Chapter IV

Socio-Cultural Impact of Tourism in Nepal
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4.1 Socio-Cultural Implications of Tourism

The social and cultural manifestations of tourism are multifarious and are evident in different ways involving man, his society and his country. In addition, correlations exist between tourism, economics and politics. The socio-cultural impact of tourism would be conspicuous in various facets of human activity, e.g. religious, cultural, educational, in relation to leisure, health and sports, national and international understanding, etc.¹

Tourism is a form of interaction between different cultures and customs of the visitors and the host community. This interaction has a wide range of impact not only economic benefits but also has social, cultural and environmental implications as well. The urge to travel to other countries or destinations has been mainly due to cultural motivations, to get acquainted with diverse culture, customs and tradition since early times and this still continues even in the present days. “When the tourist comes in contact with the place he/she visits and its population, social exchanges take place. His social background affects the social structure and mode of life of his/her destination, and he/she is in turn affected by it. And sometimes carries back home with him new habits and ways of life. Every type of civilization, from advanced to the most primitive is a source of attraction and curiosity for mankind, thus making tourism a cultural phenomenon. During the last two decades there has been considerable debate on social and cultural impact of tourism. Measurement and evaluation of socio-cultural impact is very difficult. It is therefore difficult to distinguish tourism’s socio-cultural effect per se from effects of modernization, development and planetarization of social life. Therefore, it becomes very difficult to distinguish whether the changes in socio-cultural values are due to tourism or due to process of development itself.”²

In the developing countries, majority of the tourists are westerners who are more wealthy, educated and less likely to borrow from the hosts. In the pursuit of economic prosperity hosts

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always attempt to satisfy the needs of their guests. They increasingly try to adopt the customs, traditions and socio-cultural expressions of their guests. Consequently tourism development proves more influential in bringing changes to the host societies' social and cultural values. The nature of the impact depends upon the interaction, understanding, relationship, the duration and intensity of the contact between the hosts and the guests.\(^3\)

However, not only tourism but also the local people who travel abroad for education, trade and services etc. may introduce changes in socio-cultural practices of the host areas. Therefore, the impact of tourism on the socio-cultural aspects of the host areas is at times very difficult to assess. Tourism, especially mountain-based tourism offer excellent environments and opportunities for organizing nature-based tourism as aspired by trekkers and mountaineers. However, these areas have a fragile eco-system and socio-cultural heritage with meager tolerance of stress and limited carrying capacity. In such areas mass movements of the tourists and aggressive tourism activities highly dominated by modern synthetic culture brings negative impacts both in natural and socio-cultural heritage and outweigh positive ones if not controlled, properly guided, timely evaluated and monitored.\(^4\)

**4.1.1 Social Linkages**

The benefit of tourism cannot be evaluated in terms of economic benefit only. It has non-economic or social benefits also. It carries in it a range of socio-cultural, educational, political significance as well. Tourism is an important medium of social and cultural development in the host country. It also aids and motivates the preservation of cultural heritage. Moreover, the social and cultural implications of tourism can be far-reaching and subtle to the local communities, especially the mountain communities, which can either be negative or positive. This is because remoteness and inaccessibility have shielded mountain communities for centuries. Consequently, over the years the process of adaptation and change has been a slow process. Tourism has the potential for accelerating this change process. Still, it is just one of the many factors making inroads into the secluded lifestyles and cultures of mountain communities.\(^5\)

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\(^4\) Ibid, p.37.

The norms of behaviour and patterns of consumption of tourists can have a seductive impact on society particularly among the youth. Increased interaction with tourists can rub off many of their values and behavioural patterns into host communities. Traditional values may be eroded. Societies may become more material oriented. Brought face to face with the rich and the more affluent tourists, the community at large and younger members in particular may lose their sense of self-esteem. The symbolism of social and cultural festivals and rituals may be lost. There may actually be a decline in local cultural practices and institutions, commercialization of art, loss of symbolism from cultural events, theft of cultural and religious objects and artifacts, and a thriving black market. The demonstration effect may manifest in the disintegration of the social and cultural fabric and in the loss of vernacular forms of built environment. The genuineness of the cultural experience may be lost. Tourism may also lead to social tensions among beneficiary and non-beneficiary households and communities. However, tourism may also contribute to the revival and renewal of traditions in arts and crafts and in the observance of cultural and religious events. In the process, host communities may not only raise their incomes but also discover a sense of their own ‘worth’ and be instilled with a sense of pride in their contribution to the rich diversity of human heritage. 6

The impact of tourism on customs and arts are frequently drawn into the economic domain or commoditized as resources to encourage tourism. But the fact is that, commoditization does not, in itself, necessarily change customs or the arts. Indeed, in some instances, it may conserve them in the interests of tourism. However, in most cases, customs and the arts have, in fact, undergone changes as they have been addressed to a new external public who does not share the cultural background, language, and values of the traditional, internal public. Dances and rituals have been shortened or embellished, and folk customs or arts altered, faked, and occasionally invented for the benefit of tourists. Tourism also contributed to the growth of a tourist handicrafts market which in turn stimulates local production in both positive and negative directions. Positive influences may be found in the financial success of traditional art and artifact production in many places, but the sheer pressure caused by a ready market for handicrafts has

also led to a fall in quality of workmanship and the manufacture of cheap imitations known as ‘airport art’ and it may further lead to degradation of traditional designs and lost of old skills.  

Tourism has also been contributing to the development and learning of new language. Tourist-host interaction is often inhibited by language barriers. Even when tourists and hosts ostensibly speak the same language, dialectical differences based on class, education, or regionalism almost inevitably set the two groups apart. It is also overwhelmingly the case that few tourists have either the time or the inclination to learn local speech, beyond perhaps half-a-dozen perfunctory greetings or courtesy forms (and frequently not even those). The reciprocal, however, is not true. Localshosts in so far as they have an interest in associating with tourists, also have a powerful incentive in communicating effectively with them, and, therefore, in learning their (tourists) language.  

4.1.2 International Understanding

Tourism also brings a number of intangible benefits. It offers educational, social, cultural and other political values. It brings international understanding. Travel widens knowledge and reduces tensions. The visit by visitors to a country affects the living pattern of indigenous people. The way visitors conduct themselves and their personal relationships with citizen of the host country often have a profound effect upon the mode of life and the attitude of the local people. International travel breaks down the barriers of suspicion and exclusiveness among the nations. It is a major force for peace, understanding and harmony in the world. Tourism can act as a factor influencing social integration and it is regarded as a passport for peace.  

Improving international understanding is another major area where tourism can play and has played a major role. Tourism can be a vehicle for international understanding by way of bringing diverse people face to face. It has been cited as a major contributor to international goodwill and as a prime means of developing social and cultural understanding among all peoples of the world. The interaction of a large number of people with the local population of the country visited results in making friends and goes a long way in increasing friendships. This

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mingling of culture may help to break down prejudices, barriers and suspicions that exist between nations.¹⁰

Moreover, tourism can awaken the senses and heighten awareness of one’s own perspective. A trip to foreign country is likely to provide new perspective and often more appreciation in viewing one’s own community. Travel exposures and expenses can provide new standards, art forms and even new belief system. By viewing a range and diversity of societies, the person is likely to develop a wider tolerance for cultures other than his own. Removed from his own culture, perceptions are often sharpened and the personal data bank enlarged. Travel represents the only means of universally raising levels of human experience and achievement in many types of learning, research and artistic activity. Tourism is fundamentally the possibility of freedom to move about, travel, indulged in physical and intellectual escape, learning of foreign monuments and association with other people. Travel is an intellectual and spiritual art.¹¹

4.1.3 Cultural Shocks

Tourism brings together people belonging to different countries, practicing different life styles, speaking different languages. There is a great mingling of cultures, and this naturally has some of its adverse effects. The most important of it is the cultural shock. Having been negatively affected by tourism the local residents retaliate by exhibiting hostile behaviour towards the tourists. This serves to reduce the attractiveness of the destination area to the tourist, which conversely attract the income potential and employment opportunities in the local tourism industry.¹²

It is also observed that, the visit by visitors to a country affects the living pattern of indigenous people. The way visitors conduct themselves and their personal relationships with citizen of the host country often have a profound effect upon the mode of life and the attitude of the local people. The most pronounced effects of this phenomenon are noted when visitors from developed countries travel to underdeveloped or developing countries having a primitive culture or a culture characterized by low (economic) standard of living and unsophisticated population.¹³

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¹¹ Negi, J.M.S, n.9, pp. 104-105.
¹² Gupta, Sunil and Bansal, S.P, n.1, pp.57-58
¹³ Negi, J.M.S, n.9, p.95.
The impact on culture o tourism activities can be both subjective as well as objective. The subjective or personal culture involves educational knowledge and skill of the individual while the objective culture includes the creation of the mind and the subsequent and consequent evolution of community’s specialized activities or creations. The subjective culture influences the emergence of matters of interest to the human mind and spirit and induces many changes, in art-forms and expressions and contemporary achievements. Tourism thus, not only interests the cultural travelers in his personal education and achievement, but provides a bridge between his historical consciousness reflected in cultural and artistic past with the present and contemporary world of education, development and human understanding.\(^\text{14}\)

Tourism, after all, entails contact with, and by implication encroachment by people from other countries, regions, social systems and cultural practices. This contact has the potentiality of bringing about changes in people’s ideas, behavioural patterns, lifestyles, social systems, institutions, values and norms, expectations and other manifestations of material and non-material culture. Decline in the support and participation in local cultural practices and institutions, Commercialization of traditional cultural practices, pollution of sacred places, introduction of alien architecture styles and building materials are some of the noted negative impact of tourism on society and culture. Tourism can also bring about, an awareness in the maintenance and upkeep of cultural and historic monuments, increased pride in one’s cultural identity, and resurgence in the observation/revival of some cultural festivals.\(^\text{15}\)

4.1.4 Newer Challenges

On top of these, tourism has the dual effect of promoting the provision of improved health care in the destinations. It can on the other hand, also act as a vehicle to spread some forms of disease. It is not uncommon to hear of tourists dying of relatively simple complaints in places with poor hospitals facilities or where certain tropical diseases are endemic. The very recent threat of diseases like AIDS, SARS and Bird flu and other incurable sexually transmitted diseases will have important implications for the popularity of some tourist destinations in particular and the tourists and the host country in general.\(^\text{16}\)

\(^{14}\) Gupta, Sunil and Bansal, S.P, n.l, p.58.  
It can be safely assumed that tourism has economic benefits with social costs. Unlike other exporting activities where producers and consumers rarely meet, the distinguishing feature of tourism is that the tourists have to come to consume the product. Hence, the socio-cultural impact is inevitable. Impacts differ according to the quality of encounter between the tourist and the host. Generally, three stages of such encounters are recognized: discovery, initiation and institutionalization. Socio-cultural maladies become apparent at the institutionalization stage. 17

There are three broad stages of examining the impact of tourist-host encounter. The first portrays the tourist-host encounter as an identifiable event with a number of positive and negative outcomes, the assessment of which depends on how the observer views the correct path towards development. The second is a functional view of various elements of Third World society which may experience change as a direct result of tourism, such as moral behavior, language, and health. The third perspective considers aspects of cultural change that come about through tourism's influence in resurrecting traditional skills and customs like handicrafts and dance. 18

Basically, the problem is one of Schism between leisured tourists and the impoverished natives. This superimposition of a highly competitive profit-based industry serving a high income, foreign clientele has significant impact upon every aspect of culture. On the other hand, it is also true that cultures do change; thus it is necessary to enquire how much of the change is a direct consequence of tourism. And, which aspects of this change are beneficial and which are harmful to the indigenous population. 19

4.2 Society and Culture of Nepal

4.2.1 The People

Nepal has a composite population stemming from various racial stocks. It has been a melting pot of diverse linguistic and ethnic groups. It has a population of 23.2 million (2001 census) made of an assortment of ethnic groups, living in different regions, wearing different costumes and speaking different languages and dialects. The people belong to multi-ethnic groups, ranging from the Indo-Aryan to Mongoloid. The Himalayan and Central hill regions are

18 Lea, John, n.16, p.62.
19 Gurung, Harka, n.17, p.37.
mostly inhabited by the people of the Tibeto-Burman strand while the people inhabiting the Terai lowlands may be grouped under the Indo-Aryan category. Its cultural traditions, art and literary heritage go back to thousands of years. The varied mosaic of various races and ethnic groups have given Nepal a distinct character and culture.\textsuperscript{20}

Nepali language is the lingua franca of Nepal, which is understood and spoken throughout the Kingdom. It is written in Devanagiri script. However, most of the ethnic groups and communities in Nepal have their own languages or dialects. Classification of language by mother tongue shows that the Nepali speakers occupies the prominent position with 48.61 percent of the total population in 2001 census, while other languages like Maithali, Bhojpuri and the Tharu dialects accounted for 12.30 %, 7.53 %, 5.86 percent respectively.\textsuperscript{21} (refer to Table 2.5)

In the high Himalayan region (2,438 m to 4,877 m) live Mongoliod people, while in the northern Himalayan regions, the Sherpas, popularly known as the “Tiger of the Snow”, Further to the east inhabit the Bhutias, Tamangs, Limbus and Rais. In the West, mostly on the southern slopes of Annapurna mountain, Himalchuli and Ganesh Himal, the Gurungs, Magars and Sunwars live. In the heart of Nepal – Kathmandu valley live the Newars, Brahmins, Thakuris and Chettris. The mountain region known as mid-land having 1,067 m – 2,124 m is inhabited by both Tibeto-Burman and Indo-Aryan people. While the Brahmins and the Kshetries are widely distributed throughout the country, Newars are concentrated inside the valley of Kathmandu, in center and outlying smaller towns including Bhaktapur. The hill people are the Rais, the Limbus, the Tamangs, the Magars, the Sunwars, the Jirels, the Gurungs, the Thakalis, the Chepangs. All of them have their own distinct social and cultural traits.\textsuperscript{22}

The Dun valleys and the lowland Terai are inhabited by the Brahmins, the Rajputs, the Tharus, the Danwars, the Majhis, the Derals, the Rajbansis, the Sattars, the Dhimals, the Dhangars, the Muslims which add another distinctive culture and racial stock.\textsuperscript{23}

In terms of caste and ethnic break-up, the country is essentially a conglomeration of minorities, with the two largest groups comprising of 15.80 per cent (Chhetri) and 12.74 per cent (Brahmins) of the population. None of the other groups constitute more than 10 per cent of the

\textsuperscript{22} Satyal, Yajna Raj, n.20, pp.8-9.
\textsuperscript{23} Ibid, p.9
total population. In terms of grouping according to geographic origin, nearly two thirds of the total population are of hill origin (Pahadi) and the next large segment of 27.4 per cent is of Tarai origin (Madhesi).  

4.2.2 Caste System

The caste structure of Nepal is based on the Hindu Varna system. Manu is regarded as the founder of the four castes – Brahmins, Kshatriyas, Vaishyas and Shudras. It is believed that they sprang from Manu’s mouth, arms, thighs and feet respectively. The highest ritual position is occupied by the Parbatiya Brahmin and Kshatriya, the second position by the Tibeto-Burman groups who are mostly Buddhists, and the third by the group of the untouchables. The position in the caste hierarchy is based on certain criteria. Those who eat pig, buffalo and so on are ritually inferior to those who do not. Another criterion is the use of liquor. Those who use liquor in their religious ceremonies are known as Matwali Jati. Similarly, when a man has a wife from a caste lower than his own, then the children take on their mother’s caste.  

The caste classification is also on the basis of occupation, such as Sarki (leather worker), Kami (iron worker), and Damai (tailoring). The hierarchy of all the castes and ethnic groups can be divided into two major traditional categories viz. Tagadhari Jati and Matwali Jati. Tagadhari Jati (Brahmins) include Upadhyaya Brahmins, Kumai Brahmins, Jaisi Brahmins, Deo-Brahmins (Newar Priest) and Maithili Brahmins. The Tagdhadhari Kshatriya Jati are the Thakurs, the Ranas, the Chhetris and the Khatris. The Matwali Jatis are the Magars, the Gurung, the Rais, the Limbus, and the Tamangs. Among the Newars, there are Bajracharya, Shrestha, Udas, Jyapu and so on. The untouchable castes are Kami, Damai, Sarki, Pode, Chyamkhala (sweeper) and so on. Discrimination on the basis of caste has been formally outlawed by the Muluki Ain (National Code) of 1963. The caste system, however, still exerts a significant influence on the Nepalese society.

