, “Maruni song” and “Chudka dance”. While I was in field I got chance to observe the “Dohori Geet” song program, I found

it was full of entertaining and very popular among the Gurung. I asked one of the singers to highlight about these duet songs, he said:

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

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

Gurung consult astrologers when a child is born. The naming ceremony is held after the birth of 3 days. On the sixth day Chhatti is held. Nine day after birth, mother is purified if child is boy and while it takes seven days if child is girl. The purifying liquid used is called Gaunth or Mahar Kyu in Tamu language. This is the holy water and comprises of gold, ghee, honey, milk or curd, and water which is basically the urine of a cow. This is sprinkled on the women’s body and on this day Navran is held. That purification permits the women to go back into the social life and also name of the new born baby announced on that day. Earlobes are pierced in the case of baby 40 boy where both Earlobes and Nostrils are pierced if the child is girl. It is followed by a grand feast which consists of various types of foods and liquors, generally homemade brewed.

4.3. General Characteristics of Respondents

The general demographic data is analyzed under this section. The basic description like age, sex, academic qualification, caste, religion, etc. is analyzed under this section.

4.3.1 Respondents by Age

While selecting 60 tourists who visited this place, the people of different ages were selected in order to make the finding of the research more inclusive and reliable. Among the homestay owners, all were taken as the respondents because there are only 24 families running the homestay business here. Table no. 1 shows the distribution of respondents according to the age.

Table 4.1 Distribution of the respondents by Age

Age Group	Respondents	
	Frequency	Percentage
20-30	8	13.3
30-40	21	35.0
40-50	22	36.7
50-60	7	14.0
60 and above	2	3.3
Total	60	100

Source: Field Survey, 2021

The above table represents that the people of age 30-40 and 40-50 are found more involved in tourism activities and this group of people are more found enjoying visiting places. As it is the age when people make their own earning and they like to involve in recreation in their leisure time. These groups of people also were found happier to visit this place with their family members. Comparatively the people of above 60 are less found involved in tourism activities.

4.3.2. Sex structure of the respondents

Similar to age, sex is also a demographic variable. The given table shows the sex composition of respondents:

Table 4.2 Distribution of Respondents by Sex

Sex	Number	Percent
Male	33	55.0
Female	27	45.0
Total	60	100

Source: Field Survey, 2021

The above data shows the involvement of sex in tourism field either for visiting or for running the business. It shows the involvement of male is more than female. Male shares 55% of the total respondents. The involvement of women is also not hopeless; the data shows that female are also coming ahead in this field with new vigor and interest.

4.3.3. Tenure the tourists spend in Ghachok

During the field trip, the respondents (tourists and home stay owners) were also asked about the tenure that the tourists stay in Ghachok. The respondents gave the following remarks on it.

Table 4.3 Number of day tourists spends at Ghachok

Days	Number	Percentage
1	40	66.7
2	14	23.3
3	6	10.0
Total	60	100

Source: Field Survey, 2021

The above table shows that maximum i.e.66.7 percentage of people only stay for a night in Ghachok. The number of tourists who visit here for more than one night are very less which shows that sufficient efforts are not being made to make the tenure of

their stay longer. Until and unless, we can't make the tenure longer, tourism related benefit can't be achieved more. So, efforts need to be made in this regard.

4.3.4. Educational Qualification of Respondents

To talk about the respondents, their academic qualification also matters a lot in the interpretation of data. Their level of knowledge and awareness matters much. The following table presents the educational qualification of the respondents:

Table 4.4 Distribution of respondents by Educational Qualification

Educational Qualification	Number	Percentage
Illiterate	-	-
Literate only	7	11.7
SLC Passed	8	13.3
+2 or PCL	19	31.7
Bachelor	18	30.0
Masters or above	8	13.3
Total	60	100

Source: Field Survey, 2021

The above data reveals that the involvement of literate and educated people is there in tourism field. As, none of the respondents are illiterate and they are aged people. Whereas, all other respondents were able to read and write. It is really amazing to know that maximum i.e. 30 percentage of them passed the bachelor level. Similarly, 13.3 percentage of the respondents have passed master's degree too.

4.3.5. Respondents by caste/ethnicity

Since, Nepal is the garden of many castes and ethnic groups. Caste is also an important demographic indicator. The targeted community was Gurung community but, the people belonging to various castes visited the place. Though majority of

Gurungs were the owners of home stay, people of different castes were the visitors of this place. The given table represents the caste/ ethnicity of the respondents:

Table 4.5 Distribution of Respondents by Caste/ Ethnicity

Caste/ Ethnicity	Number	Percentage
Gurung	15	25.0
Magar	13	21.7
Brahmin	11	18.3
Chhetri	8	13.3
Newar	7	11.7
Others	6	10.0
Total	60	100

Source: Field Survey, 2021

The field visit of my research was the area with Gurungs and Magar community. So, majority of respondents belong to the same caste. The visitors to this place were also from the same community. After Gurung and Magar community, the largest number i.e. 18.3 percentages of visitors of this place were Brahmins. This shows the harmony among the castes. Also, it reveals that people belonging to different castes enjoy other's cultural practices.

4.3.6. Respondents by their occupation

Occupation is also an important demographic indicator. From this data, we can identify that the people belonging to which occupation are involved in tourism activity. The occupational distribution of respondents is presented in the table given below:

Table 4.6 Distribution of Respondents by their Occupation

Occupation	Number	Percentage
Agriculture	2	3.3
Service	8	13.3
Business	17	28.3
Teacher	14	23.3
Journalism	7	11.7
Others	12	20.0
Total	60	100

Source: Field Survey, 2021

The table presents that most of the respondents are involved in business and teaching. In the above table the respondents who visited Ghachok are mostly involved in business as their occupation. To talk about those who visited this place people involved in trade, business, teaching, journalism, students, house wife, and others were found.

