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Impact of Tourism in Traditional Life Style: A Case study of Tharu Village in Nawalparasi,
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ABSTRACT

The aim of this study is to identify the impacts of tourism in promoting and revitalizing the traditional lifestyle of indigenous Tharu people in Amaltari, Nawalparasi, Nepal. The study provides insights on how home stay tourism industry has changed the lifestyle of Tharu people, their community and non-Tharu people living in the community. It also examines the influences of tourism on language, socio-economy and cultural promotion and revival in Amaltari Tharu community. The study further explores whether indigenous Tharu people are promoting and revitalizing their culture or transforming their culture into westernization while flourishing the tourism industry by means of home stay. Therefore, the study mainly examines the cultural gain or loss in the indigenous Tharu community brought about by home stay tourism. While doing so, it finds out the positive and negative changes in the lifestyle of indigenous Tharu people and how the challenges can be eliminated from the community to promote and revitalize their indigenous Tharu culture and lifestyle. Therefore, it aims to look at the phenomenon of tourism in the Tharu community from indigenous/anthropological perspective, a perspective which looks at the positive changes evident in the indigenous Amaltari Tharu culture.

Empirically, the study applies a qualitative approach and a case study design in order to examine and collect detailed and comprehensive information on the impacts of tourism in promoting and revitalizing the indigenous Tharu culture in Amaltari, Nepal. The various channels such as personal relations, phone conversations and various visits have been optimally utilized to build a good rapport with the respondents back and forth during the interview process. Furthermore, the study is methodologically based on the combination of document analysis and interviews. In-depth interviews are conducted to elicit the views of home stay management committee, Tharu home stay owners and some non-Tharu people living in the community. Additionally, some relevant official documents too are analyzed for the study.

The study has been conducted to find out the impact of home stay tourism on local Tharu culture and their changing lifestyle. Here, the results show that home stay tourism is essential for the promotion and revitalization of indigenous Tharu culture though they have some challenges. The home stay tourism has not only flourished their culture and tradition but also helped Tharu indigenous people to educate them. As tourism is a global phenomenon, the impacts of globalization are major factors for leading changes to such Tharu ethnic rites and

rituals which guide the community into new dimension of colonization. Similarly, cultural revitalization is also directly connected to the globalization. When the culture is increasingly homogenous, indigenous cultures are more important to provide differentiations and authenticity. In this sense, home stay tourism at Amaltari Tharu community has a vital role to promote and revitalize the ethnic culture. So, the study primarily identifies the impacts of globalization on the indigenous Tharu community and their lifestyle and role of home stay tourism to revitalize the ethnic traditional culture as a whole.

Key words: tourism, indigenous tourism, Tharu culture, home stay tourism, globalization/post-colonization, educational/economic progress, linguistic variation, cultural revival.

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Durga Prasad Neupane

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DEDICATION

My Parents: Devi Datta Neupane and Tiki Sara Neupane

My Daughter: Diya

My Son: Sulav

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ABBREVIATIONS

GDP	Gross Domestic Product
USD.....	United States Dollar
Bn.....	Billion
WTTC.....	World Travel & Tourism Council
WTO.....	World Tourism Organization
MOFA.....	Ministry of foreign affairs
WWF.....	World Wildlife Fund
SAARC.....	South Asian Association for Regional Cooperation
S.N.....	Serial number
AHMC.....	Amaltari home stay management committee
Rs	rupees
ILO.....	International Labour Organization
p.....	page
UNESCO.....	United Nations Educational, Scientific and Cultural Organization

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CHAPTER ONE

1. Introduction

This study explores the impacts of tourism in the Amaltari Tharu community in Nawalparasi District, Nepal. While doing so, the study penetrates into the tourism industry flourished as home stay in the particular Tharu community. The exploration and analysis, in the study, have been influenced primarily by indigenous methodologies and secondarily the theoretical spirit of tourism, ethno-tourism, decolonization, indigenous methodology, language and cultural studies. Therefore, the research primarily revolves around the promotion and revitalization of the previously marginalized Amaltari Tharu culture in Nawalparasi, Nepal.

Moreover, the study seeks to examine the impacts of tourism industry in Amaltari Tharu community particularly on language, socio-economy, and cultural revival. That means the study attempts to answer the 'what' and 'how/why' questions regarding the influences of tourism industry in the Amaltari indigenous Tharu community. The purpose behind the analysis in the study is to come to a research finding: the significance of tourism industry leading the Tharu culture to a form of indigenization, a promotion and revitalization.

In addition, the study is based on the narratives of the locals both from the indigenous Tharu and non-Tharu community who share the information during the interviews. Therefore, the primary data in the study is the information collected in the community not only as an interviewer but also as an observer and participant in the home stay. The various channels such as acquaintances, personal relations, phone conversations and various visits have been optimally utilized while finalizing the study in the form of dissertation.

Significantly, the purpose of the study is to add an academic insight on the promotion and revitalization of the indigenous Tharu community brought about by tourism in Amaltari Tharu community in the form of home stay. I claim that the study helps to look at the phenomenon of tourism in the Tharu community from indigenous perspective, a perspective which looks at the positive changes evident in the indigenous Amaltari Tharu culture.

This research project has been divided into five chapters. The first chapter presents the overall framework of the thesis: introduction, background information, research question, purpose and significance of the research, limitations and literature review. If the second chapter discusses on the theoretical perspectives, the third chapter describes the research

methodology. Furthermore, the collected data are presented, interpreted and analyzed in the fourth chapter. The thesis concludes with the fifth chapter including recommendation and reflection.