Unlike caste systems in India, the Nepalese caste hierarchy placed the non-Hindu middle hills and mountain groups in a middle-ranking position, despite their great cultural and social divergence from Sanskritic ideals. They were well above the low Hindu service castes, although

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26 Ibid, p.11.
below the Parbatiya, or Nepali-speaking Hindus of the hill regions, and similarly below high ranking Terai and Newar castes. 27

4.2.3 Customs and Traditions

Nepal is not only a country of geo-morphological attraction but also an anthropologically odd. There are various ethnic groups in Nepal that co-exist. This character has created a unique and distinct culture in Asia. The people of Nepal have constructed temples, stupas, images and offered ceremonies and festivals to deities of both Hinduism and Buddhism preserving their cultural heritage and religious tradition. Nepal’s culture dates back to thousand of years and the country is a veritable museum of artistic treasures, magnificent shrines and temples and other lavishly decorated edifices, images and carvings of exquisite design. The character of Nepalese culture is unity in diversity. Nepali culture is a mixture of two different civilizations of Asia – Mongoloid and Indo-Aryan culture. The ethnic stock and their customs are different in various parts of the country. But, the people form one entity and represent a picture not only of different features but living peacefully in co-existence in an amicable and harmonious atmosphere. 28

Nepal is known for its social and cultural wealth. The Nepalese culture is remarkably rich and fascinating. One of the specific features of Nepalese culture is religious harmony between Hinduism and Buddhism and though there are diversity in religion, ethnic language, custom lifestyle, traditions and folklore of the people, there is always unity on the cultural diversity of people in the country. The Himalayan Kingdom has the richest and most diverse cultural landscapes. The rich tapestry of the cultural heritage of Nepal is synthesized in the Kathmandu Valley. The three ancient cities of the valley – Patan, Kathmandu and Bhaktapur represent an epitome of harmony in urban design, elegant architecture and refined culture. 29

Nepalese culture is deeply influenced by two main religions of Asia: Hinduism and Buddhism, we can say if in the Terai region the majority of the people are of Hindu origin, in th

28 Satyal, Yajna Raj, n.20, pp.10-11.
mid-belt there is an admixture of both Hindus and Buddhists and in the north majority of the population belongs to Buddhists theology.\textsuperscript{30}

Each race and tribe maintains their own tradition, culture, social life, moral values, dress, habits and way of life. So the customs of the people are different in various places. In the midst of this apparent multiplicity of religious faiths and ritual practice, the most significant fact is that in actual everyday life the sects and denominations merge into one another to form one unified nationality. All Gods and Goddess command the deep respect of all. Similarly, the festivals connected with this or that deity is happily shared by all. In other words synthesis not atheism, popularization, not polarization, heterodoxy not orthodoxy, is the main spring of Nepali way of life. Nepal from time immemorial has most handsomely maintained a very singular tradition of religious tolerance and amicable co-existence among different faiths.\textsuperscript{31}

Marriage customs vary among the different castes. The traditional marriages are arranged by parents, although sometimes with the consent of the marriage partners. Marriage is sacred, divine, and considered to endure beyond death. For the Nepalese, chastity is the most important virtue a woman can bring to a marriage. Sherpas might live together before getting married. Weddings are times of great celebration and feasting which may sometimes lasted up to three days. Dowry is common in the Terai region of the country.\textsuperscript{32}

The interest of the family takes precedence over those of the individual in Nepal. The elderly are respected and cared for by their families. Traditional households are large and include the extended family. In many houses, aunts, uncles, and other relatives live together with their respective families and share the same kitchen. Among the educated, it is increasingly common for some sons to set up separate households after marriage rather than live with the extended family. Land is inherited and divided equally between the sons of a family. Inheritance law has been reformed, and women are gaining some property rights. However, women, especially among Hindus, generally have few rights or privilege in society.\textsuperscript{33}

Nepali people from ancient time, are freedom loving people, therefore they have never been subjected to external dominance. They also have a flexible temperament. There is religious tolerance everywhere. Everything is based on compromise and understanding. This is one of the

\textsuperscript{31} Satya!, Yajna Raj, n.20, p.9
\textsuperscript{33} Ibid, p. 95.
main reasons why the Nepali people and their way of life act as a major attraction to international visitors and represent an important facet to cultural tourism.34

On top of these, the Nepali people are warm-hearted and hospitable. International visitors are always welcomed everywhere by sweetness and gentility. As part of their tradition, the people have evolved lofty and profound cultural and religious ideals and have developed hospitality as a natural tradition. This prodigy of traditional life style of the people has astonishing lease of cultural tourism and unique national characteristics, which is often appreciated by all. The spirit of reverence to strangers has been a national tradition. The hospitable disposition of the people has successfully evolved its own singular socio-cultural pattern. Friendliness, hospitality and sense of help are noticed everywhere. They regard foreign visitors as their honoured guests and they are pleased to make acquaintance and embrace with welcome and love. They greet all visitors with open arm and Namaste, which covers the meaning of welcome and to meet them again soon.35

Namaste is the traditional greeting in Nepal. A person places his or her palms together with the fingers up – in front of his her chest or chin and says Namaste or Namaskar to superiors. Adults do not use the Namaste greeting with children. In informal situations, one might raise the right hand in a salaam gesture, which is similar to a salute, for both greetings and farewells. At formal social gatherings, a guest may be adorned with a mala, which is a flower garland, when greeted. In certain Buddhist communities, a khada (white cotton scarf) may be offered instead of a mala. The Nepalese generally do not shake hands, although some men may shake hands with westeraers or each other.36

Men do not touch women in public, even between married couples physical affection is reserved for the privacy of the home. However, members of the same sex often express friendship by walking arm in arm or hand in hand. Relatives and friends get together often, and even unexpected visitors are made welcome. Hosts are patient with late-arriving guests because individuals are considered to be more important than the demands of a time schedule. Hindus believed that being kind to strangers can enhance their status in the next life, and they will not turn away someone in need. Some people may however, be shy about inviting strangers they consider wealthier than themselves into their homes. Tea with sugar and milk is usually offered

34 Satya!, Yajna Raj, n.20, p.13.
35 Satya!, Yajna Raj, Nepal: An Exotic Tourist Destination, Adroit Publisher, New Delhi, 2001, p.5
36 Bhattarai, Sajal, n.32, p.97.
to guests. It is usual to decline refreshment initially before accepting them. Shoes are removed when entering a home, a Hindu temple, or a Muslim mosque. Guests invited to a meal usually bring small presents for the children, especially during holidays or for special occasions, but they are not opened at the time they are received.  

4.2.4 Festivals and Religions

Festivals are a prominent aspect of Nepalese life. There are about 18 Festivals, most of these are religious, historical, agricultural, seasonal and legendary festivals in which all people participated enthusiastically and are celebrated throughout the year. Some of the festivals are as follows; Saraswati Puja, Maha Shivaratri, Losar – Tibetan New Year, Holi, Ghode Jatra, Chaitra Dashain, Ramnavami, Nepali New Year, Buddha Jayanti, Gai Jatra, Krishna Janmastami, Teej, Dasain, Indrajatra and Tihar.

Nepal is the only Hindu State in the world. Religion is an integral part of Nepali life. There are mainly three religious creeds Viz. Hinduism, Buddhism and Tantrism. The people observe various forms of Hinduism such as Shaiva, Baishnava, Sakta and Nath. Buddhism in both tantric and non-tantric forms are also widely practised.

The major religions - Hinduism and Buddhism constitute 80.61 percent and 10.74 percent respectively of the total population. Other religions include Muslims 4.19 percent, Christians 0.44 percent and others 0.34 percent. The Hindu population has however gone down from 86.5 per cent in 1991 to 80.61 per cent in 2001 whereas there has been an increase in Buddhist, Muslim and Christian population. (refer to Table 2.6)

"Co-religionists are bound together by a sense of fellow feeling and bonhomie particularly displayed in their worship of common deities and joint celebration of many festivals belonging to either religion cult. Kumari, the virgin Hindu Goddess, for instance, is selected from a Buddhist clan".

Nepal may be called the home of sacred places of pilgrimage full of sacrement and lively age-old culture and arts. The great religions of the East, Hinduism and Buddhism are worshipped by the people of Nepal in peace and harmony. Shrines of both the religious Hinduism and Buddhism amiably stand side by side and have given a tradition of religious tolerance. Religion

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37 Ibid, pp.97-98.
38 Satyal, Yajna Raj, n.35, p.42.
39 Shrestha, Hari Prasad, n.29, p.72.
is more than belief to the people of Nepal, it is more than otherwise a way of life inner-mostly rooted in cultural practice and social customs.40

Nepal is the Birth place of Lord Buddha and the Temple of Lord Pashupati Nath, holy and famous god of Hindus is situated there. Nepal has a rich cultural heritage. It is a meeting ground of south and central Asia and Indo-Aryan and Tibeto-Mongolian cultures. The cultural history of Nepal can be traced back to 2000 years.41

4.2.5 Music, Dance and Drama

Nepal has a very rich tradition of music, stage art, folk music, dance and dance drama. Music, songs and dance are inseparable in Nepal. Home of numerous tribes, communities and racial groups professing different religions, observing different social customs and nurtured in different cultural traditions, Nepal is a treasure-house of folk songs, dance and music. The origin of Nepalese’s classical music is from the Hindu classical literature of Rig Veda. Most of the Nepalese folk songs are attuned to dancing and the composition is almost always marked by brevity. Inspite of the differences in language, costumes and social manners, the folk songs of Nepal tend to echo the same sounds – the rattle of the hatchet, the rustle of the twigs and dried leaves, then whirr of the hand-mill, the whistle of the wind, the gurgle of the river, the roar of the water-fall, the twitter of the birds – tends to project almost the same pictures. The folk songs change from valley to valley, but by and large they are sung with an intonation and rhythm peculiar to the Himalayas. Then there are songs for different occasions like birth celebration or weddings, special festivals connected with sowing, harvesting, reaping or threshing of grain.42

These folk songs are accompanied by various musical instruments like the flute made from bamboo, the Horn made from Yak or Buffalo in the high mountains and in the monasteries and the Drum. There are different types of Drum like the Damru, the Dholak and the Mridanga. Then, comes the Cymbals in different varieties, Gongs and Prayer bells. The indigenous stringed instrument, the Vina or the harp is found only in princely houses. The musical instruments of Nepal confirm the simple agrarian background of general public.

40 Satyal, Yajna Raj, n.35, p43.
41 Shrestha, Maheswor Bhakta, Nepalese Aviation and Tourism, Pramila R.Shrestha, Kathmandu, 2000, p.126.
Music has always gone with dancing. The Nepalese – Gorkhas and Newars alike love dancing. The tradition of dance comes from very ancient times in Nepal. Nepalese dances include household dances for all special family occasions. Almost everywhere in Nepal the women in the bridegroom’s house join in the Ratoli which is an exclusively women’s affair. Another exclusively women’s dance is the Jora held after the evening puja on Tej which comes eleven days after the birthday of Krishna. Then there are village dances where both men and women take part. Generally, the unmarried girls join the dance while the boys play the Dholak. The Magars and the Gurungs patronized this type of dance which they call Ghanto.43

There are also several dances in Nepal, where men and women dance and sing in pairs, such as Juwari in western Nepal, the Dhan Nach in Limbu and Rai areas, the Rain dance known as Jana-Jati in which the male plays the role of Shiva and the female enacts the role of Paravati, The Sakhia dance, the Jhumara and the Baton dance of the Terai areas. The Damfu dance or the Tambourine dance of the Tamang, the Jhyawure Naach or the grass-gatherers dance, the Maruni Naach, the Ya Lang or the Harvest dance of the Kiratis, the Devi and Mahakali dances which form part of the ritualistic worship of various Gods and goddesses. The last but not the least the Panche Naach, performs by one of the members of the traditional band music at the head of a marriage procession.44

As far as Theatre or Drama is concerned, Nepal has had a very long and rich tradition. During the Malla Dynasty period, plays were regularly enacted in the palace courtyards and in the temples. The traditions of Maithili literature and drama greatly influenced the local Newari plays. The Rath-Yatra type of drama had been part of Kathmandu’s heritage. The classical Sanskrit tradition or play was also popular which was introduced by Nandi. However, the dramatic tradition ceases with the coming of Prithvi Narayan Shah because the durbar was concerned only with political and military developments. Late in 1957, however, King Tribhuvan established the Royal Nepal Academy to study and encourage the development of literature, art and culture in the Kingdom.45

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43 Ibid, p.238.
45 Chopra, S.K. n.42, pp.239-240.
4.2.6 Costumes and Dresses

The typical Nepali formal dress is a double-breasted waistcoat called "Chaubandi" fixed with tapes instead of buttons. Loose trousers of the same material are worn and a loose piece of cloth is wound round the waist. The Nepali, however, is best recognized by his cap. It is a simple affair made of white or colour cloth, high on one side and low on the other. The women put on a many-plaited skirt. They put on a bodice above the waist and cover their bodies with cotton or woollen shawl depending on the weather. In the mountains the dress is made of home spun and woven pieces of woollen cloth. The Bhutias copy the Tibetan styles as these are more suited to their arid and cold climate. In central Nepal, a rough home spun sheet covers the upper part of the body down to the waist. It is wrapped in such a way that it leaves both the arms free and sports a sag at the back in such a fashion that small articles can safely be put in it. It is called a "Khadim". In higher mountains tight trousers are worn made of home-spun woollen cloth. In the lower mountains only a kilt (a pleated skirt reaching to the knees) suffices.46

Jewelleries on the bodies of the women carry the savings of a family. Necklaces made from different coloured beads from India are cheap and universal. But generally jewellery consists of gold or silver articles. It starts with ear rings, and the nose rings. The Gurung women, however, do not like nose rings. Bracelets and bangles of gold are common. For the feet anklets and toe-rings are generally made of silver. Richer families sports gold necklaces with single or more strings. The "Sat –lari" or the necklace with seven strings is a sure sign of riches. The Bhutias and some tribes in the east obtain turquoise jewellery from Tibet and are proud owners of the same. The Newars in Kathmandu make the best jewellery and set the patter for all the goldsmiths in Nepal.47

The clothing style of the Magars is same as Gurungs. Male Magars wear Bhoto, Topi, Kachchhad, ishtakot. In their culture, they like to put the Nepalese weapon 'Khukuri' in the girdle. Females wear Gunyu, Cholo, majetro, theki, ghalek, patuka (waist girdle), and Bhangra. In ornaments, they put rainya (a kind of bangle) ring, gold etc.

The Rais and the Limbus dress code are almost the same. The males wear Nepali suit "Daura Suruwat" and cap and the women wears a sari and blouse of different colorful materials. The Sherpa community put on their famous traditional dresses made of woollen types. The male

wears Mugan, Kundal, Ring, bangle etc. and female wear Jantar, Sribindu etc. Sherpa women don’t put an ornament on their nose. The Tharus, mainly the male wears a traditional type of cloth named Jhulwa Dhoti and Istakot. Likewise, female wears Jama. Unmarried girl wears a Cholo, which is laced at backside, and married women wear front-sided laced Cholo. Mainly the men wear, Langauti, Bhojo and Topi and female put fourhanded loincloth and Cholo. Their ornaments are of different types. They don’t put gold ornaments. They put the silver type of ornament and also put different types of Mala round their neck and bangle in their hand as well.\(^\text{48}\)

4.2.7 Food Habits

In Nepal, because of the climate, all men and women, of all castes and tribes, eat meat. If one is a pure vegetarian, he/she is so because of his/her personal preference. However, the cow is a sacred animal and killing a cow is totally banned by law. Custom provides that all Nepali citizens, even when abroad, must abstain scrupulously from partaking of beef or any beef extract. Nepali enjoys a meat dish especially of wild pig or goat. However, many higher-caste people in Nepal are vegetarian or eat no meat other than goat.

Nepalese relishes fowl, eggs and fish and in most martial tribes and even with Bhutias and Tharus, a ceremony is seldom complete without plenty of meat dishes. The staple diet of the Nepalese is coarse rice in the day and coarse millet or buck wheat chapattis or bread at night. Potatoes and onions are common vegetables and tomatoes, peas, cauliflower and cabbage are recently being propagated to the remotest villages by the soldiers returning from duty outside the country. There is no legal prohibition, but the longtailed sheep, used as a beast of burden is also seldom killed for meat. In certain Gurung areas, the household pig is avoided and Ghales do not eat chicken or eggs. The Bhutias and most tribes in Eastern Nepal eat buffalo meat and on ceremonial occasions it is killed in most parts of Nepal. A Nepali household will generally start the day with a glass of tea. The main meal of the day will be early in the morning before work starts for the family. In the day one or more intervals with glasses of tea may be expected and sometimes some fried dish of potatoes may be produced. The evening meal is ready soon after sun-set consisting of chapattis, and one or more vegetables, with potato as an ingredient, and chillies or onion pieces.

The Nepalese make very good wines and brews and both men and women enjoy drinks and smoking. The Thakalis who run inns on the Pokhara – Kathmandu road make excellent hard drinks and the Bhutias and the eastern tribes in the higher altitudes offer exquisite beer type drink made of barley. They also make some drinks like the Tibetan “chhang” which are both light and refreshing.49

The Magar eat various kinds of food. Their best foods are meat, jand, beer etc. In festival, they make and they like to eat the meat of sheep, pig, goat, chicken, gundruk, corn, wheat, millet etc. On special occasion, they eat selroti. Among the sub-caste of them, the Chhantiyal and Pun do not eat meat as well as some magars do not eat buffalo meat. Tongba is the favourite drink of the Limbus.50

In most homes in Nepal, men and guests are served food first, followed by children, then women. Chopsticks are used in some northern district of Nepal, but elsewhere food is eaten with the hand. Because of the Hindu principle of jutho (ritual impurity), food is not shared from the same plate or eaten with the same utensils.51

4.2.8 Arts and Architecture

The art and architecture expressed in terms of stone and bronze images, wood carvings, scroll paintings, wall paintings in temples, monasteries, mosques speak of the glorious past. Traditional festivities, religious rites and rituals, art treasures, literature, language, dresses, dialects, dances, music and folklore are also an integral part of the Nepalese’s cultural heritage. The Nepali people observe many festivals and fairs than there are days in the years, and these events are commonly celebrated by all the peoples regardless of their religions/caste/tribes/creed or colour. The reflection of uniqueness of Nepali culture can be seen in the every day life of the people and in the works of arts and architectures. The arts, tradition and crafts of Nepal, inspired by Hindu and Buddhist religions like the Thangka paintings, wood carving and pottery, the music, the ethnic costumes, and the temple architectures combine to create one of the world’s most compelling cultural landscapes and are of an astonishing richness all over the country. Nepal is a land of many temples and houses of gods and goddess, gallery of ancient sculpture, painting and architecture. There are many temples and idols in every nook and corner of the

50 Sapkota, Sabita, n.48, pp.193-206.
51 Bhattarai, Sajal, n.32, p.97.
Kingdom. Three cities of Kathmandu valley namely Kathmandu, Bhaktapur and Lalitpur are regarded as a living cultural museum of Nepal.52

Realising the significance of Nepalese art and architecture out of ten World Heritage Sites of Nepal, declared by UNESCO, seven are located in the three cities of the Kathmandu Valley and other are situated outside the valley. The indigenous people of the Kathmandu valley worshipped stones in their natural shapes as divinities. Stone, wooden and bronze sculptures have been developed since the time of Kiratis and Lichchhavis, which flourished most during the Medieval era of the Mallas. Some of the most prominent examples of stone sculpture include Birupakchya made during the Kirat period, on the bank of Bagmati river at Pashupatinath and Budhanilkantha, Barah Narayan of Chandol, Vishnu Vikrant found at Lazimpat, Naxal Bhagwati, Palanchok Bhagwati, Shova Bhagwati etc., of the Lichchhavi period. The stone sculptures made during the Malla period are adequately available in the Palaces of Malla Kings and temples of god and goddess in the three cities of Kathmandu valley. The sculpture of Narasingha at Hanuman Dhoka and Garuda in front of Majudeval of Marutole, idols of god and goddess inside the Patan Durbar Square, Sculpture of Narasimha at Bhaktapur etc, are among the important stone sculptures of that time.53

Nepal offers two main styles in architecture – the Chaitya style and the Pagoda style. The oldest structures in the Kathmandu valley are the specimens of the Chaitya style such as the stupas found in the town of Lalitpur. Two of the best known stupas in the Kathmandu valley are those of Swayambhunath and Baadhanath, which are situated in the western and north-eastern outskirts of Kathmandu respectively.54

The Nepalese fine art is endowed with many valuable objects. Historical events, religious sects and characters can be seen in various types of model of paintings such as canvas painting, graffiti, narrative painting, leaf painting, Pauwa, Mandala and Thanka painting. Most paintings features are based on the scriptures of Hindu as well as Buddhist religion. They used diverse mediums and forms, with classicism, fused and symbolic imagination. Basically they painted in original Nepalese style. In modern period paintings were common in the Shah palace and Rana palaces. The model of modern paintings can be seen in the Nuwakot palace, Gorkha palace and

52 Shrestha, Hari Prasad, n. 29, p.76.
53 Ibid, p.76.
Hanuman Dhoka palace. The credit for creating paintings with religious overtones and which can be used for worshipping, specially, at home, goes to the Tibetan monks (Lamas) and Nepali artists. The Tibetan monks and artists who took to them started to portray Buddha’s life and teachings. In Nepali language this type of painting is called Paubha and in Tibetan it is called Tangka.