4.3.7. Responses related to the influence in local culture due to tourism

The thesis aims to analyze the influence of tourism industry in local culture. So, for the very purpose, the questionnaire was prepared on it. The responses were collected from among the people on this issue. The responses were as presented below;

Table 4.7 Responses Related to the Influence in Local Culture Due to Tourism

Reponses	Number	Percentage
Influenced	47	78.3
Not influenced	13	21.7
Total	60	100

Source: Field Survey, 2021

From the table above, we can find out that majority of tourists felt the changes in local culture of the Ghachok village. 78.3 percentage of the tourists found the changes in local culture. Only few, i.e. 21.7 percentage found no significant change in local culture.

4.3.8. Responses Related to the Possibility of Village Tourism in Ghachok

The thesis aims to analyze the possibility of tourism industry in Ghachok village too. So, for the very purpose, the questionnaire was prepared on it. The responses were collected from among the people on this issue. The responses were as presented below;

Table 4.8 Responses related to the possibility of village tourism in Ghachok

Reponses	Number	Percentage
Possible	60	100
Not- possible	0	0.0
Total	60	100

Source: Field Survey, 2021

From the table above, we can find out that all the tourists felt the possibility of village tourism in Ghachok village. 100 percentages of the tourists found the place really amazing for prospering tourism through the promotion of Gurung culture.

4.3.9. Responses Related to the Need of Discard to the Foreign Culture

The thesis also has the objective to talk about the need of balance between our culture and the western culture complete adoption of foreign culture is negatively analyzed. Whereas, the thesis doesn't claim for the complete discard of local culture. So, for the very purpose, the questionnaire was prepared on it. The responses were collected from among the people on this issue. The responses were as presented below;

Table 4.9 Responses related to the need of discard to the foreign culture

Reponses	Number	Percentage
Should be discarded	33	55.0
Shouldn't be discarded	27	45.0
Total	60	100

Source: Field Survey, 2021

From the table above, we can find out that all the tourists have mixed opinion on this particular topic. Majority is in favor of making balance between the western culture and the local culture. They refused to discard the foreign culture totally. Hence, the number of respondents who strongly claimed for the complete discard of the foreign culture were also in large number, i.e. 45 percentage

4.3.10. Responses Related to the Responsibility of Conserving the Local Culture

The responsibility of conserving the local culture goes not only to the specific person. Joint effort is required to protect and promote local culture. So, to get the responses about what might be the opinion of the respondents on the topic, the questionnaire was prepared on it. The responses were collected from among the people on this issue. The responses were as presented below;

Table 4.10 Responses related to the responsibility of conserving the local culture

Reponses	Number	Percentage
Local People	36	60.0
Local Government	14	23.3
Federal Government	8	12.3
Others	2	3.4
Total	60	100

Source: Field Survey, 2021

From the table above, we can find out that tourists have mixed opinion on this particular topic. Majority is in favour of role of local people. Also, the next large portion of people presented their opinion related to the need of local body to carry out this task,

4.3.11. Responses Related to the Reason of Disappearance of Local Culture

The culture of a particular community goes on degrading and finally gets disappeared. Here, the complete analysis about who is responsible behind it is done. So, to get the responses about what might be the opinion of the respondents on the topic, the questionnaire was prepared on it. The responses were collected from among the people on this issue. The responses were as presented below:

Table 4.11 Responses related to the reason of disappearance of local culture

Reponses	Number	Percentage
Local People	36	60.0
Local Government	14	23.3
Federal Government	8	12.3
Others	2	3.4
Total	60	100

Source: Field Survey, 2021

From the table above, we can find out that tourists have mixed opinion on this particular topic. Similar to the table above, the respondents gave a similar answer. Those who felt the requirement of local people choose that the local people are responsible for the disappearance of many local practices and it was the same case to others too.

CHAPTER-FIVE

ASSESSMENT OF THE IMPACT OF TOURISM IN LOCAL GURUNG CULTURE OF GHACHOK VILLAGE

This chapter attempts to find out the impact of tourism in the traditional Gurung culture. This is mostly based on the different stories shared by the respondent during the participant observation and questionnaire. Which changes are caused by the tourism? And how are the changes analyzed? All these questions are going to be answered in this chapter. Moreover, I will also try to present the tourism as a strong driver to protect and promote the traditional culture. Does tourism helps to revitalize the traditional culture? There is prevailing view that tourism is modern institution, sometimes it causes harm to the host culture in the name of preservation. Moreover, tourism is likely to cause both positive and negative impact in local culture. Influence upon the local culture and the disappearance of some unique cultural practices are found due to tourism. At the same time, we can also visualize the local culture growing due to tourism industry. We can take the example to growing popularity of Rodhi Ghar of Gurung community and also Tharu Culture in Teri. As, these activities are increasing because tourists are more fascinated by such unique cultural practices.