1.1 Background Information

1.1.1 Tourism and the Amaltari Tharu community: past and present

Tourism industry is one of the largest industries in the world with a greater economic contribution. According to the report of the World Travel and Tourism Council 2018, “The total contribution of Travel & Tourism to GDP was USD8,272.3 bn (10.4% of GDP) in 2017, and is forecast to rise by 4.0% in 2018, and to rise by 3.8% pa to USD12,450.1bn (11.7% of GDP) in 2028” (WTTC, March 2018). As travel and Tourism are interconnected business activities, the impact in the global economy is also calculated collectively. It has both “the direct and induces impacts” in the global economy (WTTC, March 2018). Tourism supports for inclusive socioeconomic growth that helps in running livelihoods, ultimately fosters peace and sustainable environment condition. As one of the biggest contributors to the global socioeconomic development, The Travel and Tourism industry directly contributes about 3.6% of the world’s Gross Domestic Product (GDP) and, indirectly, about 10.3%. As one of the biggest contributors to the global GDP, this industry directly employs nearly 77 million people worldwide, which comprises about 3% of the world’s total employment. The tourism industry also contributes to indirect employment generation to the tune of 234 million or 8.7 % of the total employment in the world. Global market trends indicate that long-haul travel, neighbouring country tourism, rural and ethnic tourism, wellness and health holidays, cultural tourism, spiritualism, ecotourism, sports and adventure holidays, and coastal tourism and cruises are a few emerging areas of tourist interest. From a geographic viewpoint, there has been a remarkable rise in Asian tourists, particularly from China and East Asian countries (WTO).

Nepal is one of the richest tourist destinations in the world as it is full of tremendous natural diversities and scenic beauty. Nepal is rich enough in the ancient cultures, traditions, monuments and heritages. Amatya writes “Nepal is endowed with an unusually rich cultural heritage. The magnificently carved temples, the numerous ancient stupas and monasteries are but a few of the outstanding achievements of the country”(1987: 97). Along with geographical, cultural, religious, ethnic diversities, Nepal has also the diverse climate as it

stretches from 60 meters from the sea level to the highest pick of the world 8848 meters. Trekking, sightseeing mountaineering, rafting, canoeing, rock climbing, bird watching, jungle safari and many other activities are famous tourist activities in Nepal. Nepalese friendly behavior and humbleness is the main attraction for many tourists. The traditions and hospitality of its different groups are indeed a major part of what makes Nepal so special. From remote mountain villages to medieval hill-towns and the ancient cities of the Kathmandu Valley, the people of Nepal are always welcoming. In fact, with more festivals than days of the year, there is nowhere else in the world that can offer as many festivities as Nepal. According to statistics by Ministry of Culture, Tourism & Civil Aviation Planning & Evaluation Division Research & Statistical Section (2018), a total of 779386 foreign tourists entered the country via the aerial route in 2017. The tourist industry is given importance as a way for economic sustainability to alleviate poverty and achieve greater social equity in the country.

The Tharu people are the most indigenous group to the southern foothills of the Himalayas living in the Terai region of Nepal. As it is believed that the Tharus were migrated from India to Nepal during the very first centuries, they also live in Uttarakhand, Uttar Pradesh and Bihar in India (Koirala, 2016). The Rana Tharus claim to be of Rajput origin and have migrated from the Thar Desert to Nepal's Far Western Terai region (Verma, 2010). Tharu people further claim themselves to be descendants of the Sakya and Koliya people living in Kapilvastu district Nepal. Etymologically it is believed that they are the 'man of the forest' like the word Tharu denotes. Conversely, Hedrick & Hedrick (1972) define the Tharu people as:

-an ancient Nepalese group who lives in the Terai area. They are regarded by some as an aboriginal race whose ancestors were driven into the Terai by the Aryan and Mongolian invaders. The Tharus are skilled hunters and fishermen. The fish-nets used are beautifully fitted on wooden frames. The women do up their hair in knots or buns high up on the head and wear coarse-meshed black veils. (164)

However, the Tharus have now been recognized as one of the official nationalities and indigenous groups of the Terai region by the present Constitution of the Federal Republic Nepal.

From the 18th century until the later decades of the 20th century the Tharu families were bonded labour known as Kamaiya which basically existed in Mid-western and Far-western Terai regions. In 1854, Jung Bahadur Rana, the then Nepalese Prime Minister, enforced the

Muluki Ain (General Code) which classified both Hindus and Non-Hindus castes based on their habits of food and drink. The Tharu people were categorized under “Paani Chalne Masinya Matwali” (touchable and unsalable alcohol drinking group) together with several other alcohol drinking ethnic minorities. From then the certain feudal lords begin to use them as a bonded labour in a massive way in the Western Terai basically for the household and field works and continues until the 1990s. (Koirala, 2016)

The Government of Nepal outlawed the practice of bonded labour prevalent under the Kamaiya system in July 2000, which prohibits anyone from employing any person as a bonded labourer and declared that the act of making one work as a bonded labourer is illegal. Though democracy has been restored in the country, the Tharu community has called for a more inclusive democracy as they are fearful of remaining an underprivileged group.(Bellamy, 209, cited in Khadka, 2016).