4.3 Human Development Aspects

The human development index (HDI) is computed as an unweighted average of values achieved in level of living, knowledge and health. The index has a maximum value of 1. The national HDI for Nepal was 0.378 in 1998, which shows that the level of human development in Nepal is still very low. The absolute value of Nepal’s HDI is only 45 percent of the global HDI. The value of HDI for Nepal scales at 38 percent of the HDI of industrial countries and 61 percent of the HDI of the developing countries even as it fares slightly better in comparison with the HDI for the least developed countries as a whole. Within the South Asian region, all countries, with the exception of Bhutan and Bangladesh, enjoy a higher HDI than Nepal. The national HDI value was stood at 0.480 in 2001 and it reached the HDI value of 0.504 in 2002.

Trends show that Nepal has made very slow but gradual improvement in human development. Component-wise, the rate of progress in raising the level of living (measured by means of income) is much slower than the rate of progress in health and knowledge. Disaggregation of HDI across regional and social collectivities shows that the level of human development among the rural residents is only two-thirds of that among the urban residents. Residents of the Hills and the Tarai enjoy a higher level of human development than residents of the Mountain region. The western, eastern and central development regions enjoy a higher level of human development than the mid-western and far western regions.

Among the various caste/ethnic groups, the Newars, a majority of whom live in urban areas, have the highest level of human development followed by other high caste groups. The level of HDI among the Newars is twice that for the “untouchable” caste, the most deprived

55 Sapkota, Sabita, n.48, p.246.
60 Nepal Human Development Report, n.57, p.3
group. Inter-district disparities in human development are high as well. The level of human development in Kathmandu is over four times than that of Mugu, the most deprived district. However, in terms of global categorization, none of the districts falls in the high human development category. Two districts, Kathmandu and Lalitpur, fall in the medium human development category, i.e., 73 out of 75 districts fall in the low human development category. The distribution of human capabilities varies saliently by gender.61

The values of the gender sensitive development index (GDI), which compares the distribution of life expectancy, education and income among men and women shows that men rank much higher than women compared both to the global as well as South Asian contexts. The overall capability attainments in human development in Nepal are reduced by approximately one-sixth if disparity in men's and women's capability attainments is taken into account, i.e., the depth of gender disparity is one-sixth. The relative magnitude of gender disparity is similar in the rural and urban areas.62

Among the ecological regions, gender disparity in human development is highest in the Mountains. Among the development regions, gender disparity in capabilities is highest in the western development region while it is the least in the far western region. At the district level, Kathmandu, Kaski and Lalitpur districts record highest GDI values while Mugu, Bajura and Bajhang record least. In general, however, the intensity of discrimination against women at various social organisational levels, e.g., national, regional and household levels, in basic capabilities in Nepal is very high. Nepal, thus, faces the challenge not only of enhancing the overall level of human capability but also ensuring a just distribution of these capabilities among men and women.63

Good health is fundamentally and intrinsically important to living a worthwhile human life. In addition, access, use and enhancement of all other basic human capabilities are fundamentally contingent on continued survival and maintenance of good health. In addition, ill health enhances dependence and diminishes self-worth. Average life expectancy, within the last two decades, has increased by 13.5 years, i.e., by approximately eight months annually. Nonetheless, average life expectancy is only 55 years (1994). Women, contrary to the global rule,

61 Ibid, p.3
62 Ibid, p.3
63 Ibid, p.3
have a life span which is shorter by two years compared to men.\textsuperscript{64} The average life expectancy at birth in 2002 was 59.6 years.\textsuperscript{65}

### Table 4.1
**Principal Human Development Indicators of Nepal - 2002**

<table>
<thead>
<tr>
<th>Indicator</th>
<th>Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>Population (2001 Census)</td>
<td>23.15 million (2001 Census) and 24.6 millions in 2002</td>
</tr>
<tr>
<td>Population Growth Rate</td>
<td>2.3 %</td>
</tr>
<tr>
<td>Density of Population (Per Sq Km)</td>
<td>157</td>
</tr>
<tr>
<td>Urban Population (% of Total)</td>
<td>14.6</td>
</tr>
<tr>
<td>Life Expectancy at Birth: Male</td>
<td>59.9</td>
</tr>
<tr>
<td>Life Expectancy at Birth: Female</td>
<td>59.4</td>
</tr>
<tr>
<td>Literacy Rate:</td>
<td></td>
</tr>
<tr>
<td>Male</td>
<td>65.08%</td>
</tr>
<tr>
<td>Female</td>
<td>42.49%</td>
</tr>
<tr>
<td>Total</td>
<td>53.74%</td>
</tr>
<tr>
<td>Adult Literacy Rate (% ages 15 and Above)</td>
<td>44.0</td>
</tr>
<tr>
<td>Crude Birth Rate (Per 1000 Population)</td>
<td>33.1</td>
</tr>
<tr>
<td>Crude Death Rate</td>
<td>9.6 Per 1000 Population</td>
</tr>
<tr>
<td>Total Fertility Rate</td>
<td>4.1 Per Woman</td>
</tr>
<tr>
<td>Infant Mortality Rate</td>
<td>66 Per 1000 Live Birth</td>
</tr>
<tr>
<td>Child Mortality Rate</td>
<td>91.2 Per 1000 Live Birth</td>
</tr>
<tr>
<td>Maternal Mortality Rate</td>
<td>540 Per 100,000 Live Birth</td>
</tr>
<tr>
<td>Total Fertility Rate (Births per Woman)</td>
<td>4.3</td>
</tr>
<tr>
<td>Contraceptive Prevalence Rate (%)</td>
<td>39</td>
</tr>
<tr>
<td>Drinking Water Availability (%)</td>
<td>71.6 (% of Total Population)</td>
</tr>
<tr>
<td>Electricity Availability (%)</td>
<td>40.0 (% of Total Population)</td>
</tr>
<tr>
<td>Number of Hospital</td>
<td>83</td>
</tr>
<tr>
<td>Hospital Beds</td>
<td>5250</td>
</tr>
<tr>
<td>Number of Doctors</td>
<td>3944</td>
</tr>
<tr>
<td>Number of Nurses</td>
<td>3945</td>
</tr>
<tr>
<td>Primary Health Centre</td>
<td>180</td>
</tr>
<tr>
<td>Sub-Health Post</td>
<td>3170</td>
</tr>
<tr>
<td>Number of School:</td>
<td></td>
</tr>
<tr>
<td>Primary</td>
<td>24943</td>
</tr>
<tr>
<td>Lower Secondary</td>
<td>7340</td>
</tr>
<tr>
<td>Secondary</td>
<td>4113</td>
</tr>
<tr>
<td>Total</td>
<td>36396</td>
</tr>
<tr>
<td>Number of Universities</td>
<td>5</td>
</tr>
<tr>
<td>Per Capita GDP (PPP US$)</td>
<td>1,370</td>
</tr>
<tr>
<td>Per Capita Income (Per annum)</td>
<td>NRs.4400</td>
</tr>
<tr>
<td>Population Below Poverty Line</td>
<td>42 %</td>
</tr>
</tbody>
</table>

Sources:  

\textsuperscript{64} Ibid, p.4  
Infant mortality, while decreasing by approximately eight percent annually within the last two decades, nonetheless claims one out of every 10 births. Infants in the rural areas are exposed to 1.6 times the risk of death compared to those in the urban areas. Infants in the mountain regions are more than two times as likely to die as those in the hill and tarai regions. There is a very high incidence of diarrhoea and ARI among children. The incidence of tuberculosis is also very high at approximately 3.5 per 100 persons. Incidence of maternal mortality is one of the highest in the world. The morbidity rate is high as well. High mortality and morbidity, in turn, are attributed to insufficient food intake, early marriage and early child bearing, poor housing, lack of safe drinking water, insufficient sanitary facilities, abuse of alcohol and tobacco and insufficient coverage of health services. Nearly three out of five households report that they do not have adequate access to health facilities and services.

Despite a series of ambitious development plans and assistance from international aid agencies, Nepal’s economic growth has barely kept pace with its expanding population. In FY2002, gross domestic product (GDP) per capita was only $231, making Nepal one of the poorest countries in Asia. Nepal’s overall human development index ranking (based on 2000 data) is 142 out of 173, lower than all the country's South Asian neighbours except Bangladesh. Poverty has been the major cause of low human development. About 42% of the population of 23.7 million lives below the national poverty line of NRs.4,400 ($77) per capita per annum. Poverty is primarily rural, with urban poverty rates about half the national average. The incidence of poverty in the mid-western and far western development regions greatly exceeds the national average, as does the rate in the mountain districts. Data suggest that the incidence of poverty has improved little in recent years and, due to the growing population, the number of people living in poverty has probably increased.

4.4 Occupational Pattern

Work and employment are intrinsically human development-promoting. They lead both to the use of the existing stock of capability and to the enhancement of capabilities. Instrumentally, they also contribute to raise the level of living through enhanced production and productivity. They also inherently promote self-respect, equity, participation and empowerment.

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66 Nepal Human Development Report, n.57, p. 4 -5.
The Nepalese economy is overwhelmingly rural and agriculture-based. The rate of growth of the working-age population is high at 3 percent/year. The work participation rate, particularly of women, is very high compared to those in most other countries. Work participation starts at an early age. More than four-fifths of the workers/labourers are engaged in the low productivity agricultural sector. The service sector accounts for one-sixth of the work force. Only a small proportion of the workers are engaged in industry, of which two-thirds are in manufacturing.68

Of all workers, nearly four-fifths derive their primary livelihood from self-employment. The scale of wage employment is relatively higher at approximately 25 percent in the eastern and central regions and relatively lower in other regions. In part because of the implementation of the structural adjustment programme, real wage rates, both in the agricultural and industrial sectors, remained stagnant during 1987-1996. The minimum-wage levels in the organised, industrial sector is insufficient even to cover consumption at the subsistence level. In civil service, the salaries and allowances of the non-officer level employees in 1996 remained below those in 1985 in real terms. Real wage rates, however, have risen somewhat subsequently.69

Unemployment rate is high at 14 percent (1997). The rate of unemployment is highest in Terai followed by the Hills and Mountains. The scale of underemployment is higher still: approximately one-half of the total labour force works for less than 40 hours a week. The rate of underemployment is also highest in the Terai region. Seasonal and long-term movement of labour is large in scale and has grown further within the last decade. Such migration is no longer limited to workers from the Hills and the routine has picked up considerably among the workers in the Terai. While the landless, the highly indebted and members of the "low-caste groups" appear to migrate in larger proportions, even the relatively well-off individuals and households join the ranks of the labour migrants.70

The scale of international (principally India-Nepal) labour movement also appears to have increased within the last decade. The inflow of labourers from India, who are engaged in various sectors, e.g., agriculture, industry, construction and informal sector trades, is also adversely and significantly affecting the employment opportunity of Nepali labourers. Most women are simultaneously engaged in three distinct arenas of work: reproduction, householding and income generation. Viewed in this perspective, the work burden of women in Nepal is much

70 Ibid, p.8.
higher than the global average. As far as directly productive work is concerned, the participation rate among women in 1996 was 66 percent against 75 percent for men. Taking into account production and householding, women’s work participation rate can be seen to be significantly higher compared to that for men.\textsuperscript{71}

On the other hand, a significantly larger proportion of women remains engaged in the "low-productivity, low-wage and high underemployment agriculture" sector. Only four percent of all "economically active" women are engaged in formal sector employment. Most women are discriminated against in relation to wage rates as well. Although a larger proportion of men are unemployed than women, underemployment in relation to directly productive work is much more prevalent among women than men. In addition, women’s control over their wage (or other earnings) continues to remain weak. The regime of child labour is relatively large in scale, despite a significant drop during 1981-1991. Although small in scale, bondage labour remains live as well.\textsuperscript{72}

The 2001 population census revealed that the annual compound population growth rate increased to 2.24%, up from 2.1% in 1991. The country thus must absorb about 300,000 people entering the labour force each year on top of the large number of existing underemployed, estimated at 47% of the total employed labour force. The Central Bureau of Statistics' National Labour Survey in FY1999 showed high labour force participation and low unemployment, which is consistent with predominately subsistence agricultural economy. About 86% of the population aged 15 years and over was economically active. Although urban unemployment was about 7.3%, total unemployment was less than 2% as 87% of the working-age population lived in rural areas. Most workers in Nepal, especially women—are employed in agriculture. Nationwide -76.1% of those employed, worked in agriculture (85.2% for women), the vast majority in subsistence agriculture.\textsuperscript{73} (Table 4.2)

The preponderance of subsistence agriculture also affects the distribution of workers by employment. Only 16% of all workers were paid employees, and only 8% of women workers worked for pay. Paid employees earned NRs2,143 ($32) per month on average, including cash and kind. Legislators and senior officials were the highest-paid workers earning NRs8,037 ($118) per month on average, while workers in basic occupations, such as menial labor and clerical jobs

\textsuperscript{71} Ibid, p. 9.
\textsuperscript{72} Ibid, pp.8-9.
netted the least earning NRs1,491 ($22) per month on average. Men grossed about 75% more than women on average, not entirely because of gender discrimination. The gender gap also incorporates differences in average education levels, labor market experience, and occupational distribution. The large informal sector and or are self-employed.  

Table 4.2  
Key Labour Force Indicators

<table>
<thead>
<tr>
<th>Item</th>
<th>Rural</th>
<th>Urban</th>
<th>Nationwide</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Male</td>
<td>Female</td>
<td>Total</td>
</tr>
<tr>
<td>Economic Activity (%)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Labor Force Participation Rate</td>
<td>91.1</td>
<td>84.5</td>
<td>87.7</td>
</tr>
<tr>
<td>Unemployment Rate</td>
<td>1.5</td>
<td>0.8</td>
<td>1.2</td>
</tr>
<tr>
<td>Employment Distribution by Sector (%)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Agriculture</td>
<td>72.2</td>
<td>87.9</td>
<td>80.2</td>
</tr>
<tr>
<td>Of which: Subsistence Agric.</td>
<td>61.5</td>
<td>80.3</td>
<td>71.0</td>
</tr>
<tr>
<td>Industry</td>
<td>13.4</td>
<td>4.3</td>
<td>8.8</td>
</tr>
<tr>
<td>Of which: Manufacturing</td>
<td>6.8</td>
<td>3.2</td>
<td>5.0</td>
</tr>
<tr>
<td>Services</td>
<td>14.3</td>
<td>7.7</td>
<td>11.0</td>
</tr>
<tr>
<td>Memorandum Items:</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Working-Age Population ('000)*</td>
<td>4,652</td>
<td>5,151</td>
<td>9,803</td>
</tr>
<tr>
<td>Employed ('000)</td>
<td>4,176</td>
<td>4,316</td>
<td>8,492</td>
</tr>
</tbody>
</table>

Note: * Refers to individuals age 15 and above.  

Percent of people classified as employed has increased from 67 in 1995/96 to 74 in 2003/04, while the share of unemployed has decreased slightly. The group classified as inactive has decreased by 6 percentage points in the same period. Implied rate of labour force participation has increased and that of unemployment has decreased. Unemployment rate among 15-24 years old remain high at 6 percent, while that among 10-14 years old has decreased significantly. Distribution of number of working hours per week for those employed has stayed fairly constant over the past eight years: about one-fourth in each of 1-19 hours and 20-39 hours,
and the remaining half in 40 hours and more. Finally, distribution of main sector of employment indicates that the share of agriculture, both wage and self-employment have decreased from 1995/96 to 2003/04, while that of non-agriculture has not changed much. Extended economic work has a share of 9 percent. Incidence of child labor is estimated to be 31 percent among 5-14 year old children.\(^{75}\)

It is evident from the above discussion that, "poverty in Nepal is largely the result of widespread underemployment and low productivity of the labour force in the agricultural sector. In a situation like Nepal's where employment outside agriculture is not growing at a rate faster than the annually increasing labour force over the years, where farming is largely a self-employed occupation and carried on a family basis, there must be a growing accumulation of idle labour on land which is more or less fixed. As the productive labour has to maintain a huge size of idle labour as well, a large proportion of them children, there is bound to be a serious drain on its potential savings, affecting adversely its investment ability and income generating opportunities. Nepal has already reached this stage where not only land but also capital has been scarce and disproportionate as a result of growing of idle labour and cumulative arrears of investment in agriculture. This in brief is the 'vicious circle of poverty,' perpetuating in an accentuated form with the passing of time."\(^{76}\)

4. 5 Social Amenities

4.5.1 Education

Knowledge, including information, attitude and skill, is one of the fundamental capabilities a person needs to make sense of oneself and of the world one lives in. It helps one to re-learn, re-assess, re-act and to change oneself and one's world. Knowledge is analogously fundamental to the functioning of a society. That is why all societies develop multiple structures and agencies for the generation, validation and transmission, including intergenerational transmission, of knowledge. Schooling, in turn, has emerged as the prime avenue for the acquisition and transmission of knowledge. Literacy rate has been increasing very slowly in Nepal. The national literacy ratio was 40 per cent in 1999.\(^{77}\) It reached 53.7 per cent in 2002.\(^{78}\)

\(^{76}\) Bhattacharai, Sajal, n.32, p.257.