5.1 Impact of Tourism on Local Culture

Tourism has been established as an industry of wide dimensions and ultimately supports economic and social development. But, it has often been the case that the impacts of tourism are limited to economic development only. Measuring socio-cultural impacts of tourism is however a difficult task because culture is dynamic and changes over the time irrespective to the development of tourism. It is hard to find out that 'Which changes are caused by tourism and which are due to other factors in the society?' It is because Socio-cultural impacts are mostly intangible (Smith, 2003). And in most cases, it is difficult to ascertain whether the reported impacts are due to tourism or other factors such as education, travel, and among many others. To overcome from this ambiguity, Smith (2003) suggested some points of departure that makes it possible to draw the impacts of tourism such as Ratio of tourists to locals, nature of interactions between host and guests, local perception of tourism, concentration of tourism in certain localities, degree of usage of local products and

facilities, extent and nature of local employment, degree of commercialization of local culture, changes in family relationship and role of women, increased social problems (e.g. drug use, alcohol abuse, gambling, prostitution) and rise in crime .

Among these points Smith mentioned, I find several especially helpful but some are very obvious. Some of the points are only loosely connected to tourism; for instances, rises in crime, and changes in family relationship. Still I think it is better to include as background information before assessing the impacts. I will deal with many of these issues in my discussion connection with interviews. The impact of tourism on indigenous people's lives can be accessed from two perspectives, the concentration of large number of tourists of various backgrounds on historical monuments and sites affects people's attitudes and beliefs, change mentality and spread new concepts regarding work and human relationship. Sometimes, tourism even destroys the ties that bind people to their faith, religion and aesthetics. For example, it can be examined in terms of loss of the mother tongue in their daily practice. Tourism brought the concept of global village. In the course of time, the western language will get a sort of approval in the mind of the local people. It has been concentrated on the modernizing and assimilatory effects on communities both big and small, as individuals in the communities are brought into the international economic system and exposed to the languages of wider communities (Grenoble and Whaley, 2006). If we talk from another perspective, tourism provides a direct contact between people of different cultures and thus serves as a powerful means of diffusion of world cultures by creating a platform for friendly and peaceful dialogue leading to better understanding between peoples and nations.

I asked Masina Gurung (home stay owner), member of mother group and also teacher in the primary level, what kind of changes have you realized in the Gurung cultures in terms of arrival of and degrading, she answered that; After the launch of tourism program, I have not felt such remarkable changes in the existing Gurung culture rather it helped to preserve old and traditional rites and rituals. She further said that this program helped to create awareness and respect towards own culture. However, I agreed with that some new fashions were imported such as English New Year,

Christmas and celebration of birthday into the society with the flow of tourist. It was not because of the tourism but it was global trend.

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

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

Besides the alarming situation of the Tamu language, in my observation what I noticed that the Gurung traditional culture was getting modernized. They were more attracted towards the modern clothing system rather than their traditional customs. Similarly, food habit was also getting change. Locally produced crops and grains were replaced by easily available Junk foods. However they gave importance to local foods and served them to the visitors and their kitchens were still in the traditional fashion where only Gurung foods were made. But, I am curious whether it is the impact of modernization or because of the village tourism because tourism is also a modern institution. In the discussion I asked, what kind of changes in the traditional Gurung culture have you realized in the aftermath of running tourism program? People explained that: Certainly, village tourism program brought many changes in the Gurung society and culture as whole. Traditional values and norms were sometimes taken as counter concept for the promotion of tourism. We are ready to modify such traditions which were based on conservative beliefs and ideas. Women had very thin role, only confine in the house. After this program they were able to perform in the front. It can be taken as change in the positive direction from development point of view. Fast growing modern technology in the field of communication also brought a lot of changes in the Gurung culture. Easy access of modern means of appliances also impacted our previous way of life. But we believe that it is global trend rather than tourism. Tourism is the milestone for reinitiating their past culture. In our opinion, it helps us to unite and think of traditions which ultimately promote ancestral culture. The statements show that there might have been changes whether that is in an effort to revitalizing the old culture or preserving and making involvement to adjust young generation into the arena of village tourism.

As a researcher, what I observed that villagers were hardly using their language into day to day process of life. Further, I did not notice young people in the village. Also the youth club was no more functional because all young Gurung peoples left the village either for educational purpose or for work. Many indigenous communities attempt to maintain their values and social practices while they are adopting the various aspects of modernity.

I was eager to know the role of gender in the promotion of village tourism. One woman, Bina Gurung from the society answered that: At the very beginning women hesitated to perform in front of the visitors. As the flow of tourists increased men encouraged us to come into the front. She said that women were supposed to work inside the house and was not allowed to expose totally to the outsiders. But time has changed, women are more active, we established mother group and equally participate with their male counterpart. I felt that changed due to the understanding outside world. I realized, I was more empowered than before. Village tourism is rural enterprises owned and operated especially by women in the Ghachok village with the help of some male members. The role of women is confined inside in the four walls in the patriarchal society women dominant society. But, women are coming out and participating in hosting the guests in the same way like their man counterpart. I found tourism helped them to become more active.

5.2 Tourism and Revitalization of the Traditional Culture

Village tourism is a rural enterprise to preserve the declining traditional culture by indigenous people. In this scenario, it can be considered as a perfect model for the revitalization of culture through the promotion of tourism. The concept of cultural revitalization is an effort for rescuing a weakening; a disappearing of given culture. As Language is a key issue in revitalization because if language is lost, access to culture is lost since it is embedded in language. The preservation of a language in its fullest sense entails the maintenance of the speech community. Therefore preservation of the culture and habitat is required for the reversing language death. It has been assumed that languages spoken as mother tongue in the Himalayas today will likely only survive as second languages in the coming years (Turin, 2007).