1.1.2 Social Structure in the indigenous Tharu community

In terms of social structure, Tharu people from the mid-west and far west of Nepal have been practising the *Badghar* system, where a *Badghar* is elected chief of a village or a small group of villages for a year. “A *Barbara*(in *Bardiya*) or a *Mukhiya* (in Bara) [*Badghar* in Nawalparasi] are the leaders of the villages of the Tharu communities of the Terai region of Nepal” (Khadka, 2016: 1). The election generally takes place in the month of Magh (January /February), after celebrating the *Maghi Festival* and after completing major farming activities. In most cases, each household in the village which engages in farming has one voting right for electing a *Badghar*. Thus, the election is based on a household count rather than a headcount. The role of the *Badghar* is to work for the welfare of the village. The *Badghar* direct the villagers to repair canals or streets when needed. They also oversee and manage the cultural traditions of the villages. They have the authority of punishing those who do not follow their orders or who go against the welfare of the village. Generally, the *Badghar* has a *Chaukidar* to help him. With the consent of the villagers, the *Badghar* may appoint a "Guruwa" who is the medic and chief priest of the village. (Khadka, 2016)

1.1.3 The Present Tharu Cultural Scenario and Tourist Activities in Amaltari, Nawalparasi, Nepal

According to the Central Bureau Report (2011), Nepal has 125 ethnic groups and 123 spoken languages. It shows a rich variety of cultures, lifestyles, values and traditions. The constitution has categorized 59 ethnic groups under the indigenous groups and have made

certain beneficial provisions in favour of them in order to uplift their socio-cultural and economic status.

Unity in diversity is a unique characteristic and a defining feature of the Nepalese society. Emphasizing the very unique Nepalese characteristic Moss & Wilson (1993) use the terms “harmony in diversity” to talk about the cultural diversity in Nepal. They argue that “generally cultural characteristics of Nepali Society can be divided between Hindu and Tibetan based blocs, each block itself comprises a complex mosaic of ethnic groups” (297). After 1950’s democratization of the Nepalese politics, the laws and the Constitutions try to provide equal rights to all ethnic and indigenous groups.

The village tourism ‘product’, Tharu Village, only showcases the Tharu community and Amaltari village is located at Kawasoti Municipality in Nawalparasi district and one can reach Tharu Village by Bus/Jeep from Chitwan (Bharatpur Airport) and from other Nawalparasi areas. Since the Tharus follow their traditional typical communal system of the joint family also called Badhaghar. “Some Tharu live in longhouses, which may hold up to 150people” (Verma, 2011:180). They have been known to live in close-knit communities sharing the same kitchen. Traditionally the Tharu community also followed the polygamy for centuries but the situation has been changed in the present days.

The men and the women in the Tharu community, who were unemployed some years ago, now make money hosting the guests. The burden of work for these women has increased as the number of guests can go up to approximately 40/50 persons in a house within a month as they have been embarking in the money-making venture with an innovative idea of hospitality called Home stay business/tourism. This led them to both cultural preservation and identity creation along with economization of the tradition and culture. “Conservation of the cultural heritage provides a sense of individual and national identity and continuity and creates economic benefits by attracting tourists. . . .preservation of cultural assets is not only a duty but also a part of their ‘regular religious activity’” (Amatya 1987). This eventually became a turning point of the traditional Tharu culture, livelihood, indigenous world views, language and also the socio-economic mobilization is ensured along with economic empowerment within the community. As Prideaux and Timothy (2008) state, “culture is often one of the victims of progress, and the rhythm of daily life that for millennia was determined by the demands of seasons must now change and be determined by a new rhythm created through membership in the global economy”(4).

The Home stay Management Committee along with other international organizations like the WWF provided funds or resources like cement and wood but now, that inflow has

stopped. Additionally, they also mentioned the lack of time to tend to guests, despite the fact that most of the women were unemployed. However, this could also arise from the fact that they have very little remaining of their original culture as compared to the Tharus, and it happens in every community, the dominant community influences the way of life of other communities. This can be reflected in the fact that the Tharus have an egalitarian family structure. “There is a well family system in this community. Women have a high reputation, enough social and economic rights in their family system. This community has a paternal family system, but women have a high position and more rights, this is a mark able fact” (Verma, 2010:177).

Despite the progress that has been gradual but huge in the four years of establishing the home stay, a lot still has to be done. Before the initiation of village tourism in 2013, the village was no different than any other villages. However, its unspoiled Tharu culture and intact rural traditions seemed to be a strong foundation to one which to build village tourism. Such kind of village tourism was introduced by the villagers themselves with strong leadership and community participation. For example, the tourism infrastructure in Nepal’s major tourism destinations such as Amaltari Buffer Zone Area and Chitwan National Park (wildlife observation and bird watching) was established to cater to the growing demand and needs of an increasing number of tourists. Thus, it was a bottom-up and decentralized approach in the planning stage. Experiences show that government support is inevitable for the development of such type of tourism especially in the creation of infrastructure that is beyond the villagers’ capacity such as road construction, the establishment of telephone and/or communication system, electricity, view tower construction etc. that needs technical knowledge and resources. The Tharu village experiences the utmost importance for the success of such type of tourism is the local peoples’ participation and a feeling of ownership of the project.

The following table shows the visitors’ status in Amaltari home stays. It depicts the yearly visit of domestic tourists, visitors from the SAARC countries and the tourists from other countries:

Table: 1

		Visitor Status (Year wise)				
		Number of Visitors				
S.N.	Country	2014	2015	2016	2017	Total
1	Nepali	9500	10770	14045	4878	39193
2	SAARC	129	25	42	59	255
3	Foreigner	71	80	44	105	300
	Total	9700	10875	14131	5042	39748

Source: AHMC, Data base record, 2017

The following table indicates the annual income from the tourists in the home stays in Amaltari home stay village along with other tourist activities:

Table: 2

		Income Status (Year wise)				
S.N.	Items	Income(Rs.)				
		2014	2015	2016	2017	Total
1	Home stay	3574714	6804000	8522759	3900884	22802357
2	Cultural Performance	175000	445000	1083835	1760658	3464493
3	Nature Tour	15000	577311	1142058	2156532	3890901
	Total	3764714	7826311	10748652	7818074	3,01,57,751