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But women, many caste, ethnic and regional groups and the poor have much lower literacy ratio. For some groups the ratio is as low as 10 percent. Only about 72 percent of the 2.7 million 6-10-years-old children are enrolled in school (1995 figure). Two-thirds of those not enrolled in primary schools at this age group were girls. Gross enrollment in primary schools, however, nearly doubled from 1.75 million in 1884 to 3.26 million in 1995.  

Low enrolment and high failure and dropout rates are generally attributed, among others, to household work burden of children, irregularity of school operation, income poverty, public school management system. Despite the high regard schools and teachers are held in, local stakeholding in public schools, as a result, remains low. This is also one of the major reason for the relatively low physical, academic and pedagogical quality of the public education system. Other reasons for the relatively low quality of education are: rapid expansion of the number of schools disjunctions between school curriculum and the information, attitude and skills required in the wider society; the low ratio of trained teachers; ineffective supervisory system; and high level of absenteeism among teachers.  

In the last two decades, private, commercially organized educational institutions have made rapid gains due to the above mentioned deficiencies of the public school system, rise of income and decrease in the level of fertility among urban households and the anticipation that return from educational investments might be higher than those from productive physical assets. While the quality of commercially organized schools, in general, is noted to be better than that in publicly organized schools, the highly expensive nature of such schools means that private education cannot be a substitute for public education for the vast majority of the households. Private primary schooling, to illustrate, is 13 times as expensive as public primary schooling.  

In FY 2003/04, there were 26,638 primary, 7,917 lower secondary, and 4,541 secondary schools in the country. In FY 2003/04, number of primary school is estimated to be 26,823, that of lower secondary to be 7,954 and secondary to be 4,569. Number of teachers in FY 2003/04 in primary is estimated to be 111,027, in secondary to be 28,571 and in secondary to be 23,028. In FY 2003/04, number of students in primary, lower secondary and secondary schools are estimated to be 3.074 million, 1.188 and 496,000 respectively.  

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80 Ibid, p. 6.  
Under higher education, there are 5 universities in operation, namely, The Tribhuwan University (TU), Mahendra Sanskrit University, Kathmandu University, Eastern University and the Pokhara University. In FY2003/04, TU had 61 of its own campuses, and 278 private campuses affiliated with the TU, totaling 339 campuses. Number of students in TU campuses are estimated to be 198,565 including 119,139 in its own campuses and 79,426 in affiliated private campuses. This total is less by 8.1 percent against 216,017 students in FY2002/03. According to the policy of phase-wise integration of certificate level with higher secondary school (10+2) system, less number of students are expected to enroll in the certificate level which is the reason for lower estimate.\(^\text{83}\)

### 4.5.2 Medical and Health Facilities

In order to provide an integrated basic health services such as first aid to ordinary ailments, common curative service, immunization, health education, nutrition and curative services for contagious diseases like malaria, tuberculosis and leprosy at the village level, primary health service have been provided at wards, VDCs and constituencies in Nepal. According to Nepal Living Standard Survey 1996, 41.41 per cent of the household families have an access to nearest health institution with a walking distance of half an hour.\(^\text{84}\)

The status of extension of basic health services till the end of financial year 2001/02, there were a total of 83 government hospital with a total bed strength of 5250. Besides, there were 10 health centres, 700 health posts, 3141 sub-health posts, 180 primary health posts and 287 ayurvedic dispensaries that cater to the primary and basic needs of the people in the remote and rural areas of Nepal. The total skilled medical and health manpower was 92,277 which include Doctors, Nurses, Ayurved Physicians, Vaidyas, Kaviraj, Health Assistance, Health Workers, Local Health Workers, Sudeni and Female Community Health Volunteers (Table 4.3).

\(^{83}\) Ibid, p.183.
### Table 4.3

**Extension of Health Services in Nepal (2001/02)**

<table>
<thead>
<tr>
<th>Extension of Services</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hospital</td>
<td>83</td>
</tr>
<tr>
<td>Health Centres</td>
<td>10</td>
</tr>
<tr>
<td>Health Posts</td>
<td>700</td>
</tr>
<tr>
<td>Sub-health Posts</td>
<td>3141</td>
</tr>
<tr>
<td>Primary Health Posts</td>
<td>180</td>
</tr>
<tr>
<td>Ayurvedic Dispensaries</td>
<td>287</td>
</tr>
<tr>
<td><strong>Hospital Beds (Govt. Sector)</strong></td>
<td><strong>5250</strong></td>
</tr>
<tr>
<td><strong>Skilled Manpower</strong></td>
<td></td>
</tr>
<tr>
<td>Doctors</td>
<td>3944</td>
</tr>
<tr>
<td>Nurses</td>
<td>10,099</td>
</tr>
<tr>
<td>Ayurved Physicians</td>
<td>381</td>
</tr>
<tr>
<td>Vaidyas (Junior Ayurved Physicians)</td>
<td>354</td>
</tr>
<tr>
<td>Kaviraj</td>
<td>387</td>
</tr>
<tr>
<td>Health Assistants (including Auxiliary Health Workers)</td>
<td>7491</td>
</tr>
<tr>
<td>Health Workers (including Maternity Child Worker)</td>
<td>3,190</td>
</tr>
<tr>
<td>Local Health Workers</td>
<td>3,985</td>
</tr>
<tr>
<td>Health Workers (Sundeni -Traditional Maternity Care-taker, Female community Health Volunteer)</td>
<td>62,446</td>
</tr>
<tr>
<td><strong>Total Skilled Manpower</strong></td>
<td><strong>92,277</strong></td>
</tr>
</tbody>
</table>


### 4.6 Socio - Cultural Impact of Tourism in Nepal

Taking into account the richness and enormous socio-cultural resources and potential of Nepal, majority of tourists and visitors are attracted by this cultural potential and resources. Many of them make Nepal as a destination of cultural tourism. However, with the rise and rapid growth of foreign tourists in the country, there has been tremendous amount of impact on the society, culture and tradition of the host community. These impacts may be both positive and
negative depending upon the nature and intensity of interaction and the degree of relationship between the tourists and the hosts.

Table 4.7 shows that, the impact of tourism on the society and culture of Nepal can bring about both positive and negative aspects on the settlement pattern, occupational pattern, employment pattern, land use pattern, living standards, undesirable socio-cultural activities, social amenities, infrastructure and production system.

On the positive aspects, tourism bring about preservation of old settlement, creation of new settlement and up to date maintenance, it also leads to immigration to tourism areas for jobs and reduction of over dependence on agriculture. It gives employment from subsistence agriculture to tourism, intensive use of land, improved services, facilities, infrastructure, health and hygiene. Broad cultural exchange and preservation of traditional culture also takes place. Growth of cultural pride and values, cultural awareness, revitalization of culture and tradition values, revival of old skills, crafts and festivals and cultural restructuring are also the positive aspect of tourism impact on society and culture. Moreover, improved health, education and other social amenities like water, transport and communication, infrastructure and electricity in the touristic sides/areas and more income from productions of goods and services like vegetables, fruits and local crafts and others goods on demand by the tourist. (Table 4.4)

On the negative aspects, tourism bring about, deviation from traditional, architectural design and more dependency on imported building materials and skills and goods and services. As a result, labour shortage in tourist season, seasonal unemployment, conflict in society, inflation, excessive dependence on imported goods; income leakages take place. Another negative aspect of tourism are the conflict in socio-cultural values and system i.e. crime, vandalism, frustration of the village system, migration of village youths, commercialization of culture and development of artificial style, prostitution, beggars, degradation of traditional values, theft of arts and artifacts, degradation of moral values, appings of western culture etc. Moreover, it also leads to over dependent on tourism, land-use changed, rise in land prices, changed from traditional agriculture to commercial activities, rise in landless farmers and shifting from traditional production system. (Table 4.4)
<table>
<thead>
<tr>
<th>Impact On</th>
<th>Positive</th>
<th>Negative</th>
</tr>
</thead>
<tbody>
<tr>
<td>Settlement</td>
<td>Preservation of old settlement, creation of new settlement &amp; up to date maintenance.</td>
<td>Deviation from traditional, architectural design, and more dependency on imported building materials and skills.</td>
</tr>
<tr>
<td>Occupation</td>
<td>Immigration to tourism areas for jobs; reduction of over dependence on agriculture</td>
<td>Labour shortage in tourist season</td>
</tr>
<tr>
<td>Nature of Employment</td>
<td>Employment from subsistence agriculture to tourism</td>
<td>Seasonal unemployment</td>
</tr>
<tr>
<td>Land Use and Land Value Change</td>
<td>Intensive use of land</td>
<td>Conflict in society</td>
</tr>
<tr>
<td>Living Standards</td>
<td>Improved services, facilities, infrastructure, health and hygiene.</td>
<td>Inflation, excessive dependence on imported goods; income leakages</td>
</tr>
<tr>
<td>Growth of Undesirable Activities</td>
<td>Broad cultural exchange; and preservation of traditional culture, growth of cultural pride and values.</td>
<td>Conflict in socio-cultural values and system; That is, crime, vandalism, frustration of the village system, migration of village youths; commercialization of culture and development of artificial style, Prostitution, beggars.</td>
</tr>
<tr>
<td>Cultural and Tradition</td>
<td>Cultural Awareness, Revitalization of Culture and tradition values, Revival of old skills, crafts and festivals and Cultural restructuring.</td>
<td>Commercialization of Culture, Degradation of Traditional Values, Theft of arts and artifacts, Degradation of Moral values, Appropriation of Western culture.</td>
</tr>
<tr>
<td>Social Amenities and Infrastructures</td>
<td>Improved health, education and other social amenities like water, transport &amp; communication, infrastructure and electricity in the touristic sides/areas</td>
<td>Over dependent on tourism, Land-use changed, rise in land prices, changed from traditional agriculture to commercial activities, rise in landless farmers.</td>
</tr>
<tr>
<td>Production system</td>
<td>More income from productions of goods and services like vegetables, fruits and local crafts and others goods on demand by the tourist.</td>
<td>Shifting from traditional production system.</td>
</tr>
</tbody>
</table>

4.6.1 Impact on Demographic Patterns

The growth of tourism especially in mountain areas has had visible socio-demographic effects. Tourism is often believed to reduce the out-migration process. Available evidence from Nepal in this regards were mixed and location-specific. In the Khumbu region for instance, the growth of tourism reduced the temporary migration of Sherpa people to Darjeeling in search of employment. Income accruing from tourism has at the same time encouraged migration. For instance, there has been a steady flow of younger men aspiring to be tourist guides. Anecdotal evidence from Jomsom-Marpha reveals that some entrepreneurs who had migrated in the past are now returning because of the growth in tourism. 85

Nepal is also experiencing rapid population growth and urbanization. Urban cities are regarded as centres of economic growth that offer numerous employment and economic opportunities for socio-economic development. However, experience shows that inequitable allocation of development resources, adoption of inappropriate technologies and lack of access to available land are also giving a push to migration. Patterns of population distribution in Nepal show, among various factors, a strong influence of the availability of agricultural land. The overwhelming proportion of population in the past was concentrated above 1000 feet altitude, the area below being infested with malaria. The largest number of population is distributed in the hill region with 47.7 % of the total population and 41.7 % of the total land. In contrast, the terai with less than one-fourth of the land area today retains over two-fifths of the total population (about 43.6 %), whereas the mountain region with more than one-third of the nation’s land area bears only 8.7 % of the nation’s population. 86

Migration has played a dominant role in the overall growth of population in Nepal and regional disparity in the growth rate in particular. Out-migration (migration within and outside the country) has resulted in comparatively low growth of population in the mountains and hill regions, while in-migration (migration from hill and the mountain regions and immigration particularly from India) has resulted in a very high growth of population in the Terai region. Economic causes resulting from poor agriculture, inaccessibility to market and absence of jobs outside agriculture sector compelled the hill people to migrate to foreign countries as well as

86 Bhattarai, Sajal, n.32, pp.105-106.
within the country, particularly to the terai in search of employment opportunities and in search of agriculture land.87

The most conscious movement of population in the country is the seasonal migration from hills to the Terai particularly during winter to the marketing towns in the terai for sale of their products like ghee, ginger, medicinal plants and herbs etc in exchange for their necessities like salt, kerosene, clothes etc. this type of movement involved nearly 20 to 25 % of the country’s population. Migration has transformed the population composition of Kathmandu valley in the last decade. In the 1990s, many rural youths were hired in the carpet, garment and construction industries in the capital, while countless others converged on the city for menial work.88

A case study on the socio-economic changes of the Sherpas of Solukhumbu conducted by Pema Sherpa in 1995, revealed that, by and large the growth rate of population worked out to be 1.02 per cent in Solukhumbu, a relatively much lesser growth rate in comparison to Nepal’s overall figure of 2.30 per cent. This could be partially attributed to burgeoning tourist activities in Kathmandu which have attracted many able bodied Sherpa men from Khumbu.(Table 4.5).89

| Table 4.5 |
| Changing Population Growth Pattern |
| Census Year | Khumbu | Nepal |
| 1981 | 88,245 | 15022839 |
| 1991 | 97,253 | 18491079 |

Source: Sherpa, Pema, Sherpas of Nepal: A Study of Socio-economic Changes, (M.Phil Dissertation), Centre for South, Central, South East Asia and West Pacific Studies, School of International Studies, J.N.U, New Delhi, 1995, p.16.

The annual growth rate of Sherpa speaking population in Nepal as a whole has been 6.5 per cent as against the annual growth rate of the same of 2.74 per cent in the Solukhumbu region. This partly implies that, the Sherpa population has been growing rapidly outside the Solukhumbu

87 Ibid, p.106.
89 Sherpa, Pema, Sherpas of Nepal: A Study of Socio-economic Changes, (M.Phil Dissertation), Centre for South, Central, South East Asia, South West Pacific Studies, School of International Studies, J.N.U., New Delhi, 1995, p.16.
This could be largely attributed to the fact that Sherpas are steadily migrating to the cities like Kathmandu mainly on account of tourist related occupation. (Table 4.6).

Table 4.6
Composition of Sherpa Speaking Population (Mother Tongue)

<table>
<thead>
<tr>
<th>Census Year</th>
<th>Area</th>
<th>Sherpa</th>
</tr>
</thead>
<tbody>
<tr>
<td>1981</td>
<td>Nepal</td>
<td>73589</td>
</tr>
<tr>
<td>1991</td>
<td>Nepal</td>
<td>121819</td>
</tr>
<tr>
<td>1981</td>
<td>Solukhumbu</td>
<td>15,166</td>
</tr>
<tr>
<td>1991</td>
<td>Solukhumbu</td>
<td>19,328</td>
</tr>
</tbody>
</table>


In some cases, tourism has also induced out-migration of the young. In 1998, it was reported that in the Ghandruk area in the Annapurna region the income earned from tourism has induced/educated young boys and girls to migrate to Japan, Hong-Kong, Western Europe, and the Gulf countries in search of job opportunities.

The declining trade, and deteriorating agricultural productivity in the central hills of Nepal, caused an exodus of people to the lowlands of Nepal. While many Thakali families sought lucrative business opportunities in places such as Pokhara, Bhiarahawa and Kathmandu, the Manangba were given special permission by the late King Mahendra to conduct overseas trade. They were soon engaged in highly profitable import-export trade that extended as far as Thailand, Hong Kong and Singapore. Other ethnic groups migrated to Nepali lowlands, as new frontiers were opened for resettlement. The intensification of tourism in the Annapurna region in the early 1980s encouraged some Thakali and Manangba to return to their original homes.

Demographic distribution and growth rate of population for the last one decade shows that, there was an enormous growth of population in the urban towns or cities of the country especially in the capital city Kathmandu where there was a 60.2 per cent growth in the last one decade. Tourism induced migration from rural areas to the major urban towns/cities were also

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90 Ibid, p.18.
observed from this analysis. Tourist induced population growth take place in most of the tourist areas in Nepal such as Bhaktapur witnessing a population growth rate of 30.4 per cent, Lalitpur recorded 31.4 per cent, Parsa recorded 33.5 per cent and Chitwan recorded 33.1 per cent in the last one decade. Moreover, Kapilvastu and Manang and Mustang recorded a population growth rate of 29.7 per cent, 4.9 per cent and 78.8 per cent respectively in the same period. At the same time, a population growth rate of Bardiya (31.9 per cent), Jajarkot (18.4 per cent), Dolpa (18.2 per cent), Jumla (17.8 per cent), Humla (18.7 per cent) and Dang (30.5 per cent) were recorded. Manang region recorded the highest population growth rate i.e. 78.8 per cent which can partly be attributed to tourist induced in-migration and bourgeoning tourist activities in these places. It was also observed that, there was a population growth rate of 47.6 per cent and 46.6 per cent in Kailali and Kanchanpur respectively partly due to tourism activities. (Table 4.7)

As a direct result of demographic migration or movement, there has been a growth and change of settlements patterns in some of the major tourist spots and trekking trail especially along the Annapurna region. It was observed that, along the Everest trail alone 20 settlements have been identified as having either emerged or grown directly as a result of tourism, and these include settlements that emerged earlier on solely because of tourism, or temporary settlements that became permanent as a result of tourism, or settlements that have recently had lodges located in them like these. Forty-three such settlements have been identified in the Annapurna region till 1999.93

Similarly, the settlements along the trekking route to Annapurna Base Camp like Syauli Bazar, Kimrong, Tadapani, Chhomrong, Jhinu, Dhaulo, Khuldighar, Dobhan, Deurali and Base camps came into existence and developed along with the development of mountain tourism. Most of the houses of these settlements reflect a notable change in the traditional architectural design and building materials. In 1998, in Ghandruk village, eight houses used for hotel/lodges were completely made of modern cement and concrete structures.94

93 Sharma, Pitamber n.91, p.360.
94 Poudel, P.C, n.3, p.42.
### Table 4.7
Demographic Distribution and Growth in Major Cities/Towns/Districts