I was eager to know what attempts have been made to revitalize the Tamu language. One elderly women, Ban kumara Gurung reacted over my curiosity in this way:

We Grurung people are not many more here. We understand that language is important because language is a visible and powerful indicator of group identity. In that sense language revitalization is an integral part of village tourism. But we have to send our children's to the government school where main education system is

either in Nepali or English. She said that we are looking forward to provide primary level education in the Tamu language so that students can remember their mother tongue. But these days we are busy in welcoming guests to whom we have to speak either in Nepali or English. We don't have enough time to teach our offspring.

There are a number of reasons for supporting, preserving, and documenting endangered languages through cultural tourism. Firstly, each and every language is a celebration of the rich cultural diversity of our planet and the extinction of each mother tongue indicates the end of another piece of cultural uniqueness. Secondly, every language is an expression of a unique ethnic, social, regional, cultural identity in the worldwide and when a language dies, the framework through which an individual interprets and interacts in the world also goes with it (Janse and Tol, 2003). Thirdly, an individual language is the repository of the history of beliefs and people, and these oral traditions are rarely translated into the dominant language when the tongue in which they created is on the verge of disappearance. Finally and most importantly for the conservation of biodiversity readership, every language denotes a particular subset of fragile human knowledge about agriculture, botany, medicine and ecology (Turin, 2003). The very important theme of cultural tourism is not only uplifting rural people economically but also enabling them socially and culturally. Obviously, cultural uniqueness is the most important and integrated part of cultural tourism that is only expressed through distinct language. On the other hand, the difficulty with putting this idea into practice is that, in order to enjoy cultural protection, many believe that culture should be preserved and kept as it is. On the other hand, the idea of traditional culture treats both culture and indigenous peoples as objects. Indigenous peoples are regarded as museum objects in which so-called tradition is preserved rather than being part of the day to day process of life (Oslen, 2003).

We had organized a discussion forum in the hall. The participants were from the member of mother groups, members from the Village Tourism Committee and some member from youth club. At the very beginning, a secretary shared the experiences of development of tourism from very early stage to until now. When it was first started,

very few houses were able to provide the service to welcome tourists. He was told that villagers were not well educated about the health and hygiene. Tourism was not only empowered the villager's socially and culturally but also change the face of the village by building physical infrastructures such as road, electricity, water and school. Certain amount of money was allocated for the repairing and constructing new places. He further said that Village Tourism Committee provides training to the member of mother group and others about hospitality management and maintaining health and sanitation in the village.

Besides, I asked the secretary, the role played by villagers in protecting and promoting the Gurung culture, he replied: *The committee has been formed represented by the mother's group, father's group, the youth club, community forestry users group and other members are chosen on the consensus for coming two years. It has developed its own rules and regulations to arrange the possible facilities that tourist demand in the village. However, the most important role is to serve the different cultural activities. They arrange the welcome program to host the guest and also farewell program at the last of stay. He said that it was established to train the youngsters about the Gurung's traditional culture, rites and rituals. For instance, as a part of cultural program, they presented us different cultural dances called as "Ghantu Dance" and "Dohori Geet" (duet songs) which are in the verge of extinction.*

I was curious to know the role played by the program in the recognition of their identity in the national and international level. To address my curiosity, Krishna Bahadur Gurung, aged 40 said:

The village was not well managed and settlement was dispersed. There were not enough of basic physical infrastructures such as electricity, water and road but after this program, the face of the village has totally changed. It was one of the remarkable progresses by utilizing locally available resources. On the other hand, the Gurung people are more accountable in preserving the culture, as it helped to establish their introduction not only locally but also globally. I am proud to say myself inhabitant of this village as a Gurung indigenous people. The tourist services generate

employment. It provides direct employment and indirect employment which is particularly valuable in areas with surplus unskilled labor. Thus, community based Village tourism consumes seasonal and disguised unemployed manpower. Peoples are getting employed into their own village by the promotion of culture tourism. Simultaneously, in an effort to run it; they are preserving the traditional culture. The money invested for the infrastructure development or investment of money to built tourist attraction ultimately helps to protect the culture. In this regard, revenue collected from the tourism and culture revitalization is complementary of each other.

CHAPTER-SIX

SUMMARY, FINDINGS AND CONCLUSIONS

6.1. Summary

Nepal is one of the enchanting tourist destinations in the world with its natural beauty and cultural, religious and archeological heritages. The country is land-locked by china and India and has not been blessed with commercially viable mineral resources so far as, but comparative advantage seem to be in favor of tourism. Despite enormous potentialities for tourism, the country has however, not been able to reap adequate benefits from tourism sector because of limited air access, poor infrastructure and inadequate marketing strategy.

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

However, village tourism has long term social influences on such community. Many local traditions and habits have come under the influence of western tourists. As a result, generations old traditions and cultures have been negatively impacted in many areas. This is common among porters and trekking guides of the younger generation who come into direct contact with tourists, to the extent that some of them leave the country to go to the West and work. The increased use of drugs and growth of criminal activities are also linked to tourism. During my field observation, I realized that young people who were needed to the Ghachok village as tourist guide were leaving the village in search of jobs and opportunities. There was one Youth club in

the village, which was not functioning effectively. It was because members of youth club headed towards foreign countries. I hardly noticed two or three young guys in the village. The Gurung people and their system are very simple. They often like to mingle into their own society. However, they are recognized as combatant and the young Gurung people want to recruit themselves into the different arm forces.