Source: AHMC, Data base record, 2017

1.1.4 Tourism Management in Amaltari Tharu community

The most interesting aspect of Tharu Village tourism is its management. The overall management responsibilities of tourism activities are shared by Amaltari Madhyabarti Community Home Stay Gaun (translated as village) members consisting of the President, Treasurer and all stakeholders are Members, representing the local youth club, mothers' group, fathers' group, and others chosen from the consensus among villagers. It has the full right to make and amend any rules and regulations pertaining to tourism activities in the village. Besides this, different committees like Cultural Program Management, cleanliness and environment committee, internal audit committee and security committee have also been formed to facilitate the tourism business. The committee manages the welcome and farewell ceremony, guest room including type and quality of food and accommodation, local environmental sanitation and hygiene, assign visitors to the local hosts on a rotational basis and arranging village tour activities through one of the community members.

The Management committee sets the minimum requirement for guest-rooms such as the room quality, cleanliness, food hygiene and menu, the security of visitors and their belongings, among others. In 2013, 20 families opened their houses to host tourists and entertained guests. Even Tharu households that do not host guests participated actively in the village development program and accumulate tourism benefits indirectly in the form of community development.

Tourism management has been easy, primarily because of the low number of tourists compared to other conventional destinations. There is an increasing flow of tourist each year in Amaltari Village Home Stay. The major tourism resources of the village are Local Tharu culture, Livelihoods, the way of living, Chitwan National park, Tharu Museum, Narayani river view, community forest/forest nursery, and other community cultural performances; the Tharu dance typically called Stick-Dance.

To organize the home stays in a systematic way, home stay management committee was formed in Amaltari since its establishment and the same committee has been working till the date. The detail of the management committee is given below:

President: Prem Shankar MardaniyaTharu
Vice-president: NabinMahato
Treasurer: Chandra Bahadur Mahato
Secretary: Chhanu Ram Mahato
Member: Gita Mahoto
Member: Mina Mahoto

Member: Nar Bahadur Mahato
Member: Ran Bahadur Mahato
Member: Hasta Bahadur Mahato

1.2 The purpose of the Study and the research question

The rationale behind the research is to present the overview of the tourism relating to the Tharu community at Amaltari, Nawalparasi district, Nepal and to examine the positive impacts and influences of tourism in their traditional lifestyle, worldviews, language, culture and socio-economic conditions. Therefore, the research attempts to answer the following question:

What are the impacts of tourism in promoting and revitalizing the lifestyle of indigenous Tharu community/people in Amaltari home stay?

1.3. The Significance of the Study

This study contributes to a theoretical advancement in the field of indigenous community/people by exploring the impacts of tourism in promoting and revitalizing it. It seeks to explain the effects of the interaction of experiences of the individuals and their perceptions of the impact of tourism in their life style. It adds to existing knowledge by creating a dimension that explains experiences regarding how individuals' perceptions of tourism impacts demonstrate the flourishing and promotion of indigenous culture. Therefore, the significance of the study lies in the fact that the experiences of the local people from Amaltari Tharu community highlight the changes and challenges in indigenous culture brought about by tourism in a more positivising tendency. It means tourism has played a key role in advancing and reviving the indigenous Tharu culture at Amaltari Tharu community, Nawalparasi, Nepal.

The findings of this study will aid in the planning of strategic development programs for tourist destinations. The study can be helpful in understanding factors that influence the traditional lifestyle of residents in the tourism community. An understanding of what is important to the individuals within a community will assist resource planners to preserve the indigenous culture. Furthermore, communication messages designed to elicit support for

tourism development can be more effectively designed if planners are cognizant of the values of their audience.

The study focuses on the impact of tourism on the Tharu community, their culture, language and lifestyle. So, the real consequences of tourism on the Tharu community can be found out and the concerned authority can take relevant steps for the conservation and preservation of indigenous ethnic group and their identity. In general, it provides the knowledge regarding the effect of tourism on the lifestyle of the indigenous ethnic group in Nepal, indigenous Tharus in particular. This study will also provide the guidelines for the concerned authority to take necessary steps for the promotion of lifestyle, culture and language of the indigenous ethnic group in Nepal.

In general, it is found that researches on indigenous groups or community have been carried by the outsiders. It applies to Tharu indigenous people as well. As Tharu people have not carried out studies about the impact of tourism on their lifestyle particularly in Amaltari village; this study showcases the impact of tourism on Tharu culture and life style in Amaltari village. This study has significance as it makes Tharu people aware about their cultural importance and presents their indigenous perspectives about their culture and originality.

1.4. Limitations of the Study

The limitation of the study was that the sample population consisted of residents residing in the pre-selected village of Nawalparasi district. This means that the area selected for tourism development stages did not fully cope with the tourism development stages from the literature. In addition, this study was focused only on residents of Tharu village. It is possible that if the study was conducted on the other residents of other states and counties, the magnitude and direction of the relationship between tourism impact and overall lifestyle might be different. Also, if the study was extended to include business persons, tourism planners, or other kinds of stakeholders in the tourism community, there may be different levels of influence of perception of tourism impact on overall lifestyle. This study examined the impact of tourism, especially on traditional lifestyle so as to dig out the protection and promotion of indigenous Amaltari Tharu community.

The study investigates upon the influence of tourism in Amaltari Tharu home stay community making a contrast between the past and the present remaining within the periphery of cultural revival. This study, in fact, did not go through the other factors such as political change, scientific invention, national economic development, educational development and internal migration or cross-cultural influences to traditional lifestyle. The data collection tool was also limited to an in-depth interview and some direct observation.