<table>
<thead>
<tr>
<th>Cities/Towns/Tourist Spots</th>
<th>1991 (Census)</th>
<th>2001 (Census)</th>
<th>Growth Rate</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Central Development Region</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kathmandu</td>
<td>675341</td>
<td>1,081,845</td>
<td>60.2</td>
</tr>
<tr>
<td>Bhaktapur</td>
<td>172952</td>
<td>225,461</td>
<td>30.4</td>
</tr>
<tr>
<td>Dhankuta</td>
<td>543672</td>
<td>671,364</td>
<td>23.5</td>
</tr>
<tr>
<td>Lalitpur</td>
<td>257086</td>
<td>337,785</td>
<td>31.4</td>
</tr>
<tr>
<td>Nawakot</td>
<td>245260</td>
<td>288,478</td>
<td>17.7</td>
</tr>
<tr>
<td>Parsa</td>
<td>372524</td>
<td>497,219</td>
<td>33.5</td>
</tr>
<tr>
<td>Pokhara</td>
<td>-</td>
<td>156,132</td>
<td>-</td>
</tr>
<tr>
<td>Chitwan</td>
<td>354488</td>
<td>472,048</td>
<td>33.1</td>
</tr>
<tr>
<td>Other Districts</td>
<td>3562652</td>
<td>4457429</td>
<td>25.1</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>6183955</td>
<td>8,031,629</td>
<td>29.9</td>
</tr>
<tr>
<td><strong>Eastern Development Region</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Solukhumbu</td>
<td>97200</td>
<td>107,686</td>
<td>10.8</td>
</tr>
<tr>
<td>Morang</td>
<td>674823</td>
<td>842,220</td>
<td>24.9</td>
</tr>
<tr>
<td>Jhapa</td>
<td>593737</td>
<td>688,109</td>
<td>15.9</td>
</tr>
<tr>
<td>Dhanokuta</td>
<td>146386</td>
<td>166,479</td>
<td>13.8</td>
</tr>
<tr>
<td>Taplejung</td>
<td>120053</td>
<td>134,698</td>
<td>12.2</td>
</tr>
<tr>
<td>Bhopacity</td>
<td>198784</td>
<td>203,018</td>
<td>2.2</td>
</tr>
<tr>
<td>Other Districts</td>
<td>2615766</td>
<td>320,126</td>
<td>22.4</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>4446749</td>
<td>5,344,476</td>
<td>20.9</td>
</tr>
<tr>
<td><strong>Western Development Region</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gokha</td>
<td>252524</td>
<td>288,134</td>
<td>14.2</td>
</tr>
<tr>
<td>Lamjung</td>
<td>153697</td>
<td>177,149</td>
<td>15.2</td>
</tr>
<tr>
<td>Parbat</td>
<td>143547</td>
<td>157,826</td>
<td>9.9</td>
</tr>
<tr>
<td>Pulpa</td>
<td>236313</td>
<td>268,558</td>
<td>13.4</td>
</tr>
<tr>
<td>Kapilavastu</td>
<td>371778</td>
<td>481,976</td>
<td>29.7</td>
</tr>
<tr>
<td>Mustang</td>
<td>14292</td>
<td>14,981</td>
<td>4.9</td>
</tr>
<tr>
<td>Manang</td>
<td>5363</td>
<td>9,387</td>
<td>78.8</td>
</tr>
<tr>
<td>Tanahu</td>
<td>268073</td>
<td>315,237</td>
<td>17.6</td>
</tr>
<tr>
<td>Other Districts</td>
<td>1445587</td>
<td>171,344</td>
<td>97.7</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>3770678</td>
<td>4,571,013</td>
<td>21.3</td>
</tr>
<tr>
<td><strong>Mid-Western Development Region</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Rolpa</td>
<td>179621</td>
<td>210,004</td>
<td>16.9</td>
</tr>
<tr>
<td>Bardiya</td>
<td>290313</td>
<td>382,649</td>
<td>31.9</td>
</tr>
<tr>
<td>Jajarkot</td>
<td>113958</td>
<td>134,868</td>
<td>18.4</td>
</tr>
<tr>
<td>Dolpa</td>
<td>25013</td>
<td>295,455</td>
<td>18.2</td>
</tr>
<tr>
<td>Jumla</td>
<td>7564</td>
<td>89,427</td>
<td>17.8</td>
</tr>
<tr>
<td>Humla</td>
<td>34383</td>
<td>40,593</td>
<td>18.7</td>
</tr>
<tr>
<td>Dang</td>
<td>354413</td>
<td>462,380</td>
<td>30.5</td>
</tr>
<tr>
<td>Kalikot</td>
<td>88805</td>
<td>105,580</td>
<td>18.9</td>
</tr>
<tr>
<td>Other Districts</td>
<td>1247944</td>
<td>155,792</td>
<td>24.9</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>2410414</td>
<td>3,012,975</td>
<td>24.9</td>
</tr>
<tr>
<td><strong>Far-Western Development Region</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Darchula</td>
<td>101683</td>
<td>121,996</td>
<td>19.9</td>
</tr>
<tr>
<td>Kailali</td>
<td>417891</td>
<td>616,697</td>
<td>47.6</td>
</tr>
<tr>
<td>Bajhang</td>
<td>139092</td>
<td>167,026</td>
<td>20.9</td>
</tr>
<tr>
<td>Achham</td>
<td>198188</td>
<td>231,285</td>
<td>16.7</td>
</tr>
<tr>
<td>Kanchanpur</td>
<td>257906</td>
<td>377,899</td>
<td>46.6</td>
</tr>
<tr>
<td>Bardia</td>
<td>200716</td>
<td>234,418</td>
<td>16.8</td>
</tr>
<tr>
<td>Darchula</td>
<td>104647</td>
<td>126,162</td>
<td>20.6</td>
</tr>
<tr>
<td>Other Districts</td>
<td>259178</td>
<td>315,847</td>
<td>21.9</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>1679501</td>
<td>2,191,330</td>
<td>30.3</td>
</tr>
</tbody>
</table>

**Total Population of Nepal** 18491097 23,151,423 25.3

Another demographic consequence is the dispersal of the population to previously unoccupied areas of Khumbu. Sites which were once temporary settlements are now permanent settlements. In summer settlement like Dingboche, Lobuche, Perichi and Gorakshep also a number of small tea shops and restaurants have cropped up destroying the serene atmosphere of these highlands.95

4.6.2 Impact on Occupational Patterns and Social Development

Tourism as a service oriented industry provides direct and indirect impacts on the occupational and entrepreneurial opportunities of the destination areas.

The development of tourism creates a lot of non-traditional jobs, it demands young and energetic people that brings about the change in occupation and alters demographic structure of the region. People from other sectors of the economy are attracted towards tourism industry with better employment opportunities, better sources of income and charms of industry itself. Most of the jobs do not require skilled manpower. Most of them can be employed with short training. Thus, the movement of manpower from agriculture in the country is much more considerable. As a result young and energetic people leave home in villages to get jobs in the tourism industry. The responsibility of agricultural land would be handed over to women and elderly people. Such a trend would lead to redistribution of demographic structure of society. This also affects agricultural production system. Such an effect can be observed in Nepal, as young people tend to leave their home in villages and are attracted to the tourist centers such as Kathmandu, Pokhara, Chitwan and other trekking routes leaving the older generation behind which had affected the traditional lifestyles and social values of the destination.96

An example of a remarkable impact of tourism in Nepalese society could be observed in Khumbu region where most of the young and able Sherpas have left their homes for lucrative jobs in tourism sector especially mountaineering and trekking tourism either as porters or as Sirdars. For instance, profound changes, both negative and positive, have taken place in this region. The Sherpas are a traditional Buddhist highlander society of pastoralists-cum-subsistence agriculturalists and traders. They traded in Tibetan salts and wool and grain across the high passes between Tibet and Nepal. They did so to supplement their meagre income from

95 Sherpa, Pema, n. 89, p.84.
96 Shrestha, Pushpa, n.2, pp.123-124.
agriculture. They have now transformed themselves into modern-looking, intelligent, widely travelled individuals endowed not only with the skills of mountaineering but also with the art and science of running a tour and trekking business in a matter of decades.97

Sherpas have become more enterprising. They own hotels, lodges and tea shops. They also have invested money earned from mountaineering in business activities such as hotels, lodges, shops, tea shops and trekking agencies in the tourist concentrated areas like Namche Bazaar, Lukla and Kathmandu. A number of hotels at Lukla are owned by people from Khumbu. Initially for few visitors, Sherpa houses were enough to stay over and eat. But today many hotels, lodges and restaurants have cropped up to meet the rising demands of tourists. A five star hotel named as Everest View Hotel has been constructed at Synboche.98

Sherpas work as Sirdar, high altitude climbers, cook, kitchen boys and wood carriers. Their wages range from Rs.20,000 to 40,000 for a guide, Rs.10,000 to Rs.20,000 for an assistant guide per expedition depending upon the strength of the expedition team. Cook gets daily wage of Rs.40 to Rs.60. Besides normal wages, they also get money and material from the satisfied group. Satisfied trekkers often return their service by providing funds and gifts. Funds are provided to undertake projects in the village, such as construction of suspension bridge, water reservoir and connecting pipelines to the villages. Gift also includes scholarship for the children, medical help and free trip abroad. Many Sherpa children have gone to Kathmandu, Darjeeling (India), Europe and America for higher studies on scholarship provided by many of these expedition parties.99

Trekking is one of the highest paying employments in Nepal today. The wealth available from this job draws many youngsters out of school and into tourism. Teaching and government jobs, once considered very prestigious, are no longer desirable since they do not provide the same income as trekking. It is ironic that many youngsters are leaving school since one of the qualifications needed today in trekking is knowledge of spoken and written Nepali and English. However, a change in the social climate in Khumbu has been brought by the introduction of modern education system. The youngsters may be even more valuable if they would continue their education rather than leave after a few years. It is also ironic that a Sherpa

98 Sherpa, Pema, n, 89, p.84.
99 Ibid, p.32.
does not enjoy the trekking. To them, "climbing is simply a high-paying job." One can also find, schools teachers in Khumbu are mostly non-Sherpas because of the early dropout of most students who were attracted by trekking and high income in the tourism activities.

There are quite a number of examples to show that tourism can bring changes in other dimensions of social development. For instance, because of higher incomes from tourism-related business, many parents of Manang district of Annapurna Conservation Area can now afford to send their children to high schools and universities in Kathmandu. This will in due course lead to considerable social improvement on all fronts. Another example of traditional change can be observed from Khumbu, where electronic watch, videogame, videos, binocular are a common use among the Sherpas. The tradition of drinking Tibetan salt and butter tea has virtually disappeared. Rice, which used to be a rare item of Sherpa diet is now a common used item. The traditional wooden utensils and cotton made quilt are no longer used. They have been now replaced by fine crockeries and handy sleeping bags. A change of attitude is also visible not only towards the foreigners but also towards their fellow beings. They began to weigh people on the basis of wealth. Sherpas have also learned other languages and modern hygiene. The standard of living of the Sherpa has largely improved. The western culture has penetrated deep into Sherpa society. However, despite long contacts with the Nepali Hindus of lowland, the Sherpas have not adapted any habits of Nepali lowlanders.

However, tourism is often blamed for the neglect of traditional resource management systems such as the management of upland pastures and livestock upkeep in the Rolwaling area in Nepal. Also, despite of the employment created by tourism in certain pocket areas such as the Khumbu region in Nepal, the income generated rarely find its way to induce local resource-based productive activities in these areas. The positive effect of tourism on land use and production system is also noted in a few cases. The preference for fruit and vegetable farming as opposed to traditional crops is noted phenomenon in the trans-Himalayan areas of Nepal. The most notable case of the development of production base in which trekking tourism played a major role is the case of Mustang and Ghorepani in the Annapurna region where there are numbers of tourism induced economic activities such as lodge and hotel keeping, farming of apples and other

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100 Meisegeier, Deborah, TED Case Studies, Everest Tourism, 2005, p.2.
101 Sherpa, Pema, n.89, p.83.
103 Sherpa, Pema, n.89, p.13.
temperate fruits, fruit processing, potatoes, commercial vegetable farming, cottage craft and mule transportation etc. 104

Similarly, in the Ghandruk VDC, it was observed that the people from all walks of life including agro-pastoralists, subsistence hill farmers and ex-Gorkha army personnel have started to orient their economic pursuit around tourism. Most of the households were found directly involved in tourism business. Besides hotel and lodges, general shop, tea stall, handicraft shop, cultural museum, clothes shop and curio shop were the dominated oriented business observed in this area. In addition, several families were found indirectly associated with tourism related ventures e.g. fuel wood selling, preparing woolen handicrafts, mule and pony services etc. As a consequence of change in occupation some of the families in Ghandruk have given up agricultural farming and converted their corn and millet fields into camping grounds and plantation fields. Pastoral issue is almost non-existence. Out of 80 pastoral groups of the past now there are only 19 groups of which 9 with sheep-goats and 10 with cows and buffaloes. 105

Moreover, agriculture is the main economic activity in much of the Annapurna region comprising of Mustang, Manang and Kaski districts in the Gandaki and Dhaulagiri zones of western development region. The southern belt is good for upland, rain-fed agriculture, while the inner valleys are food-deficit areas. In the past, livestock herding was an important alternative source of livelihood for most inhabitants, and still integral to some people of Mustang and Manang districts. But in the southern belt it has given way to other forms of livelihood, and the villagers like Ghandruk it is no longer desirable. Most settlements along the Annapurna sanctuary and Annapurna circuit, the main tourist trails in the region, are heavily dependent on tourism. 106

4.6.3 Impact on Cultural and Behavioural Patterns

Tourism, after all, entails contact with, and by implication encroachment by people from other countries, regions, social systems and cultural practices. This contact has the potentiality of bringing about changes in people’s ideas, behaviour patterns, lifestyles, social systems, institutions, values and norms, expectations and other manifestations of materials and non-material culture.

104 Gupta, Sunil and Bansal, S.P, n.1, pp.9-10.
105 Poudel, P.C., n.3, p.43.
106 Nepal, K. Sanjay, n.92, p.46.
Exposure to western mindset has changed the traditional norms and morals thus affecting the continuity of cultural festivals. The hardest impact of tourism on the local youth has been the imitation of ‘drug culture’ from the time of Hippies in early 1970s. The imitation of Jean and Pop culture and the fashion to exhibit body curves among the young generation has eroded the Nepalese cultural features as these young girls and boys feel modern to be westernized.\(^\text{107}\)

Drug use began for the first time in Nepal with the influx of large number of western Hippies in the mid 1960s and early 1970s. Heroine use was in an epidemic form in Nepal from 1980s onwards. The problems of drug abuse are localized especially in the urban, semi-urban areas and along the border of Nepal and India. Most of the drug addicts are found in Kathmandu, Pokhara, Biratnagar, Dharan, Birgunj, Nepalgunj and Bhaieahawa. The Drug Abuse Prevention Association of Nepal (DAPAN) in its 1990 survey of the high school and campuses in Kathmandu, Pokhara and Biratnanagr found that 32.4 per cent of the students had tried different types of drugs. A large number of addicts had used psychotropic substances. About 2.5 per cent of the students had used heroine and 2.5 per cent tried opium at least once.\(^\text{108}\)

Many of the individual changes brought by tourism are superficial. The adoption of new clothing styles, food preparation, handicraft designs, cassette players, and others. Such material changes can be expected with or without tourism when seen as part of the broader historical assimilation of Himalayan cultures by lowlanders. Of greater concern are the fundamental shifts in identity that may occur precisely because of the secular interests of tourism.

Western and developed countries’ culture has penetrated not just into the urban areas but also into remote villages as well. Needless consumer products of multinational Companies, such as disposable diapers, baby-and canned-foods, blue jeans, two-wheelers and four-wheelers, fast/junk foods, imported liquors, soft beverages, are consumed by urban Nepalese people without any thought to their impact on their indigenous society and culture. Similarly, several such products, including soft drinks (such as Coca Cola), liquors (such as San Miguel, Tuborg and Carlsberg beers), electronic products (such as radio, TV, Camera, DVD/VCD etc) are used by Nepalese villagers.\(^\text{109}\) For example, a typical Sherpa store/shop contains a number of goods different taste and quality imported from various countries. The goods that are flooding in

\(^{107}\) Bhakta, Shrestha, Maheshwor, n.41, p.151.
Namche Bazaar and Kathmandu are of Indian, European, American, Japanese and Chinese origin. Goods ranged from canned fruit, chocolate, jam, drink mixes, coco-cola, tin fish, butter, cheese, camera, video games, electronic watches, mountain garments (jacket, sleeping bag, boot, ice-axe, gloves etc), transistor, batteries and medicines.\textsuperscript{110} The impact has been intense and deep on the younger generation than the older. For example, indigenous groups, such as the Thakali youths, speak English fluently but not their own mother tongue, Thakali. Similarly, the Limbu and the Gurung youth, have no interest in their own traditions such as ‘Yalangba’ (traditional dance) and ‘Ro dhin’ respectively.\textsuperscript{111}

For instance, the Sherpas provide perhaps the best example of the role of the tourism economy. The impact of tourism on Sherpa society indicates that the maintenance of religious practices, traditional cultural knowledge, and ethics have largely been eroded with the incursion of tourism related activities in Khumbu.\textsuperscript{112} Osho rite has lost its social credibility. Dumje festival has become a platform to display their wealth. In the early days, this festival used to bring total halt to their daily activities, but today, people cannot even spare time to celebrate this festival. Moreover, the traditional beer is served no more and the actual ceremony is splashed with foreign liquors.\textsuperscript{113}

The Sherpas engaged in trekking are forced to reflect the image projected upon them by the western visitors. The Sherpa wear masks, having a public side for the world to see and a private side which is true to themselves. It is hard for the Sherpa, who work twenty-four hours a day, to maintain the public mask. Some Sherpas see themselves partly as actors and entertainers. It is only when the trek has ended that they may unveil themselves and "engage in drinking binges and general hell-raising that may go on for days."\textsuperscript{114} The image of porters and Bhariyas are doing more harm than good to the Sherpas identity.