The Gurung people in the village are connected with the outside world through education, media and internet. Besides, they get chance to interact with the people from various part of the world. That ultimately provides strong driver to learn about the periphery world. Education is another major factor of globalization. The upcoming generation can learn their language if they get education in the mother tongue. Language is the important factor in order to survive the cultural uniqueness of the past. If it dies, culture will be on the verge of extinction. What can be seen in the Ghachok village is that, hardly younger generation can communicate into their mother tongue. After the introduction the of the village tourism, villagers have to communicate either in Nepali or English. They send their children's to the school where medium of teaching is English and Nepali. These are contemporary modernization factors, which society cannot avoid. The world is in the process of globalization. It is often said it is turning into a "Small Village". Because of the revolution in the information technology, different ideas, innovation and news are disseminating all over the world. Moreover, globalization can't be termed something inharmonious to traditions. It is better for any society to find the better way between or by combining these "traditions" and "Modern" factors so that they can modified then in the right way on the behalf of the community. At the same time, traditions are necessary and important for the cultural survival. Only then, people can understand the important of revitalizing their cultures. In this ground, village tourism as a modern institution is functioning in the right direction for the promotion and protection of the Gurung cultures. Actually, the elder generation is more aware to teach and spreads their cultural richness by means of tourism. After all, the revitalization is the byproduct of globalization.

It has been argued that when people are more exposed to such global world and fade up of modern amenities of life, then, they want to back their authentic culture. The word rural literally means countryside or village which is located far from urban area. In Nepal, most of the people living in villages are poor and are not getting equal access to mainstream of development due to various factors. Poor economic condition is one of them. It is, therefore, in order to raise the economic condition of the rural people, rural tourism was considered as one step solution. But actually it should be in favor of least developed stratum of the community.

6.2. Findings

What I observed in Ghachok was that, 24 Gurung house owners are affluent who are rendering the facilities of home stays to tourists and getting more benefits solely. But on the other hand, Sarki Kami the so-called lower caste in the community who are already destitute are getting no benefits from such type of rural tourism either. The plight of the Dalit people awakened me to their domination and suffering. It was a matter of serious concern and strong worry because the Rural Tourism was implemented as a part of the integrated development in Nepal. It is a tool for the rural poverty alleviation. It has been advertised as the pro poor and pro women. The most important thing is that government provides some assistance that includes capacity building and financial support as well to the people to facilitate the rural tourism. But the Dalit people are excluded from the program. If one of the most important parts, the Dalit community, is not getting reimbursement from the tourism, the whole community won't be uniform and might create more class between haves and have-nots.

Besides, I followings were the major findings of the research:

- When an organized group of tourists reached Ghachok, the villagers descend down the village and welcome tourist with garlands, tika, and traditional Gurung musical bands which is their unique culture.
- Village tourism as modern institution plays vital role to promote and restore the root culture.
- Cultural identity and uniqueness are important for the recognition of any indigenous peoples and in our globalized world, they face many challenges.

- Sarki Kami the so-called lower caste in the community who are already destitute are getting no benefits from such type of rural tourism.
- After the introduction of the village tourism, villagers have to communicate either in Nepali or English. They send their children's to the school where medium of teaching is English and Nepali.
- There are a number of reasons for supporting, preserving, and documenting endangered languages through cultural tourism.
- Each and every language is a celebration of the rich cultural diversity of our planet and the extinction of each mother tongue indicates the end of another piece of cultural uniqueness.
- Every language is an expression of a unique ethnic, social, regional, cultural identity.
- Tourism promotes the local culture as; people cooperate to conserve to increase the flow of tourists.
- Majority of tourist enjoy other's culture.
- Tourism also leaves negative impact on local culture.
- The local practices are found changed due to the influence of foreign culture.
- I observed that villagers were hardly using their language into day to day process of life.
- I did not notice young people in the village. Also, the youth club was no more functional because all young Gurung peoples left the village either for educational purpose or for work.
- Some old groups prefer to talk in the mother tongue. But it cannot be ignored that the young generations have gradually forgotten their language and cultural terminology.
- Gurung people have long traditions of serving the armed forces. Also they were attracted by foreign jobs because of the high payment.
- As they are exposed to the outside world, they copy the modern lifestyle. It did not necessarily mean they have no faith towards their native culture.
- Far concern about the 'Tamu' language, the population of Gurung is not so much; it is not easy to provide education into the native language because government implements the policy of education either in English or Nepali.

6.3. Conclusions

This thesis entitled “Traditional Gurung Culture: Impact of Tourism in Ghachok Village” intended to focus on the village tourism being practiced by the Gurung people in the Ghachok village of Kaski district. Gurung peoples are one of the indigenous populations mostly residing in the hill area since the historic times. For this study, the locality Ghachok village was chosen which is inhabited mainly by the Gurung people.

Rural tourism as a phenomenon is concerned with river, nature, environment, rural society and household. It represents conservation, life style, experience, adventure and above all benefit to the local people. The main objective of rural tourism includes tourists to plan a trip, immerse into the local community along with minimizing the eco-cultural impact. When an organized group of tourists reached Ghachok , the villagers descend down the village and welcome tourist with garlands, tika, and traditional Gurung musical bands. While music and dances are performed and traditional farewell songs are also sung when guests depart. The Village Tourism Committee distributes the guest into the different households having the facility of home stay. Guests are presented to different cultural programs such as Dohori song, Ghantu dance and Krishna Charita dance in the premise of community Hall.

This study has been conducted to assess the impact of village tourism on local culture; for which changes that have occurred or occurring these days have also observed closely. On the other hand cultural revitalization is also directly connected to tourism. In this sense, even village tourism as modern institution plays vital role to promote and restore the root culture. So, basically this study aims to identify the impacts of globalization on the Gurung cultures and the role of village tourism to revitalize the traditional culture as a whole.