1.5 Literature Review

The impact of tourism on indigenous Tharu culture has been re-visited from various perspectives by different researchers. Some of the researchers highlight the impact of tourism on indigenous Tharu community in terms of the language and the changes while some others explore the influences of tourism in socio-cultural parameters. Regardless of the positive impacts, the researchers have also worked with the negative impact of tourism in relation to the loss of indigenous culture and environmental degradation. Even though there are positive changes and opportunities, the adverse affects of tourism in indigenous culture cannot be negated. This study reviews following the related researches on tourism and indigenous culture in order to add novelty and originality in my study.

Kandel, T. P. (2011) has carried out a study on Tourism and its Impact on Traditional Culture. He has found out that tourism has long term impact on socio-cultural practices in local community. However, tourism has helped for the community development enhancing socio-economic condition of the local people. He has also presented that language of the indigenous community is directly affected by the tourism. The local language comes on the verge of extinction due to over impose of the language of tourists. Language and culture are inter-related to each other so if the language dies the culture also in the danger of extinction and vice-versa.

Gurung, T. R.(2007) claims that village tourism has long-term social and cultural influences on indigenous communities. He says that economic upliftment of the local community is one factor of tourism but we cannot ignore the adverse effect of tourism as it increases the drug abuse and criminal activities to the young generation.

Pramanik, P. D. &Ingkadijaya, R. (2018), state that tourism influences on economic, socio-cultural, and environmental aspects of the local community. Tourism can have positive impact on economy as it creates new job opportunities. However, it may lead to higher household expenses because of the rise prices in the services, facilities and goods. Further, local people can have access to diverse cultural practices so that they can have broader view on socio-cultural activities and accommodate people in different cultural settings. On the other hand, tourism may lead towards the degradation of natural environment and the pure cultural practices in the locality.

Burney (2007) concluded that tourism can have negative and positive impacts on a nation and their people socially, culturally, environmentally and economically by effecting traditional lifestyles, family relationship, changing individual behaviour and the structure of

the community. Further, she states that sustainable development of the local community is only possible with the help of tourism if there are good policies to monitor and guide tourism sector.

Sharma, R. (2011) reveals that the lifestyle of the host population is highly influenced by host tourist's interactions and interfaces. Tourism, though generally an economic enterprise, is a complex *mélange* of the multiply interconnected frontages of human issues. It appears in an anthology of forms and facets in the society - some latent and some visible, some positive and some negative. The fact is that tourists not only bring money to the destination; they also carry an explicitly visible and demonstrating life-style along with them. Their outfits, food habits and entertaining style all bring some novelty and distinctiveness to the area of their visit. Furthermore, social and cross-cultural interactions have been the intrinsic motivational aspects for many people in the travel process. As discussed above, tourism has escorted them to be more opened, tolerant, hospitable, co-operative and a bit extravagant than before; tourism changes the living style of the host community.

Kim (2002) has studied on how tourism affects the quality of life of residents in the community. The study showed that the stages of tourism development in the community make the differences in the life satisfaction of the people living in the community. Overall life satisfaction is determined from consumer's sense of well-being. As tourism development directly or indirectly influences on the economic and social development of the people living in the community in general but it may not affect the overall life satisfaction of the people living there. .

Rahaman (2010) investigates that tourism has the significant positive economic impacts on employment opportunities and earning opportunities that helped to maintain standard of living. Additionally, tourism increases more investments in infrastructural development, and new business that maximizes the opportunities in the area. However, tourism directly impacts on other aspects as increased income disparity, increased land price and rent, price hike of essential goods and services that affect the daily living of the local residents. Similarly, well qualified non-locals occupy the major positions in various sectors in the tourism industry, hard to find the position for local unskilled people so they have to suffer for expensive living due to tourism. On the other hand, tourism helps on women empowerment, more participation in education, limited outward migration, and enhanced social safety and security in the local community. He further states that some negative socio-cultural impacts are displacement of poor from their land, increased social gap, frustration, social disorder and loss of cultural originality. As the local community is not fully aware of

the value of their cultural heritage, they try to imitate tourist's socio-cultural traits that may gradually hamper on their originality.

Rai (2012) attempts to use a multidisciplinary approach in his study. He argues that the impacts of modernization are visible in traditional dress, customs, language, musical instruments and ways of performing the dance as well as festival. But the study showed that modernization and globalization helped to revitalize the Rai culture into multiple ways. The result showed that modernization and globalization have been shown in diverse ways like language, culture and religion.

Paul(2012),views tourism from economic, socio- cultural and environmental perspectives. Tourism flourishes the income generation at the same time increases the expenditure of the people, Tourism helps to maintain peace and harmony in the community as it brings people from different social and cultural background. However, globalization effects on the identity of the local people and diminishes the purity of local values. He further adds that tourism affects on environment degradation as tourists are one of the major sources of pollution in the tourist destinations.

Goeldner and Ritchie (2012) state, benefits of tourism outweighs the costs of taking measures to mitigate negative effects. In this sense, tourism should be a part of economic development and must be done in a sustainable manner.

Thapa (2004), points that tourism creates both positive and negative impact on local people. With the growth of tourism, the local area faces the loss of cultural integrity, environmental damages and inflation. Cultural shift may influence local tradition and culture that give the way for westernization resulting cultural erosion. Similarly, exploitation of natural resources poses negative environmental impacts.

Poudel (2014), finds that local people change their lifestyle, their traditional values, cultural aspects as they follow the guests' values and aspects in the name of modernization. Further, he adds that tourism helps in the development of the locality but the local people have to pay off their valuable cultural assets and originality. He also states that tourism sometimes may bring the cultural conflicts when the cultural values and norms are strict in the locality and the difficulties in the assimilation due to moral values between the tourists and the local people.