Moreover, the changes in lifestyle associated with tourism can be seen throughout Nepal at places visited by large numbers of tourists. In the Annapurna region, the numbers of new lodges, the electrification of villages, the seasonal demands for porters, the hiring of ponies for

\textsuperscript{110} Sherpa, Pema, n. 89, p.33.  
\textsuperscript{111} Bhattachan, B. Krishna, n. 109, p.89.  
\textsuperscript{112} Karan, P. Pradyumna and Ishii, Hiroshi, Nepal : A Himalayan Kingdom in Transition, UN University Publication and Blackwell, Delhi, 1996, p.278.  
\textsuperscript{113} Sherpa, Pema, n.89 , p.80.  
\textsuperscript{114} Meisegeier, Deborah, n.100, p.1
tour groups, and the new practices of horticulture and growing food for tourists all point to dramatic shifts in the way the mountain people conduct their lives.\textsuperscript{115}

Similarly the growth of mountain tourism in Ghandruk has notably led to the improvement in living standard of the local people. The cooking system, separate room/bed, toilets and drinking water supply originally made for tourists are also used by the local people. This has resulted in an improvement in the traditional unhygienic facilities and sanitation habit of the mountain people. Presently, the majority of the hotels and lodges have managed private tap of drinking water, hygienic toilet and bathrooms. The development of tourism has also helped the elite group of the villages. Elite groups have control over the village social system from the very beginning. Consequently they have the control over the decisions, resources and facilities of the tourism industry in the village. Therefore, the development programmes of tourism in the villages are also more supportive to their politico-economic system.\textsuperscript{116}

It was also observed that, the strict cultural practices of the Gurungs of Ghandruk have been more liberal after the development of mountain tourism. Famous cultural songs and dances like Sorathi, Tejj, Krishna Charitra, Dada Jhrane and Ghantu have been replaced by westernized English pop music, Hindi film song and dances. The culture of Gurungs youth association Rodi is now virtually non-existent. Moreover, now-a-days, a man or a woman wearing a complete set of Gurung traditional dress has been a rare sight. Young men and women have completely abandoned their traditional dresses. Wearing T-shirt, jean pants, salwar – kurta, and goggles as that of trekkers is common among boys and girls in all the tourist villages of Ghandruk VDC. However, in all the years of contact with the British or the Indian Army, Gurung women had not cast off their traditional costumes despite of their contact with the outside world.\textsuperscript{117}

It was further observed that, there was tremendous amount of influence of tourism on the behaviour and lifestyles of young Gurungs in the Ghandruk area. Imitation of tourists' fashions and hairstyles is pervasive among the younger generation of Ghandruk. The traditional dress - kamlo, kachhad bhoto and pants - have been replaced by more modern garb imported from the West. Even the Nepali cap, the most important element of the national dress, has been abandoned. The youngsters have distanced themselves from their traditional cultural identity and even

\begin{itemize}
\item \textsuperscript{115} Karan P. Pradyumna and Ishii, Hiroshi, n.112, p.279.
\item \textsuperscript{116} Poudel, P.C, n.3, p.45.
\item \textsuperscript{117} Ibid, p.46.
\end{itemize}

235
display disrespect towards their elders. Some have stopped addressing by kinship title to the respected members of the village. The elders in turn have shown strong disapproval of what is clearly to them the cultural drift phenomenon. Other factors that influence the minds of Gurung youngsters in addition to tourists are Zuhures, Pokhara urban society and Indian movies. Indeed, many forces are simultaneously working together to generate a transformation of the traditional society.\(^\text{118}\)

An example of changes in fashion from traditional to western style can also be observed from the Sherpas of Khumbu. The traditional costumes of the Sherpas consist of women bakhu (gown), syamjar (a thin blouse), kenan (garb), kara (broad silk cummerbund), kacha, dongtrill and matril (the front and the back dress). However, today thick dress material has been replaced by lighter polyester and nylon materials. Few adolescent Sherpas are more attracted to western culture. They have directly imitated their dressing pattern, dietary habits and a new way of living from the west. Dress such as fur pants, jackets, jeans, leather boots etc. are worn by these new generation Sherpas regularly than the traditional bakhu (gown).\(^\text{119}\)

Moreover, in Ghandruk, the institution of marriage is regarded as sacred and permanent. It is natural, therefore, that the older villagers take great care in choosing congenial marriage partners for their children. In the past and even today, arranged marriages are the norm. Recently, however, the idea of romantic love has seeped into the mentality of youngsters. This is a result of external influences, among them tourism and movies. The younger generation collectively views arranged marriages as obsolete. They prefer love marriages, where they can choose their own mates. Sometimes their own choosing results in inter-caste and inter-community marriages. Except for one reported case, cross-cultural marriages are rare in Ghandruk, as compared to the Armapuma region, where such marriages are more frequent. On the whole, tourists remain a fascination for youngsters, along with their material wealth and ideas about conjugal matters.\(^\text{120}\)

In the case of the Sherpa of Khumbu, the society is based on the pattern of kinship. They maintain contact with kin group through male line. Sherpas establish homesteads on the basis of clan co-members. Members of the same clan began to be settled within a particular area. But no clan village can be found today in Khumbu. A division of society came into being due to various


\(^{119}\) Sherpa, Pema, n. 89, p.12.

\(^{120}\) UNESCO, n.118, p.43.
external forces. A class of inferior people i.e. khamendu (people who do not have mouth), big
and small people emerged in Khumbu due to adding of wealth through trade and tourism
activities.\textsuperscript{121}

The Sherpa society today does not have harmonious existence. There is no unity of
purpose. It is ridden with diversity of interests. The system of appointing heads to guard village
interest has lost its relevance in today’s society. Some cracks have also appeared in the rule of
clan exogamy. Many younger Sherpas did not strictly follow this rule. There are cases of many
marriages between Sherpas and other castes. There are also many cases of Sherpas eloping with
European. About 80 per cent of the Sherpa marriages are polyandric (a form of marriage where
two brothers of the same family marry one woman).\textsuperscript{122} However, for younger generation,
polyandry exists only as a historical record because of this continuous interaction with the people
of different religion and caste. They began to see polyandry as unethical and unsocial in the
present context. Dowry system may also gradually find its way into the Sherpa society if the
tourist class continues to provide enormous wealth/gifts to their daughters in time of her
marriage. They do this to maintain status in the eyes of the people.\textsuperscript{123}

On top of these, food items and habit of the local people are rapidly changing in most of
the tourist places, especially in the Ghandruk area. Instead of breakfast of locally produced
(millet or bread) Kodako roti, Makaiko roti and Jand (local beer), biscuits, loaf, cake, noodles,
momo and coca-cola are widely used. The popular food of Gurungs, Dhendo has been mostly
replaced by imported rice. In some cases, tea stall along the trekking route have no storage of
drinking water, but have sufficient Coca-Cola and beer. There is such plethora of signboards
advertising soft drinks that the trail is referred as the “Coke trail”. Similar effects are also
observed in other consumer goods too. The items brought into the villages for the tourists are
increasingly used by the local people. As a result the out flow of cash income from village is
increasing and the villagers are becoming dependent on the outside market. The decline in
tourism in the area may create serious problem in the economy and the socio-cultural condition
of the dependent villages.\textsuperscript{124}

\textsuperscript{121} Sherpa, Pema, n. 89, pp.4 -5.
\textsuperscript{122} Ibid, p.12.
\textsuperscript{123} Ibid, p.25.
\textsuperscript{124} Poudel, P.C, n.3, p.46.
Such changes are not restricted to the mountain regions only. In the Terai, for example, the demand for nature guides at the wildlife parks and the growth of tourist services point to new opportunities for young people. In the urban centres of Kathmandu and Pokhara, where much of the tourism is centred, the number of persons employed by travel agencies, airlines, hotels, restaurants, cargo agencies, and handicraft shops has grown dramatically over the past decades. Undoubtedly, the changes in lifestyle that occur in Nepal as a result of tourism are geographically widespread but their precise nature remains localized. Most reports from rural places indicate that the lifestyle changes associated with tourism do not necessarily reflect the abandonment of traditional cultural values. Young people of Nepal often bridge their cultures by maintaining local traditions and adopting western ways.\textsuperscript{125}

Similar impact of tourism on the cultural and behavioral patterns was also observed among the Tharu community in Sauraha in the Chitawan. As Sauraha became a very popular tourist attraction, many people sought land to establish hotels there. Consequently, the land became expensive. For money, the Tharus sold their land. The money they get in return is misused, often for alcohol consumption. As they yield their land to non-Tharu groups, the Tharus face an encroachment onto their cultural identity. Sauraha is now an area with a heterogeneous population. The Tharus and non-Tharus alike are all in a process of transformation. Tourism has significantly brought with it outside influence that has altered the socio-cultural make-up of the Tharu community. Inhabitants compete for material status symbols defined by western cultures. This inevitably means abandoning their traditional ways. The traditional extended family structure, previously comprising up to 32 members, has been replaced by the modern-day nuclear family. Likewise, traditional dress has become unpopular. Even the age-old tradition of tattooing women has been abandoned. It was previously thought that tattoo marks would ensure the reincarnation of individuals. Today, women are more concerned with preserving their bodies and beauty than their souls. Men, particularly young ones, are preoccupied with societal vices such as drugs and alcohol. Urbanization, modern education and movie entertainment collectively have also been responsible for the change that is rampant in all strata of Tharu society.\textsuperscript{126}

Biannually, the people of Sauraha perform two rituals in their burumrhan, or village shrine. Called \textit{usariburna} and \textit{leuriburna}, these rituals are observed in July and October.

\textsuperscript{125} Karan P. Pradyumna and Isshi Hiroshi, n.l 12, p.279.
\textsuperscript{126} UNESCO, n.l18, p.21.
respectively. During the rituals of *burumrhum*, people are accorded a time of relaxation from their hard work throughout the year. Nowadays, the rituals have been shortened to only one day, partially because the inhabitants no longer work in the field. Another change is the inclusion of women’s participation in handling water. In the past, women were not permitted to take water from the well. These days, this rule is not adhered to because the water supply is plentiful. As in most rituals, the village priest or the faith-healer, also called *quruu*, performs the rites. The role of the *quruu* is gradually declining in this area. The faith-healer formerly performed *dewui* worship. The purpose of this ritual was to ward off various kinds of diseases from children. Today, this ritual along with belief in witches controlled by *quruus* and other supernatural forces are disappearing; some have never even heard about these practices and beliefs.\(^{127}\)

With regard to medicinal learning, youngsters do not feel the need to learn from elders and experienced *quraus*, the traditional methods of healing. Guided by tourists, new ideas, modern facilities and education, these youngsters believe that traditional ways are useless in the modern world. Within Tharus families, the concept of individualism is on the rise, creating friction between family members. The clash between the older and younger generations is most pronounced. Influenced by modern lifestyles, youngsters are preoccupied with conforming to Western ways and leaving behind what had been the norm in Sauraha. If a daughter or a son’s wife earns money, she keeps it as her personal property, whereas in the past, this money would go towards fulfilling the needs of all the members of the family.\(^ {128}\)

With a sense of financial independence, youngsters engage in buying trendy clothes and riding modern vehicles. Bicycles have replaced bullock carts as the preferred means of transportation in and around the villages. Jeep-riding, provided by hotel owners, has also become popular with the villagers. It is indeed more convenient and less strenuous than riding bullock carts. The festival of colours, *fuqui*, and the fasting ceremony, *jitiyu*, are very popular in the Tharu community of Chitwan. *Fuqui* is observed by males; *Jitiyu*, by females. According to tradition, all households are required to participate in these ceremonies. However, due to changing times, the rate of participation at these festivals is very low. Owing to their preoccupation with tourist activities, many pay a Rs.10 fine to avoid these gatherings. To remedy this situation, at the suggestion of the Ministry of Tourism, a big festival was organized in 1992

\(^{127}\) Ibid, p.22
\(^{128}\) Ibid, p.22
in Sauraha with the aim to promote the revitalization of Tharu traditions. Since then, the Tharus have actively participated in all their festivals and ceremonies. In this context, the view that tourism can help to revive the hosts’ traditional culture seems to be correct.\textsuperscript{120}

However, cultural identity changes associated with tourism throughout Nepal Himalaya are difficult to assess due to the lack of detailed information. However, local circumstances do show the tenacity of the mountain cultures in the face of the rather wide-spreading modernity that accompanies the tourists.

4.6.4 Commercialization of Culture

"When entrepreneurs transform remote cultural world into tourist places, the major undesirable consequences are the effects on cultural heritage and way of life of the people. Treating culture as a natural resource or a commodity over which tourists have right is not simply perverse, it is a violation of the peoples’ right. Making it part of tourism package, it is turned into explicit and paid performance and no longer can be believed in the way it was before."\textsuperscript{130}

Decline in the support and participation in the local cultural practices and institutions commercialization of traditional cultural practices, pollution of sacred places, introduction of alien architecture styles and building materials are some of the noted negative impact of tourism on society and culture. Commercialization of culture due to tourism has been noted everywhere. The symbolism of many festivals has been lost. Objects and artifacts venerated for their cultural and religious values are often stolen and sold in the black market.

For instance, in Khumbu, the direct impact of tourism is seen in distracting the young Sherpas away from the religious and cultural duties in the monastery thus causing a general decline in the Buddhist faith. Local Sherpa crafts like wooden bowl, woollen rugs etc. are fast disappearing and the sell goods brought in from Kathmandu. Street begging is a new in cities and along the trekking trails and the rich tourists corrupt the young mind by giving them cash or other items.\textsuperscript{131}

Similarly, the local Newar culture of Kathmandu has been threatened by the intrusion of other cultures like Tibetan and Indian. Touristic centers like Thamel, Boudha and Swyambhu are

\textsuperscript{129} Ibid, p.22.
\textsuperscript{130} Poudel, P.C, n.3, p.45.
\textsuperscript{131} Shrestha, Maheswor Bhakta, n.41, p.151.
moving from predominantly Newar to Tibetan culture. There was a tremendous growth of Indian and Tibetan traders and businessmen in and around Kathmandu in the last two decades or so, who run restaurant, shops, hotels and other tourist related services and activities. Many of these hotels and restaurants offers Indian and Tibetan foods like biryani, tandori, kabab and other spicy Indian foods items and Tibetan food items such as momo, thukpa, Tsampa (roasted barley), yeri (stew) shyakpa (stew with meat), pakril (prepare from butter) and rildok (potato curry) etc which are very much like and relish by the local Newars and tourist alike.

It is also observed that, the socio-cultural impact of tourism in Kathmandu valley resulted in the changes in ethnic population, cultural values and lifestyle. Kathmandu valley which used to be predominantly a Newar dominated area earlier is now composed of heterogeneous, migrant population coming into settle from all over Nepal as well as from Tibet and India. The Newars remains outnumbered. The Newari culture is being slowly eclipsed by the intrusion from other cultures like Tibetan. The Newars have been pushed into second place. The cultural characteristics of places such as Thamel and Swayambhu, which only a few decades back used to be predominantly Newar have been turned into tourist market run mainly by Tibetan settlers. These Tibetan settlers now run most of the cloth shops and restaurants in Thamel and Boudha and Syayambhu and other places in Kathmandu. Moreover, in the 1970s, many young Sherpa men and families also began to move to Kathmandu where greater employment opportunities existed in the trekking and mountaineering industry. Those with enough capital opened their own trekking agencies and hire villagers to work for them. Sherpa entrepreneurship has continued, and of the 100 trekking and travel agencies in Kathmandu in 1989, 26 of the 56 larger agencies registered with Nepal trekking Agent Association were controlled by Sherpas. This indicates that, most of the trekking and mountaineering, garment and restaurant business in Kathmandu are slowly monopolize by the Tibetan settlers and the Sherpas.

The living culture of Kathmandu valley has been turned into shows for the tourists. The traditional masked dances of Mahakali and Bhairav dance of Bhaktapur, Lakhe dances of Kathmandu have become staged shows in hotels as a result of commercialization of culture.

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133 Shrestha, Pushpa, n. 2, p.124.
The Mani Rimdu festival, a unique festival of the Sherpas in praise of different deities has been transmitted thereby to Japan. This is a sheer neglect and commercialization of traditional culture and values.\footnote{Sherpa, Pema, n.89, p.26.}

Another effect of tourism is that local crafts are dying out. These crafts cannot generate the same amount of income as tourism and the supplies needed are harder to obtain. The Sherpa now have access to cash, hence they are now able to purchase manufactured items rather than make their own. Wool is one item which has become scarce, hence layers of cotton must be bought and worn to keep warm.\footnote{Meisegeier, Deborah, n.100, p.1.} Today thick dress material of the Sherpa has been replaced by lighter polyester and nylon materials. The Sherpas, mostly the younger generation today preferred to wear western or imported clothes like jacket, shoe, jeans and glove which are easily found in the city.

The common belief that tourism necessarily wreaks cultural havoc ignores the potential for cultures to absorb tourist demands in creative and conservative ways. This absorption ultimately depends upon the degree to which tourists channel cultural behaviour into consumptive norms. Some forms of culture, such as handicrafts and performances, become tourist art, bringing high prices that are favorably received, but are produced to meet tourist demands rather than retain cultural traditions. Nepal's Khumbu sherpa ceremonies, such as the Mani Rimbu festival at Thyangboche monastery, have attracted international recognition, which in turn has financed the reconstruction of local religious sanctuaries. But with the monetized tourism economy, religious life in Khumbu appears less attractive than in former times. In effect, tourism may safeguard the artifacts of culture but destroy the spirit that initially created them. It is clear that overall social impacts vary widely enough by region, by culture, and by tourist type to preclude generalizations. Change, however, is inevitable when local population embrace the touristic system.\footnote{Zurick, N. David, "Adventure Travel and Sustainable Tourism in the Peripheral Economy of Nepal", Annals of the Association of American Geographers, 82(4), Dec 1992, p p.618.}

There are no easy answers to the question whether tourism in Nepal is destroying the traditional culture. Regardless of the real sense of frequently quoted concepts like "cultural pollution" and "socio-cultural erosion" it can still be noted that, the people of Nepal, during the course of their history, had to adapt to more radical and demanding changes than the strains that
tourism ever imposed on them. This holds true for both the autochthonous Tharu and the settlers from the mountains.\textsuperscript{139}

\subsection*{4.6.5 Cultural Awareness}

Despite the unfavourable impacts brought about by tourism in Nepal, a number of positive socio-cultural changes have been observed. As soon as Nepal opened its door to outside world, tourists started coming in from 1950s onwards that aroused the consciousness of nationality among the Nepalese. People at that time used to look at white skin foreigners as strangers or superior class and the influx of tourists made people perceive them as guests. Cultural consciousness, social structure, preservation of historical monuments, awareness of cultural heritage is some of the positive contribution of tourism to Nepalese society. In fact, tourism acts as the catalyst for social change because of the contact between host and guest offers the opportunity to learn more about each other. The vision of the host population widens with the arrivals of foreign tourist even if they do not have chance to visit foreign country. Tourism brings about consciousness about the ancestral heritage, architectural traditions, regional peculiarities and cultural environment of the country. Nepal is trying its best to conserve cultural heritage, art and architecture because they are precious tourism products.\textsuperscript{140}

One of the best examples is the renovation of Bhaktapur to keep its original structure intact with the help of the German government.\textsuperscript{141} Various governments and organizations such as the Government of Japan, the Government of the Federal Republic of Germany, the Pisa Foundation (Italy), the United States of America, French Government, the Canadian Overseas Development Fund, Government of Austria, and Sweden have donated and funded restoration and conservation of many cultural monuments and sites of Nepal. UNESCO/UNDP has supervised the conservation of the Hanuman Dhoka Palace, ancient Durbar Square, Kathmandu, the Patan Durbar Square, Radha Krishna Temple and many other monuments in and around Kathmandu valley.\textsuperscript{142} UNESCO declared the seven cultural wonders of Nepal viz. Swayambhu, Boudha, Bhaktapur, Chnagunarain, Pashupatinath, Kathmandu Durbar Square and Patan Durbar

\textsuperscript{139} Thapa, Ram Pratap and Baaden, Joechim, \textit{Nepal : Myths and Realities}, Book Faith India, Delhi, 2000, p.113.
\textsuperscript{140} Shrestha, Pushpa, n.2, p.125.
\textsuperscript{141} Ibid, pp.125-126.
\textsuperscript{142} Satyal, Yajna Raj, \textit{Tourism in Nepal – A Profile}, Adroit Publishers, Delhi, 2000, p.105.
Square which include within 20 kms radius around Kathmandu valley as World Heritage sites in 1972.  