In my opinion, the movement of domestic and foreign tourists directly and indirectly affects the society and culture. Also, preservation of culture and development of tourism are sharply contrasting aspects because any movement of tourist from one region to another region certainly influences the host community by encroaching the authentic culture and behavior. Thus, there is a dispute about whether tourism, as a modern institution will change and perhaps even destroy traditional culture in an

effect to run them into commercial product. But it depends upon how indigenous people can create development by means of tourism without having to compromise their culture to the point that it disappears. Finally, Ghachok, a village that is very rich in natural resources and cultural heritage has a very high potentiality of developing rural tourism. The study is based on what is observed and identified in the field. It is certain that cultural identity and uniqueness are important for the recognition of any indigenous peoples and in our globalized world, they face many challenges. At the same time, globalization is an ongoing process and unavoidable for any society. It is better to explore the optimal way ahead by adapting to the global world, and as much as possible, protecting and revitalizing the traditional culture. Because the flow of international tourists to the Ghachok region is remarkably low, the full impact of tourism on the culture has not yet been realized .I hope my study is a contribution to reflecting on this process as it develops.

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Appendix- A

Data Collection Tools

Questionnaire for Tourists

(Questionnaire about the attraction of tourists towards local culture of Ghachok Village).

Visitors Profile :

1. Name: (if you wish) -----
2. Nationality: -----
3. Age (in years): -----
4. Sex: (a) male (b) female
5. Profession:
6. Academic Qualification: -----
7. Marital status (a) Married (b) Unmarried
8. Country of Residence: -----
9. Monthly income: ----- (Approximately)
10. Whom do you like to travel with?
(a) Single (c) Colleagues (b) Party of friends/Relatives (d) Family (e) Other (if any, specify): -----
11. Who referred and advise you to visit Ghachok?
(a) Friends/Relatives (b) Own judgment/experiences (c) Tourist offices/Travel agents (d) Advertisements (e) Other (if any, specify): -----
12. Please mention the agency, which arranged your present trip?
(a) Self (b) Friends (c) Tour operator (d) other (if any, specify): -----
13. What are your preferences while traveling to Ghachok Village?
(a) Customs, Festivals and folk lore (b) Seeing and Meeting People. (c) enjoy local food
14. What is/are the purposes of your visit to Ghachok?

- (a) Pleasure/Sight-seeing (b) Visiting relatives/friends (c) Entertain in local Culture
 (d) Other (if any, specify): -----

15. What is the fascinating thing for you in Ghachok?

16. Please mention the tenure of your stay in Ghachok?

- (a) 1-3days (b) 4-6days (c) 7-9days (d) 10-15days (e) More than 15days

17. Do you expect to visit Ghachok again?

- (a) Yes (b) No

18. Did you feel that the period you spent was short?

- (a) Yes (b) No

19. If No, please give reasons.

- (a) Lack of recreational facilities (b) Difficult to reach the spot (c) Lack of nightlife
 (d) only few tourist spots to visit (e) Lack of good shopping center (f) Lack of good services. (g) Others (if any, specify): -----

20. Please mention view regarding the facilities and services available in Ghachok?

- (a) Satisfied (b) Unsatisfied (c) Neither satisfied nor unsatisfied

21. Have you suffered any inconvenience due to lack of support from local people during this trip?

- a) Yes b) No

22. While visiting Ghachok, what did you think about the following items?

Items	Satisfied	Fairly satisfied	Neither satisfied or dissatisfied	Somewhat dissatisfied	Dissatisfied
Overall impression of the local Festivals					
Foods and dining while in Ghachok					

Welcome I received while in Ghachok					
The scenery in Ghachok					
Ease of getting around in Ghachok					
Tourist Spots visited in Ghachok					
Lodgings while in Ghachok					
Local cultural practices to entertain tourists					
Local food item served					
Behavior towards tourists among locals					

23. What sort of improvement would you suggest regarding facilities and services available in Ghachok?

24. How do you perceive whether your expectations are fully met?

(a) Yes (b) No

25. Do you believe that culture can be helpful for tourism development? How?

26. What did you find best about Ghachok Village? What do you expect more than this?

27. Suggest some improvements that need to be made.

28. Do you find any changes in the traditional culture due to tourism development in Ghachok?

a) Yes b) No

29. If yes, what changes do you find in the culture of Gurung community?

30. Do you believe that tourism industry negatively affects the local culture? Why?

31. Are there any positive impacts on local culture due to tourism? Mention some if you find some positive aspects.

32. Are there any activities or experiences you would like to see added to Ghachok?
Please mention.

33. What do you think of when you hear “Ghachok”? Please freely write any words or
phrases that come to mind. Please try to write three to five entries.

34. Do you see any possibility of cultural tourism in Ghachok village?

- a) Yes b) No

35. How can flow of tourists be increased in Ghachok?

35. What culture of Gurung Community did you like the most?

36. Did you find any evil side of the tradition in Gurungs of Ghachok?

- a) Yes b) No

37. If yes, what sort of thing do you find superstitious?

38. What is your impression about the people of Ghachok?

----- .

39. What do you know about westernization and its relation to culture?

----- .

40. Do you find any influence of western culture in Gurung community of Ghachok village?

- a) Yes b) No

41. If yes, what sort of influence did you feel?

----- .

42. Is it good to make amendments in culture ?

- a) Yes b) No

43. Do you think that we have to totally boycott the western culture?

- a) Yes b) No

44. What are the reasons behind traditional practices being gradually in the verge of extinction?

----- .

45. What do you want to suggest to those who are leaving their practices and adopting the others cultural practices?

----- .