The reviewed analyses on impacts of tourism have been guided by three drives: positive, negative and balanced. The argument of Kim, Rahaman and Rai seem to be more positivising the impact of tourism in indigenous culture which goes contrary to the more negative or

interrogative statements of Gurung, Pramanik & Ingkadijaya, Burney, Sharma, Goelder and Ritchie, and Thapa. We can see a more balanced version in the arguments of Paul and Paudel.

My study has its point of reconciliation with the above critics in the sense that it is similar to that of all other researches. It is similar particularly because I too seek to explore the impacts of tourism in the indigenous culture. However, my study picks up a subject matter from Amaltari Tharu community located in Nawalparasi district Nepal. My study is distinct not only in terms of subject matter but also in terms of its theoretical perspectives, methodologies and the objectives. That is to say, my study stands distinctive in a broad spectrum of researches because it looks at tourism influences in the given community from the perspective of colonization/globalization, indigenous methodology and indigenization. After all, it aims at exploring promotion and revitalization (more positive influences of tourism) in indigenous Amaltari Tharu community.

CHAPTER TWO

2 Theoretical Perspectives

Tourism has gone to be a global phenomenon generating issues and discussions on the debate. Different theoretical perspectives reflect on the impact of tourism highlighting its different dimensions. One of the burning theoretical modalities working on the impact of tourism is the theory of tourism enhanced with the anthropological orientation. Therefore, the study, while addressing the research question, highlights the instances of promotion and revival of indigenous Tharu culture at Amaltari Tharu community, borrows the ideas from the anthropological theory of tourism developed by Valene L. Smith, and Richard Butler and Tom Hinch's theorization on 'indigenous tourism' work as the primary theoretical perspectives in this research. However, the other theories of tourism, language, anthropology, indigenous studies, and cultural studies work as supporting lenses.

Valene L. Smith in *Hosts and Guests: The Anthropology of Tourism* (1989) develops the theory of tourism with anthropological dimension where she analyzes the relationship between hosts and guests and the consequent impact on the host culture. However, Butler and Hinch in *Tourism and Indigenous Peoples: Issues and Impacts* (2007) see the essence and its impact on indigenous tourism/indigenous cultures as they argue, "there are a range of both opportunities and threats that indigenous people may encounter if they choose to become involved in tourism. The exact blend of these opportunities and threats tend to be unique in time and space although some common patterns and themes exist"(2). Where the bright impact of tourism in Smith's theory is the result of innovation brought about by tourism. She writes, "the hosts hold traditional position of prestige within their communities . . . prestigious individuals may be successful innovators when a community is undergoing gradual, orderly change" (268). She means to say that the tourism industry promotes the host culture adding up novelty and cultural phenomenal change.

Similarly, tourism plays a central role in cultural acculturation and mutual understanding. The cultural encounter upsurge by tourism provides an opportunity of fraternity and brotherhood. Smith writes "tourism can be a bridge to an appreciation of cultural relativity and international understanding" (10). According to her, from anthropological perspective, tourism promotes peace and mutual understanding between the hosts and the guests. In this situation the tourism/indigenous tourism becomes a melting pot of different cultural values and beliefs. "The participation of indigenous people in tourism is also driven by the belief that such cross-cultural interaction promotes understanding between

indigenous and non-indigenous people (D'Amore, 1988, quoted in Butler and Hinch, 2007; p.3). International Labour Organization (ILO), talking about ethno-cultural tourism states that it “is a specialized type of cultural tourism . . . defined as any excursion which focuses on the works of humans rather than nature, and attempts to give the tourist an understanding of the lifestyles of local people.” In this regard, “indigenous and non-indigenous participants disseminate their new knowledge throughout their home communities” (Butler and Hinch, 2007; 4).

The newly accumulated knowledge and cultural “understanding results in changed attitudes and behaviors that lead, in turn, to a more just and equitable relationship between indigenous and non-indigenous peoples” (D'Amore, 1988 quoted in Butler and Hinch, 2007; 4) which eventually drives the host culture into sustainability since it prompts to be protection and promotion of the host cultures, values and norms for generations. In this stand point indigenous people have taken ownership of their own cultures, values, norms and assumption in strength. Eventually, indigenous people can have authority over their socio-cultural and geographical heritages. In fact, tourism demands to be planned and managed so that it can influence the nature of the economic and cultural exchange between indigenous and non-indigenous people (Butler and Hinch 2007; 4).

Similarly, “a symbiotic relationship is possible to the extent that cultural survival contributes to economic success and economic success contributes to cultural survival”(Butler and Hinch, 2007; 4). According to them, indigenous cultural tourism is a means to cultural rejuvenation, revitalization and promotion along with the economic success and self-autonomy over their culture, tradition and values. Hence, “Tourism has, along with many other institutions, influenced the societal development of indigenous people around the world. It has been a mechanism for modernization, globalization and integration” (Pettersson and Viken, 2007; 180). As they argue, planned and systematic indigenous/cultural tourism helps the host community to strengthen their cultural beliefs, values, assumptions, art, architects and customary artifacts. Moreover, close understandings of the value of their own indigenous cultures and the non-indigenous cultures within the nation and also in the international arena is possible. “In contrast to many other types of contact, the fact that tourism can be planned and managed implies that indigenous people can influence the nature of the economic and cultural exchange. Based on the centrality of the cultural attraction and increased indigenous ownership, indigenous people can, at least in theory, negotiate their involvement in tourism from a position of strength” (Butler and Hinch, 2007; 4).