Tourism is also blamed for commercialization of art, culture and religion. But there are also many instances where tourism has helped to revive traditional art and culture and provided new markets for crafts and musical traditions once threatened by extinction. “It is an interesting sidelight to the impact of tourism that even among governments notably uninterested in protecting ethnic diversity. Tourism operates to enlarge the government’s interest and involvement in culture. This, in turn, gives the ethnic groups a leverage they otherwise would not enjoy”.  

There are quite a number of evidences of awareness in the maintenance and upkeep of cultural and historical monuments. Openness to new ideas and opportunities, realization of the worth of their cultural and religious heritage and an increased pride in the upkeep and maintenance of one’s unique heritage and cultural identity, and the renewal and revival of old skills in stone, wood, and bronze work in the Kathmandu valley and resurgence and revival in the observation of some cultural festivals, like the Mani Rimdu in Khumbu/Namche, which indicates a renewed interest of the local communities in their own cultures.  

It is also observed that, when tourists trek through the Khumbu area they are more likely to witness women and the less wealthy maintaining the more traditional links with the past. These groups therefore, form a critical part of the tourist attraction, and serve as the guardians of the traditional Sherpa culture. In spite of these changes, few Sherpas believe that they are losing their culture. For example, the three main life events (birth, marriage and death) have lost little of their cultural meaning and significance. These and other festivals celebrated away from the tourist gaze continue to be well-attended events where the community honour and enjoy their culture.  

It is further observed that, since the scaling of Mt.Everest, the Sherpas have become a celebrated people and received a great deal of international exposure. The Sherpas themselves are very much aware of this fascination with their culture and have been able to direct this interest towards the building and repair of local monasteries. In addition, research confirmed that

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145 Sharma, Pitamber, n.91, p.363.
146 Rogers, Paul and Aitchison, John, n.97, pp.87-88.
Gompa Committees are well supported, the number of monks residing at local monasteries is once again increasing and at least two Sherpa-Buddhist schools had been opened. This shows that, there is a process of cultural restructuring or revitalization of culture is underway.\textsuperscript{147}

On another level, and as part of the tourism process, Sherpa culture has become a resource in its own right. And while there may be passing examples of market-oriented behaviour demanding the local culture, there are many more constructive examples – such as the refurbishment of Tengboche Monastery and a Culture and Climbing Museum dedicated to many Sherpas that have climbed Sagarmatha (Mt.Everest) – that serve to promote a positive world view of Sherpa culture. On balance, therefore, there is little evidence to suggest that Sherpa culture is being overtly degraded or abused by tourism activity.\textsuperscript{148}

It should be emphasized that Sherpas are only one of a number of cultural groups in the Solu-Khumbu district. Other cultural groups are, however, less involved in the tourism economy. As a result they maintain lifestyles that are more traditional, with limited opportunities in terms of mobility and education. Consequently, they are less influenced by tourism activity and reflect fewer cultural changes than Sherpa households. As has been demonstrated, Sherpas households have experienced a greater number of lifestyle changes and are using and adapting their culture to suit the demands of the tourism industry. Despite this tradition, Sherpas maintained both a strong sense of cultural identity and an infectious enthusiasm to celebrate their cultural heritage.\textsuperscript{149}

This change has been accompanied by the critiques argue, a decline in the number of Lamas entering the monasteries, decline in traditional crafts and agricultural practices, commercialization of arts, loss of cultural elements and native values and the absence of what used to be a vibrant family and cultural life of the Sherpas are strikingly felt in the touristic areas in Khumbu.\textsuperscript{150}

The Sherpas of the Khumbu have demonstrated not only the economically invigorating effects of tourism and the ‘revitalisation’ of culture, but also the problems of cultural

\textsuperscript{147} Ibid, p.87.
\textsuperscript{148} Ibid, p.88.
\textsuperscript{149} Ibid, p.88.
\textsuperscript{150} Sharma, Pitamber, n.15, pp.14-15

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‘restructuring’, of trying to search for an identity that can integrate the traditional norms, values and ways of life with the demands and needs of the modern world.  

4.6.6 Impact on Social Cultural Systems

The introduction of tourism into a society brings with it the darker side of the industry. Tourism may also contribute to an increase in criminal and anti-social activities. The main factors for this situation are the population density due to increase in tourist traffic, the location of tourist resort in relation to an international border and a large difference in per capita income of tourist and hosts at destinations.

Tourists represent a style of life different from that of the host population. Increasing unemployment of the youth and their unwillingness to work in agriculture and traditional jobs available in the village, growing desire for the western life-style and materials etc. may sometime make tourism business fraught with jealousy and irritations. This case is evident in the Ghandruk area in Nepal, where jealousy and irritation are expressed in terms of theft and crime cases against the tourist. As a consequence articles like sleeping bag, shoes etc. are frequently stolen by the so-called guide-porters in association with some of the local young boys.  

Moreover, tourism is found to have direct correlation to the increased incidence of prostitution and crime rates. The cases of tourists being robbed, cheated and murdered are being increasingly reported, thus threatening the safety and social security situation. The case of art theft is reported to be steadily increasing during 1960s, 1970s and 1980s in Nepal. It is also noted that, tourism have also impacted upon the social life style of the Nepalese. For instance, the young and able Sherpas engaged in tourism trade are working away from home for a prolonged period. It has resulted in family breakdown thus affecting the social life style of the locals. Exposure to foreign taste has increased public awareness about the art, cultural treasures and about the growing problem of pollution for social living. But the increasing incidence of social strikes, bandh, social commotion and looting, which reflect the fight between have and have-nots, has badly affected tourism industry and the social life style of the Nepalese.  

The hardest impact of tourism on the youths of Nepal was most noticeable during 60s in the heydays of Hippie tourist arrival in Nepal. Youths were exposed to hard and soft drugs.

151 Sharma, Pitamber, n.91, p.361.
152 Poudel, P.C., n.3, p.46.
153 Shrestha, Maheshwor Bhakta, n.41, p.151.
adaptation of baggy clothes, inclination towards western music and clothes, which is visible even today. All these actually started after the increasing arrivals of tourist to Nepal. Dealing in drugs, rise in prostitution, could be noticed in areas where backpackers preferred and the so-called massage parlours have turned into notorious centers of prostitution especially in Thamel area in Kathmandu. Able people and children have turned into beggars hanging around the star hotels, eating places and popular tourist spots have become common sights in Nepal today.\textsuperscript{154}

Although there are few reported cases of in the Chitwan areas, prostitution does exist in Sauraha. A majority of them come from outside Nepal. The prostitution ring in Sauraha is accelerated and even encouraged by the presence of middlemen, who reap most of the profits. It also revealed that prostitution is not directly related to or influenced by tourists, but rather by local workers involved in tourism-related activities. Guides, in particular, are not only the customers, but also the provider or middlemen.\textsuperscript{155}

Similarly, local informants attribute the increased cases of illicit sex and pregnancy mainly to the growth of tourism. Exposure to tourists and regular contact with trekking crews have contributed to a higher rate of sexual activity. In some cases, large sums of money are exchanged for this unlawful service. In other cases, the tourist ends up marrying their native partner. Examples of this set-up can be found in Solukhumbu, Chitwan-Sauraha and Pokhara. Arrangements of this sort are mutually beneficial economically for all concerned parties, including the families of the local bride or groom. Money is forwarded to the family head for education and business-related endeavours.\textsuperscript{156}

Another negative effect of tourism experienced in Humla district of Nepal has been begging by small children for money, sweets, pens etc. As communities become better organised and able to participate in tourism there is potential for them to demand that tourists provide donations to their group for equitable distribution in order to prevent their children becoming beggars.\textsuperscript{157}

\textsuperscript{154} Shrestha, Pushpa, n.2, p.124.
\textsuperscript{155} UNESCO, n.118, p.24.
\textsuperscript{156} Ibid, p.35.
4.6.7 Tourism and Social Tension and Discrimination

In spite of all the positive changes, there are some negative changes as well. While tourism has improved the village economy, at the same time it also increased inequalities in levels of affluence among highland ethnic groups. Tourism has widened the gap between rich and poor people in villages, creating distinct social stratification. For the poorer sections of the society, the development of tourism has restricted access to previously accessible natural resources. For the more affluent, tourism has meant new aspirations, new consumption habits and ways of life, a broader horizon and a prosperous future.158

The first and foremost impact of tourism in this regard is that, in spite of some progress made by tourism in alleviating poverty, there are indications that gap between the rich and poor is increasing in some areas. A study made by IUCN on tourism in Solukhumbu area concluded "tourism has enabled this area to become one of the wealthiest in Nepal". However, it cautioned "distribution of these benefits has to some extent been restricted to the principal tourist locations. While there have been differences between communities in the area, it would appear that inequalities between them are widening".159 It felt that left to market forces income and community inequalities will widen. Ethnic groups living in southern part of Solukhumbu area other than the Sherpas have benefitted little from the advent of tourism in the area. A study on Annapurna region on income distribution by ICIMOD found many of the benefits from tourism go primarily to the small percentage of villagers who are lodge and restaurant owners. Porter guides and support staff often share in them, whereas the large percentage of subsistence farmers especially of the poor lower class do not directly benefit from tourism income. Due to lack of linkage between community and tourism development benefits from tourism are confined primarily to lodge owners. It is also observed that, in the village of Sauraha just outside Royal Chitwan National Park, none of the 54 lodges in the village were managed by indigenous Tharu people who constitute about a third of the population of the area. The inflation in price of vegetables in Kathmandu may be partly because of the large number of restaurants which would be willing to pay higher price to serve tourists making it very expensive for the locals. It is not yet known definitely if tourism is widening the gap between the rich and the poor in all parts of

Nepal which are visited by a large number of tourists. This is in spite of the fact that tourism has provided employment directly or indirectly to 257,000 people.\textsuperscript{160}

Another example of unequal distribution of tourist related incomes and social amenities can be observed in most of the trekking trials in Nepal. It revealed that tourism development was in fact an inadvertent vehicle contributing to increasing class differentiation in village societies. Lodge owners, already having comparatively higher living standards than farming households, were drawing further apart as the recipients of government and donor agency assistance under tourism development projects. Even when projects were integrated into community development with specific action to strengthen backward linkages into the local economy, provide village water supplies and each household with toilets, the weight of the benefits accruing to the community fell to the lodge owners. In terms of returns for investment of time and labour and where the bulk of grants were spent, the lodge owners were perceived to be the major recipients of direct monetary and infrastructural benefits, with some villagers missing out completely on both accounts. For example, while all villagers would benefit from improved sanitation, the only ones for whom this was turned into direct monetary gain were perceived to be the lodge owners. They could charge trekkers an extra one dollar per day because of the new toilets. The result was strongly divided communities, and sustainability was at risk.\textsuperscript{161}

A more serious socio-economic impact of tourism is the increasing social tension resulting from the distribution of benefits from tourism. Rising inflation, limited economic opportunities for poor people, and lack of mechanisms to facilitate a better distribution of tourism benefits, discrimination in employment (Sherpa vis-a-vis non Sherpa), and even in providing lodging (Nepali vis-s-vis Foreign tourist) are some of the reasons for increasing social tensions.\textsuperscript{162}

The division of the village into trekking Sherpa and non-trekking Sherpa has resulted in the creation of a new type of class. Whereas there were always class divisions in the past, all of the people dressed and lived in a relatively similar manner. Today donning the western wear, the trekking Sherpa and his wealth is easy to distinguish from a farmer.\textsuperscript{163} Cultural contact brings

\textsuperscript{160} Ibid, p.1.
\textsuperscript{161} Sofield, H.B. Trevor, Re-thinking and Re-Conceptualising Social and Cultural Issues of Tourism Development in South and Southeast Asia, Institute of Sustainability and Technology Policy, Bangkok, 2000, p.3.
\textsuperscript{162} Sharma, Pitamber n.91, p363.
\textsuperscript{163} Meisegeier Deborah, n.100, p.2.
cultural confrontation among various Sherpa clans. It manifested in the disparity between the affluence of the one group and the acute poverty of another group.\footnote{Sherpa, Pema, n.89, p.81.}

It is also observed that, the tourism industry in Nepal has been associated with several socio-cultural problems. For instance, the establishment of Rara National Park in 1972 involved relocation of several hundreds of Chhetri people from their traditional homeland, thereby forcing them to engage in deforestation of their new territory. Alienation has also resulted from instances where tourism has brought inadequate financial benefits, in contrast to the apparent material prosperity conferred upon the Sherpas of Khumbu. Resentment was also observed when Upper Mustang was opened to tourism, as incoming trekkers were compelled by the Government to join fully-contained tenting groups that employed non-locals. But the situation in Royal Chitwan National Park is different. Encroachment, over harvesting of forest resources and park-people conflicts are some of the notable problems being encountered by the National Park. Although 70 percent of the park budget is used to support the army deployed for the security of the National Park. This amount could be used for other constructive work for the benefit of local people.\footnote{State of the Environment Nepal, n.102, pp.47-48.}

Similar instance was witnessed, when the Annapuma region became a popular tourist attraction, the entire region was designated a government protected area by tourism authorities. Under this plan, non-hoteliers, such as herders, face economic hardship because their land is encroached upon by the construction of tourist-related establishments. Their livelihood is for the most part maintained by either farming or saving army pensions. On the other hand, hotel and lodge owners enjoy their new economic prosperity. They continue to expand the tourism industry in their area by upgrading present hotel facilities or erecting new buildings. Lahure families (people who joined foreign army) who left Ghandruk in the past are beginning to trickle back into the village to take advantage of these new tourism-related opportunities. They hope to be able to open lodges in the area. High school students as well want to improve their English, so that they can participate in the much coveted tourism profession. The tourism industry has left the military and agricultural fields in the area unpopular because of the economic gap it has produced.\footnote{UNESCO, n.118, pp.35-36.}
4.6.8 Gender Impact

A major socio-cultural aspect of tourism that is often ignored is the impact of tourism on women. Tourism has both positive and negative impacts on women especially in the mountain areas. The first and foremost impact of tourism on women is the new careers and seasonal work opportunities created by tourism. These opportunities in tourism industry facilitate changes in the patterns of living among traditional people.

For instance, women from the Sherpa and other communities have been trained as doctors. An increasing number of Sherpa women are going for higher education and a large number of them become self-employed. They also managed lodges/hotel. They are also engaged and undertake highly specialized and skillful activities such as climbing Mt.Everest. It is also observed that, many Sherpa women remain unmarried because of the increasing practice of Sherpa men marrying foreigners especially Americans and Europeans as they come into contact with tourists. As mountain climbing is an adventurous activity, some Sherpa women have remained as widows due to climbing accidents involving their husbands.\(^{167}\)

Moreover, mountaineering and trekking tourism have brought about remarkable changes in the institution of marriage in Sherpa society. The practice of fraternal polygamy, the unique traditional culture of Sherpa that had helped to keep the population in check and prevents the practice of family property to be fragmented have changed. This was mainly witnessed after the tourist started descending upon the area. Sherpas have renounced the practice of fraternal polygamy and taken up monogamy which changed the old tradition and socio-cultural values and transformed their social and cultural lifestyles.\(^{168}\)

Similarly, a very visible impact has been on the women Sherpas who have now become very adept to mountain climbing. This has not only made the women Sherpas achieve some significant feats but also opened them to opportunities which were exclusively of men’s domain so far. It is also learnt that, tourism, despite of the relative prosperity that it has brought among the Sherpas, the burden on women has increased as menfolk are away for most of the year in mountaineering expeditions or urban areas. In the Annapurna region in Nepal the overall impact, as reported by women appears to have been positive as it has increased women’s participation in direct income-earning activities that are less strenuous than subsistence agriculture. Slowly the social and psychological barriers against women’s participation in tourism activities are giving

\(^{167}\) Shrestha, Pushpa, n.2, p.124.
\(^{168}\) Ibid, pp.124 –125.
way to quiet acceptance in parts of Nepal. This led to the change in the composition of village society as the men-folk and able bodied men has to be away from home during greater part of the year because of their contract engagement in trekking and expedition. The number of female population has exceeded the male population. Family life has also been disturbed. Wives have become more enterprising. Besides agriculture, Sherpa women started to run a number of small tea shops and restaurants along the long trekking trail.

Table 4.8 present equally interesting aspect of the demographic pattern has been an increase in female–male sex ratio in Solukhumbu. It worked out to be higher than the average female-male sex ratio of Nepal. This female-male sex ratio for Nepal was estimated to be 952 female out of 1000 male in 1981 as against 994:1000 in 1991 whereas, for Solukhumbu, it was 978:1000 in 1981 as against 1026:1000 in 1991. The main factor behind this is low birth rate and partly due to the out-migration of male member of the Sherpa community to other cities and town especially Kathmandu for tourist related activities.