46. What practical steps need to be taken to protect the unique cultural practices?

----- .

47. Who is more responsible behind the extinction of many unique culture?

i) Local people ii) local government iii) federal government iv) outsiders v) Others, please, specify _____.

48. Who has to take step to protect and promote the culture?

i) Local people ii) local government iii) federal government iv) outsiders v) Others, please, specify _____.

Questionnaire for Local People (Owners of Home Stay)

(Questionnaire about the attraction of tourists towards local culture and Cultural Influence in Ghachok Village).

Profile:

1. Name: -----

2. Nationality: -----

3. Age (in years): -----

4. Sex: (a) male (b) female

5. Profession:

6. Academic Qualification: -----

7. Marital status (a) Married (b) Unmarried

8. Monthly income: ----- (Approximately)

9. Name of Homestay: -----

10. Whom do you prefer to keep at your homestay?

(a) Foreign tourists (c) domestic tourists

11. Who referred and advise you to start homestay?

(a) Friends/Relatives (b) Own judgment/experiences (c) Tourist offices/Travel agents (d) Other (if any, specify): -----

12. Please mention why did you felt the need of homestay in Ghachok Village?

-----.

13. What thing do you find tourists more entertaining in Ghachok Village?

(a) Customs, Festivals and folk fore. (b) Seeing and Meeting People. (c) Other (if any, specify): -----

14. What do you find the major purposes of tourist to visit Ghachok?

(a) Mountain sightseeing (b) Trekking (c) Pleasure/Sight-seeing (d) Visiting relatives/friends (e) Entertain in local Culture (f) Other (if any, specify): -----

15. Please mention the tenure tourists spend in Ghachok Village?

(a) 1-3days (b) 4-6days (c) 7-9days (d) 10-15days (e) More than 15days

16. Did you feel that the period spent by tourists is short?

(a) Yes (b) No

17. If No, please give reasons why tourists don't wish to stay long in Ghachok Village.

(a) Lack of recreational facilities (b) Difficult to reach the spot (c) Lack of nightlife (d) only few tourist spots to visit (e) Lack of good shopping center (f) Lack of good services. (g) Others (if any, specify): -----

18. Please mention the facilities and services available in Ghachok?

19. What sort of improvement do you think need to be made regarding facilities and services in Ghachok?

20. Is tourism industry negatively affecting the local culture?

(a) Yes (b) No

21. If yes, what sort of effects do you feel?

22. What efforts are being made in Ghachok Village to protect the unique local culture and practices?

23. Do you find any changes in the traditional culture due to tourism development in Ghachok?

- a) Yes b) No

24. If yes, what changes do you find in the culture of Gurung community?

25. Do you believe that tourism industry negatively affects the local culture? Why?

26. Are there any positive impacts on local culture due to tourism? Mention some if you find some positive aspects.

27. Are there any activities or experiences you would like to add to Ghachok village home stay? Please mention.

28. Do you see any possibility of developing Ghachok as a cultural tourism destination?

- a) Yes b) No

29. If yes, what things do you think supports for it?

-----.

30. Are young people willing to continue with their own cultural practices?

- a) Yes b) No

31. If yes, how are young people contributing for enriching the local culture?

-----.

32. If no, why do you think that the young people are distracted from their local cultural practices.

-----.

33. Can the young people motivated to entertain the tourists by performing local cultural practices?

- a) Yes b) No

34. What plans is the local body making to develop the village as a tourist destination by protecting and promoting the local culture.

-----.

35. Do you expect any help from tourists to make the tourism activities systematic? What sort of help do you expect?

-----.

36. Why is Rodhighar system of Gurung community not practiced here?

37. What needs to be done to give continuity of this practice?

38. What different festivals do you celebrate throughout the year. Please, mention the major ones in which tourists enjoy.

39. How is birth and death rituals practiced in Gurung community?

40. What type of special functions take place in Gurung community in Ghachok?

41. Do you think the above-mentioned activities are liked by tourists?

a) Yes b) No

42. Why do you think that tourists enjoy such practices?

----- .

43. Are there any cultural practices in the verge of extinction? Please mention them if there are any.

----- .

44. Is there sufficient effort being made to protect such cultural practices?

a) Yes b) No

45. Who is contributing for such activities?

a) Local bodies b) Local people c) Provincial government d) others -----

----- (Specify)

46. What do you expect from the concerned authority for developing the infrastructures of tourism?

----- .

47. Can tourism be the source of livelihood for local people? How?

----- .

48. How can you increase the number of tourists visiting Ghachok in the days to come?

----- .

49. What are the reasons behind traditional practices being gradually in the verge of extinction?

----- .

50. What do you want to suggest to those who are leaving their practices and adopting the others cultural practices?

----- .

51. What practical steps need to be taken to protect the unique cultural practices?

----- .