Nevertheless, tourism is not a boon in an absolute sense; it also has negative impacts in the indigenous culture, people and lifestyles. The cultural encounter dragged by tourism is the socio-cultural hierarchy, the hierarchy which creates tensions between the hosts and the guests in different degrees. The marginalized people in the host community cannot catch up with the positive changes in tourism. Smith argues “marginal individuals are less often prestigious in traditional societies, less often are associated with leadership, less likely to be emulated” (268). Tourism is unlikely to provide better opportunities to the people who are in grassroots level.

In the same way, cultural encroachment of host culture invited by tourism results into lingual, religious, political and psychological misunderstandings. It is likely to produce tension and conflict. In this regard, Smith argues, “their relationship is almost always an instrumental one . . . the greater the ethnic and cultural distance between the host and tourist personnel, the greater the confrontation and misunderstanding the two groups are likely to encounter” (271).

Here, the point is that cultural gap between the hosts and the guests go with the possibilities of conflicts and tensions. It is because a cultural gap resultantly leads to the gap of communication not only in terms of language but also with the codes and behaviours.

In the same vein, even though tourism boosts economic flows in varying degrees, it is not always parallel and constant. The life of people depending on tourism activities is endangering of bitter fluctuation, “economic strains do exist, however, and some of the most sensitive factors relate to the seasonality of tourism, which may leave hotels empty, carriers and tour operators with idle wheels, and employees jobless” (Smith, 8). However, Butler and Hinch (2007) argue that indigenous tourism is a sustainable economic activity in an indigenous community in comparison to other economic activities. They state:

income generated through tourism represents a fair exchange of value for a value between indigenous and non-indigenous people. It is argued that increased economic independence will be accompanied by a higher degree of self-determination and cultural pride as the shackles imposed by poverty and social welfare are broken. In contrast to many other forms of economic activity, such as clear-cutting timber from traditional indigenous lands in rain forest regions, appropriately managed tourism is seen as a sustainable activity that is generally consistent with indigenous values about the sanctity of the land and people’s relationship to it. (2007; p. 3)

According to them, cultural tourism makes the life of the indigenous peoples sustainable in terms of socio-cultural and economic activities as they share the market value of the cultural phenomena pertaining to the host communities.

In this regard, the theory of cultural/ indigenous tourism with its anthropological twists analyzes the relationship between the host's culture/people and the guest culture/people with due focus on the impacts that are caused by the indigenous/cultural tourism. Since it has both bright and dark aspects in terms of cultural encounter, language, economic activities, lifestyle, this research paper analyses the Tharu peoples' experiences based on tourism from this perspective and tried to identify both sides of impacts of the Tharu cultural tourism/ home stay activities. Though identification and demarcation of the impacts of tourism in one's culture "is a difficult and common problem in tourism" (Buitler and Hinch 2007; 160), I have tried to bring the issues at the front making it audible in the academic world.

Before working with impact of tourism in indigenous culture, it requires a perspective on what a culture is. Culture is a more complex entity which is difficult to define objectively. At the same time, indigenous culture goes more and more complex as it has been interpreted from various perspectives. However, culture—be it indigenous or non-indigenous—is a totality of human activities carved out of the generations of experiences. There are different versions of culture in different parts of the world; they vary. In the context of the Tharu culture presented in this study, there have been the significant changes and challenges brought about by tourism. Here, the debate responds to what Britt Kramvig(2005) argues the transgression of ethnic boundaries. It means the flourishing of tourism in Amaltari Tharu community has uplifted the indigenous community to the level of global exchange from its local version.

Jock Collins and colleagues (2017) interpret culture making a difference between the indigenous and business culture in Australian context. They argue that a culture is used to refer to goods and services that derive their distinctiveness from Indigenous culture. Yet at the same time, an apparent contradiction or paradox between Indigenous cultural and business culture and a critical issue that many communities now face is determining where their competitive advantage lies. In many situations, it is what is termed the 'culture business', but a problem with culture business is that it is not very amenable to commercial business.

Hans Kjetil Lysgard (2013), while advocating for the advancement of culture in European context, holds that different practices and policies have been formulated for

developing and promoting local versions of culture-based development as an alternative to more traditional strategies for growth. Culture and economy are more strongly interconnected through the economizing of culture in the form of more local based use. Here, culture and economy appear to interrelate in a cultural economy undoubtedly has the potential to create a new basis for the economic development and growth. However, the public debate on these types of strategies at the local level, including the ways that they play out in the locality, has revealed that the question of the meaning and content of culture a highly disputed topic.

Similarly, tourism industry is a form of globalization at present. Globalization has a big effect in the world both in the West and the East. It has not only produced and disseminated the products worldwide but also commoditized the cultural products. In the context of Nepal, the indigenous cultural products have been available in the market and gradually the economically disadvantaged people have been empowered and they have been the active players in both local and national economy.

In this regard, Joanne P. Sharp (2009) discusses on postcolonial issue of globalization with the argument that there have been the effects of global culture on other cultures across the world. We are all used to hearing people lament the fact that places everywhere are beginning to look the same: we can buy Coke, McDonald's burgers and Starbucks' coffee in a big numbers of countries; satellite TV beams music and fashions to teenagers worldwide; the internet now facilitates for immediate global communications whether through news pages, blogs or YouTube. Such has been the influence of western culture, that cultural uniqueness around the globe is being challenged, this argument continues. Therefore, in the hand of Sharp, cultural imperialism is the spread of global (or, in some versions, American) ideas and cultures which have gradually come to substitute the classical imperialism and colonialism of the past.