<table>
<thead>
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<th>Census Year</th>
<th>Total Population on Nepal</th>
<th>Male</th>
<th>Female</th>
</tr>
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<tr>
<td>1981</td>
<td>15022839</td>
<td>7695336</td>
<td>7327503</td>
</tr>
<tr>
<td>1991</td>
<td>18491097</td>
<td>9270123</td>
<td>9220974</td>
</tr>
<tr>
<td>Total</td>
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<table>
<thead>
<tr>
<th>Census Year</th>
<th>Total Population of Solu-Khumbu</th>
<th>Male</th>
<th>Female</th>
</tr>
</thead>
<tbody>
<tr>
<td>1981</td>
<td>88245</td>
<td>44591</td>
<td>43654</td>
</tr>
<tr>
<td>1991</td>
<td>97253</td>
<td>48002</td>
<td>49251</td>
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</tbody>
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Perhaps a far greater concern is the loss of life. The decreasing number of young men has meant that many women are burdened with raising the children and with the responsibility of the farm-work. The young unmarried women are also disadvantaged since there are fewer young

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169 Sharma, Pitamber, n.91, p.15
170 Sherpa, Pema, n.89, p.80.
171 Ibid, p.18.
men. One must begin to wonder if it is justifiable to endanger the lives of the Sherpas so that others may enjoy themselves.\textsuperscript{172}

Tourism may sometimes also bring about disruption to the family life, especially the Sherpas. The men are often away from the home ten months of the year. Many of the trekking Sherpa who are married, keep another woman in the cities where they stay in-between treks. Other Sherpa are enticed by the forward gestures of western women, who often initiate the affair. "A number of Sherpa women have lost their husbands or fiancés to foreign women."\textsuperscript{173}

Similarly, through Amatoli (mother's group) programmes in Ghandruk and Chomrong villages in Annapurna, women actively raise funds from tourists and locals through cultural events and festivals. They invest the money in community activities such as trail repairs, village clean-ups and literacy programmes - raising women's profile from ignored housewife to a powerful presence in village development activities.\textsuperscript{174}

Women's roles in mountain tourism in Nepal are primarily an extension of the home-manager and guest caretaker responsibilities. Women operate lodges and tea shops along the major trekking routes, sometimes with their husbands or fathers, but often alone. As cooks and primary servers, they have the greatest contact with tourists and their trekking guides and porters. They are never idle. Whatever time they have to sit down is spent knitting woolen caps, mittens, and socks, weaving bags, or making handicrafts to sell to tourists. Some mountain women work as porters or pack animal drivers for trekking or mountaineering groups, and a handful have broken into the ranks of trekking guides and even mountaineers.\textsuperscript{175}

4.6.9 Impact on Cultural and Traditional Values

Tourism can also bring about changes in the traditional and cultural values of a society. An example of the impact of tourism on the socio-cultural and tradition of Nepal can be seen from the Tharu tradition in Sauraha Village. The so-called "Barna" days are an integral part of Tharu tradition. These are two days every month on which the Oxen are to rest. If someone disregards this rule and gets his Oxen ready for work, he may be fined and have to pay a certain amount into the community fund. In Sauraha Village, some Tharu farmers earn a bit of pocket

\textsuperscript{172} Meisegeier, Deborah, n.100, p.2
\textsuperscript{172} Ibid, p.1.
\textsuperscript{172} Nepal, K. Sanjay, n.158, p.5.

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money by transporting tourists to the main road on Ox carts. On the *Barna* days the farmers initially refused to do this. But then there were repeated incidents during which tourists criticized the farmers for what they considered to be typical unreliability. Thus the Tharu farmers were in a difficult position. Either they had to break with tradition or to forego their extra income. Most of them decided in favour of the former (good deal) and in the village this has come to be tolerated and no more fines are imposed.176

Yet another example of cultural influence brought about by tourism to the local tradition in Nepal is that of “Tharu Stick Dance”. In many of the hotels entertainment programmes include an original Tharu Stick Dance in which a group of young Tharu men present a dancing programme with Drum accompaniment. This develops into a kind of “Cossack Dance”. Some tourists have doubts about the authenticity of this dance. In fact only the rudiments are traditional, however, the organization of the dance group is completely in harmony with the rules prevailing in Tharu society. The dance group was created by the head of the Sauraha village (*Mahato*). He manages the income so that the shares can be paid out to the performers on *Holi*, the special festival day on which contracts are traditionally made. In the meantime – and that is also traditional culture – he has been successful in using the takings to his own advantage as money lender.177

“Undoubtedly, the changes in lifestyle that occur in Nepal as a result of tourism are geographically widespread but their precise nature remains localized”.178

The erosion of traditional and cultural values among particularly the younger generation of monks in the monasteries in the Upper Mustang is also a matter of concern. In the past few years, there have been cases of theft from some of the *Gombas* Monastery. With the exception of school run by the Chheden *Gombas*, the education system is not sensitive to the local culture and language. Some *Gombas* have already started charging entrance fees (Rs.100 per visitor).179

The religious ceremonies, temple architecture, and philosophies of Buddhism and Hinduism are of great interest to many tourists in Nepal. The value and esteem of these religions may be bolstered by tourism. However, it is also possible that tourism may safeguard the artifacts of religious life – temples and icons – but erode the spirit that initially created them. In

176 Thapa, Ram Pratap and Baaden, Joachim, n.139, p.113.
177 Ibid, p.113.
179 Sharma, Pitamber, n.5, p.99.
effects. The meaning of religious articles shifts to materials interests. In extreme cases, the theft of religious sculptures is prompted by tourist sales. In less severe instances, religious icons are made exclusively to be sold to tourists in the handicraft shops in Kathmandu and Pokhara.

Various aspects of Nepalese material culture may benefit from tourism. For example, traditional textiles and weavings, woodcarving, pottery, and other handicrafts and artwork are supported by tourist sales. Cultural performances that traditionally related to indigenous audiences now command the attention of international tourists. These new touristic evaluations of culture are important issues in the growth and management of tourism in Nepal. They constitute the surfaces of culture that reflect tourist interests. Consequently, they are the aspects of social change that are most readily identified with tourism.

Another case study revealed that, Sherpas had a long tradition of complying to the village rules. Village was regarded as the social unit where the happiness of individual rested. This tradition is falling away because of material gain. At the same time, the hospitality for which Sherpas were famous is being worn out. Today, no visitors can have the privilege of staying and eating in Sherpas home free of cost. This change in their attitude towards visitors probably has been brought by their desire to earn more cash and the feeling that a visitor can pay any amount they demand.

Moreover, the concept of monasticism i.e. a religion practiced in formal organization such as monastery. It is an organized life based on strict religious code compulsory to all the monks. In Solukhumbu, initially there were only three monasteries at Pangboche, Thami and Karok. These monasteries were run by married Lamas. The monastery suited to the temperament of those celibate monks is of recent origin. It was only in 1923 that, a monastery having this model and run by celibate was founded by Lama Gulu. A monk has to wear a sleeveless gown and is prevented from staying outside the monastery. However, a decline in monasticism was quite evident among the Sherpas. Age old tradition of enrolling a child in monastery has been reduced considerably. Often attracted by the trekking and tourist activities, monk often leave monastery. For any Sherpa, the service of monk is essential in every part of their activities.

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182 Sherpa, Pema, n.89, pp.78-79.
However, today, there is dearth of lamas from the monastery. Hence the importance of these monks living among the laity has increased.  

4.6.10 Impact on Social Amenities and Infrastructures

Tourism has also contributed in the development of social amenities and infrastructures in the country. For instance, tourism-related funds have contributed towards educational infrastructure and supplies in the Solukhumbu region. Several buildings and schools have been built or maintained through tourists visiting the area, while others have received financial or material (books and educational supplies) donations from passing tourists. Tourism has helped improved water supply both directly through charitable infrastructure projects, and indirectly through the increased influence that has allowed households to install piped water systems in many villages of Theme Teng, Photse, Gomilla, Namche, Kunde and Khumjung etc. Hydroelectric projects to supply energy have gradually spread throughout the area. Provisions of power supplies from the Tharne Plant to households in Pharak have been made, while villagers are also advanced in their plans to introduce electricity to Ringmo.

Changes in the Sherpa homeland of Solukhumbu was observed in the post 1980s due to the introduction of education, construction of airstrip, development of tourism and introduction of Panchayat system. The development of Solukhumbu in reality was initiated by the serious efforts of Edmund Hillary, a New Zealand citizen. Hillary was obliged to the Sherpas because of their valuable help in expedition ventures he had participated in and led. In response to humble request of the Sherpas, Hillary's Himalayan Trust initially constructed and maintained many schools in the region. The initial step in the development of Khumbu came from Edmund Hillary's Himalayan trust. In 1961, Edmund Hillary funded a primary school at Khumjung.

Among numerous aid agencies, Khumbu's aid largely flows from New Zealand. A joint programme of New Zealand and Canada under the Himalayan Trust administered and funded various projects in Khumbu such as schools, hospitals, construction of suspension bridges, airstrip, irrigation works etc. Airstrip was constructed at Lukla in 1964. Modern health care system was introduced by building a hospital at Khunde and other welfare measures like

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183 Ibid, p.27.
184 Rogers, Paul and Aitchison, John, n.97, p.79.
185 Sherpa, Pema, n.89, p.91.
reforestation, renovation of monasteries, pure drinking water facilities were also provided by the Himalayan Trust.\textsuperscript{186}

Another agency, the American Himalayan Foundation has provided hydro-electricity facility to Nauje village and composting toilet facilities at Tengboche were also provided. Scholarships for selected students of Khumbu were also made available by this agency. A UNESCO aided, the Thame hydro-electric installation and cultural Survival Centre at Tengboche monastery has been build. Jiri Multi-purpose project, a road linkage at high altitude in the mountain region was commissioned in 1970 with the help of Switzerland. Airstrip at Shyambuje between Nauje and Khunde – Khumjung was constructed by the Royal Nepalese Airline Corporation in 1972.\textsuperscript{187}

It is also observed that, tourism has resulted in a change in local people's attitudes towards nature and wildlife conservation. Many villagers (at least those who have benefited from tourism) now support wildlife conservation efforts. The ACAP has successfully demonstrated that conservation is possible if programmes are developed that suit local needs and conditions. In the previously poor village of Ghandruk, for example, ACAP’s pilot project in integrating conservation and development resulted in the establishment of excellent community facilities including a model high school, a community health post, a well maintained drinking-water supply system, a Gurung museum, a women’s cooperative shop and a community-owned and managed electricity distribution system. All households have toilets, village paths are paved and most households are relatively affluent. Much of Ghandruk’s barren land has been planted with trees.\textsuperscript{188}

Similarly, in the Thame valley of the Makalu Barun conservation area, several infrastructural and social amenities/services have been made available by an organization known as the Oeko Himal (Australian Development Co-operation). The foremost is the building of two suspension bridges according to Swiss construction method, a large number of water supply systems and eight traditional water mills have been constructed, several school buildings

\textsuperscript{186} Ibid, p.99. 
\textsuperscript{187} Ibid, p.101. 
\textsuperscript{188} Nepal, K. Sanjay, n.158, p.5.
restored, and compost toilets were set up in 90% of the households in all the villages through participatory approach in the Thame valley.  

On top of these, more recently, health posts, hospitals and a dental surgery has been established to complement traditional knowledge and improve local health provision which till then been under the responsibility of the local religious leaders and shaman. The Himalayan Trust has been responsible for the majority of the region’s health service provision. In addition, the Himalayan Rescue Association (HRA), the American Himalayan Foundation and Philanthropic tourists have contributed to health care infrastructure. Although these sources may be trusts and foundations, individuals who originally visited the region as tourists have frequently acted as catalysts to establish such projects. Tourists also help sustain these projects in so far as they make donations (in the form of money and supplies) to the trusts and foundations, and to health posts and hospitals whilst visiting the region. The Everest Marathon, for example, has become a regular event that makes sizeable donations to the Namche dental clinic, Kunde Hospital and the HRA health post.

As in many other rural communities influenced by tourism development, there is an interesting tendency towards establishing service-based rather than resource-intensive enterprises such as agriculture and forestry. Both the Everest and Annapurna regions have recently experienced growth in such sectors like transport and communication, hotel and catering, travel agencies, rescue posts and clinics, banking services with foreign exchange counters, visitor information centres, and art and cultural exhibitions. Remote mountains settlements such as Namche Bazaar, Ghandruk, Jomsom and Manang would not have had these services if not for tourism development. Besides, the village of Khumjung in the Everest region boasts of the highest bakery on earth, specialized shops such as a bakery in a location where there is no local demand for such products and services can only exist because of tourism. Namche Bazaar has a dental clinic, although the clinic offers its services mainly to the local people, its existence has been possible mainly due to the interest of visitors. The provision of uninterrupted electricity in

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190 Rogers, Paul and Aitchison, John, n.97, pp.79-83.
1995 has been added a new dimension to several villages, and Namche Bazaar, the main tourist hub, has now the appearance of a small town with its many facilities and services.\textsuperscript{191}

The limit to what a culture can “absorb” before social inequity and cultural decay occur is difficult to determine or to measure. It also depends upon the resiliency of culture. However, the effects of exceeding the limit are quite obvious leading to social inequity increases, values change, lifestyles shift, and frustration and increase in antagonism. These conditions increasingly characterise Nepal’s frequented trekking routes, where villagers complain of inappropriate tourist behaviour and where the reports of theft and violence to trekkers have increased.\textsuperscript{192}

It is observed that an independent explorer – type tourist has less impact on host cultures than mass tourists because their numbers are small and because they have a sympathetic attitude. This may be true in so far as the numbers remain small. However, the growth of adventure tourism in Nepal has seen increasing numbers of tourists visiting ever more remote settings. Adventure tourists concentrate in only a few isolated places where cultures are most vulnerable to change. Therefore, their impact may be greater even then their numbers suggested.\textsuperscript{193}

Significant construction and reconstruction works to conserve/restore or protect various monuments, cultural heritage, arts, culture and architectures has been undertaken including the construction and reconstruction of Mayadevi temple started in Lumbini. Moreover, Lumbini area has also been enlisted in the new World Heritage list. Similarly, the improvement of the physical infrastructures and renovation works of other areas enlisted in the World heritage list such as Swoyambhu and Changunarayan and purification of water of the Bagmati river in Pashupati area has also been taken up. The maintenance works of Gorkha palace and three other historical palaces of the valley have been completed as targeted. In order to conserve the cultural heritage, users’ groups have been formed in some districts in coordination with the local bodies.\textsuperscript{194}

As evident from the above analyses that, the socio-cultural impact of tourism on the Nepali community are both positive and negative. On the one hand it had contributed to greater income and employment, created greater awareness/conciousness of ancestral heritage, architectural traditions, cultural preservation/protection and had helped in learning other cultures and lifestyle and many more. On the other hand, the negative impact of tourism on the society

\textsuperscript{191} Nepal, K.Sanjay, n.92, pp.73-74.
\textsuperscript{192} Zurick, N.David, n.138, p.617.
\textsuperscript{193} Zurick, N.David, n.138, p.618.
and culture of the country has also acquired alarming and dangerous proportion. If this is not controlled, timely evaluated and properly guided this could have devastating impact on Nepalese society.

4.7 Role of NGOs/Agencies in Management

Keeping in mind the immense potential of tourism in providing/creating economic opportunities and its immense contribution to the overall economic development of the country, the Nepal government is trying its best to conserve cultural heritage, art and architecture because they are precious tourism products. As a result, to minimize the negative impact of tourism on the host society and culture, the government in its Tenth Five Year Plan – 2002-2006 has given greater emphasize on the development and promotion of tourism sector by bringing out policies, programmes and plans such as conservation/management/development/research/regulation/institutional reforms and projects on conservation areas, heritage sites, culture etc.195

To safeguard the touristic potential of cultural sites located in the tourist centers, the Government of Nepal has sought the assistance of numerous outside agencies. The Nepali-German Bhaktapur Project, that began in 1974, has played a key role in the historical preservation of Bhaktapur’s temples center, resulting in its status as a UNESCO World Cultural Heritage Site. During the 1980s the Pacific Area Travel Association supported numerous additional historical preservation projects to counter the threats of neglect, air pollution, theft, and new construction.196

Several other importance measures have been taken by HMG/N for the preservation of historic monuments and religious shrines all over the country. Since 1968, United Nations Educational, Scientific and Cultural Organisation (UNESCO) have been assisting Nepal in the preservation of her religious and historical monuments. UNESCO has assisted Nepal in cooperation with the United Nations Development Programme (UNDP) in the conservation works. Besides, UNESCO/UNDP, the International Fund for Monuments, an international funding organization based in the United States has been contributing since 1979 for the renovation of temples and historic monuments. In order to conserve and preserve the two

196 Karan, P. Pradyumna, and Hiroshi Ishii, n.112, p.267
important National Shrines of Hinduism and Buddhism an autonomous body – Pashupati Area Development Trust and the Lumbini Development Trust have been established.197

HMG/N has also received donations from friendly governments and organizations such as the Government of Japan, the Government of the Federal Republic of Germany, The Pisa Foundation (Italy), The British Nepal Society, the Guide Foundation, the United States of America, French Government, the Canadian Overseas Development Fund, Government of Austria, and Sweden etc. UNESCO/UNDP has supervised the conservation of the Hanuman Dhoka Palace, Ancient Durbar Square, Kathmandu. This project for renovation of the Durbar square is accomplished out of the funds received from the Royal Palace of Nepal. The conservation and restoration of the Patan Durbar Square were conducted with the financial and technical support of Austria. The Radha Krishna Temple is being restored with the help of the Canadian Overseas Development Fund. Similarly the famous shrines at Changu Narain and the famous Buddhist Stupas of Swayambhunath are restored and conserved with the help and assistance of the Germany Technical Co-operation. The historic town Panauti Area Conservation is now completed with the financial and technical help of France. The important restoration project of the Gorkha Durbar Area Conservation was accomplished with loans from Asian Development Bank.198

Nepal Trust, an international NGO, works in Humla district to bring profits from tourism to poor people by building health posts and assisting with finances to run them. Groups of tourist volunteers from Britain and elsewhere assist with building and volunteer technicians (nurses etc) stay for short periods in Humla to support local health staff. In the case of Nepal Trust, tourism is mixed with charitable support to communities. The mode of operation is very different from District Partners Programme (DPP) and is less based on capacity building of local institutions and more on rapid action to provide facilities. Whilst the sustainability of these projects is an issue, Humla communities are happy with the support and the health posts have improved the quality of their lives.199

197 Satyal, Yajna Raj, n.142, p.105
199 Saville, M.Naomi, n.158, p.15