52. Who is more responsible behind the extinction of many unique culture?

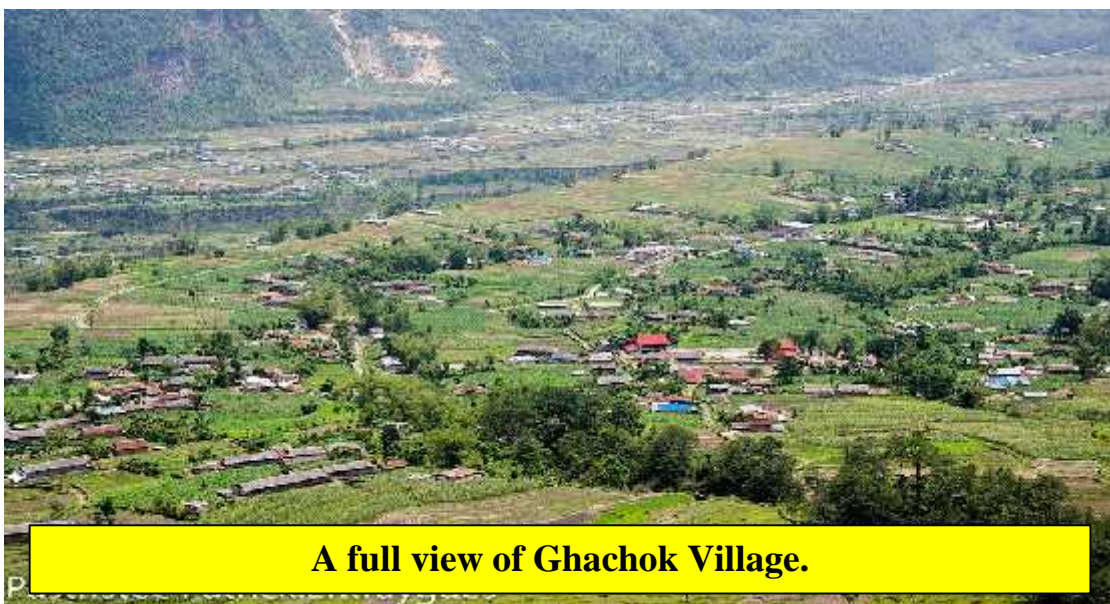
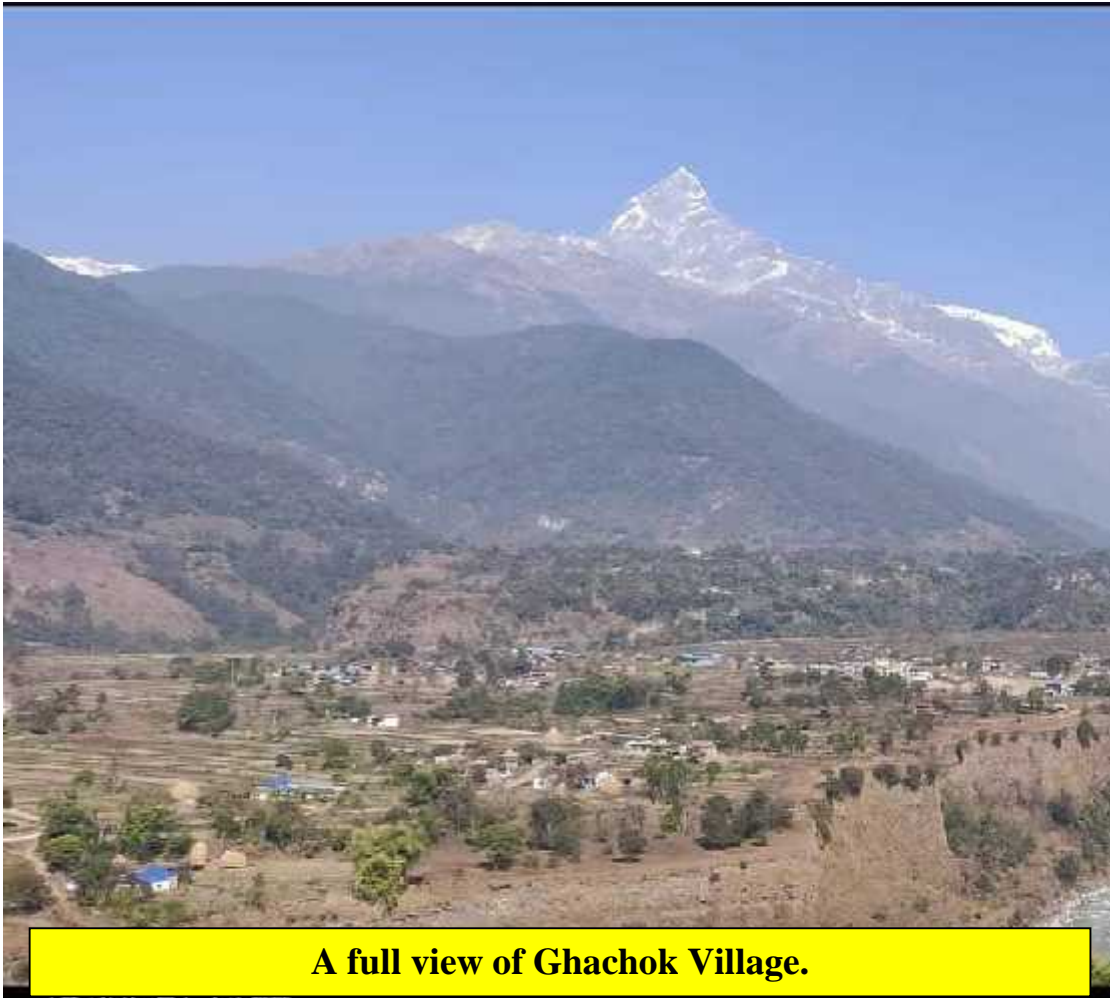
i) Local people ii) local government iii) federal government iv) outsiders v) Others, please, specify _____.

53. Who has to take step to protect and promote the culture?

i) Local people ii) local government iii) federal government iv) outsiders v) Others, please, specify _____.

Appendix-B

Some Photos of Ghachok Village







Machhapuchhre Organic homestay Team of Ghachok.



The researcher Interviewing with Local people in Ghachok.