It means globalization is also a part of cultural imperialism where the flow of products travels across the world by challenging indigenous culture in any given society. He further writes that the power of global culture is unrivalled, cultural imperialism does not go uncontested: alternative expressions do persist, and there are still important cultural geographies existing in the post-colonial world. We can witness how local/indigenous cultures are consumed in post-colonial capitalism. He means to say the globalization in the postcolonial era has gone to be both global and local, that is glocal. The so called

marginalized people in the past have been empowering themselves by exporting their cultural commodities in the market; they have gone to be more and more powerful.

Globalization is a part and a parcel of colonization. The discourse of colonization has been challenged by post colonialism and decolonization. Decolonization can be witnessed in different versions of tourism industry practiced by different indigenous communities. Homi K. Bhabha (1994) contrasts the colonial idea of fixity with the postcolonial idea of hybridity. This term describes the way that socially constructed identities are not fixed, but constantly changing and evolving in complex ways. Uncertain spaces open up between traditional centers; in these spaces, postcolonial identity formation begins to occur based not on fixity but on movement, migration, and negotiation. Bhabha names this space as the hybrid; his uses of the liminal and the interstitial both refer to the openings between spaces of certainty.

Similarly, Bryant Keith Alexander (2014) interprets postcolonial practices as a form of cultural revival and resistance. He writes that postcolonial construction identifies both a point of origin, as well as the expanse of possibility within an approach to criticism that has, as concerted effort, to crack the code of history's conceit and open spaces that question not only the master('s) narrative, but gives voice to untold stories cloistered in the margins of minority populations and lived experience; a space to both *talk back* and celebrate cultural identities, but also a space of contestation against colonialists discourses, not just contestation from the perspective of oppressed citizens of Third World countries once ruled by colonialism, but a broad construction of contestation of hegemonic discourses, power structures, or social hierarchies by those who suffer exclusion and occlusion because of minoritized identities.

In addition to this, Beth Blue Swadener & Kagendo Mutua (2008) argue that indigenous epistemologies are necessary in doing research on impacts of tourism in indigenous culture. They state that argue that particular culturally framed genres of research and methodology are necessary and should reflect indigenous epistemologies, languages, and expressive forms in relevant ways to the issues of interest in the same vein, L. T. Smith (1999) states, “Methodology is important because it frames the questions being asked, determines the set of instruments and methods to be employed and shapes the analysis” (p. 143). The distinction between methodology as a theory of how research does or should proceed and a method as a technique for the way of proceeding to gather evidence is one that is increasingly used in both indigenous and feminist research contexts (G. H. Smith, 2002 as cited in Smith, L. T. 2012). While this chapter draws heavily from the work of Māori scholars, particularly Linda Smith

and Graham Smith, we recognize that much of their work focuses on issues specific to their geopolitical, national, and indigenous contexts. Recognizing the complexities of any anti colonial project and the need for specific, local enactments that often draw ideas from larger global struggles, we draw inspiration but not universal formulas from this powerful body of work.

Tourism, moreover, in addition to the cultural encounter brings two linguistic communities together. Therefore, there is also the possibility of linguistic tension on the one hand and linguistic acculturation on the other hand. In this context, the theory of J.W. Berry (1997) is very relevant in my study. Here, Berry presents four possibilities: assimilation, integration, separation and marginalization. Assimilation is related to the fact that individuals do not wish to maintain their cultural identity and wish to interact closely and regularly with the host culture. In contrast, separation occurs when individuals wish to maintain their original culture and avoid connecting with the host culture. Integration takes place when individuals are interested in holding on to their original culture, while at the same time extending relations in the host community. Finally, marginalization arises if individuals have little possibility or interest in maintaining their original cultural identity (usually because of imposed cultural loss), and are not interested in keeping contact with the host community either (usually due to exclusion or discrimination).

The study looks at the experiences of the local people from Amaltari Indigenous Tharu community from perspective discussed above. It means how the influences of tourism for the promotion and revitalization have been reflected in collected materials in the given community are the primary concerns of the study, the materials which are analyzed theoretically.

CHAPTER THREE

3 Research Methodology

This chapter presents the methodological aspects of the research in order to answer the research statement: the impacts of tourism in promoting and revitalizing the lifestyle of indigenous Amaltari Tharu community/people in Nawalparasi, Nepal. Therefore, this methodology chapter includes different sub-chapters: philosophical grounds of the research methodology, qualitative research design, research tools and methods of data collection (interview, observation, and document analysis), my role as a researcher and ethical considerations.

3.1 Philosophical grounds of the research methodology

The term methodology refers to the way in which we approach problems and seek answers. In the social sciences, the term applies to how one conducts research. Our assumptions, interests, and purposes shape which methodology we choose (Taylor & Bogdan 1984: 1). As Taylor and Bogdan argue the methodology is a way of examining the socio-cultural phenomenon destined to a conclusion succeeding the hypothesis that the researcher has been designed in. According to Denzin & Lincoln (2008), “Methodology focuses on the best means for acquiring knowledge about the world” (184).

According to Guba & Lincoln (1994:108), ‘methodology’ ranges from positivism to constructivism. Its ‘positivism’ point posits closer to natural science and ‘constructivism’ to social science. The former states that the reality exists, and the latter believes that reality is constructed and therefore always relational. For example, the positivist researchers assume that the ‘real’ reality is pursued by an ‘objective’ inquirer and experimental methods are used to verify the hypothesis, whereas the constructivists believe the relationship between researcher and the things to be researched as interactional and dialectical. (Guba & Lincoln, 1994: 108, 109). At this crossroad, the researcher also goes in-depth in order to pursue the ‘reality’ the societal facts through meeting and interview with the informants, the Tharu peoples, twice during the research process.

Highlighting the qualitative research interview Liamputton and Ezzy (2005) states “There is something deeply rewarding and satisfying about talking to another person for an hour or more in such a way that you come to understand a particular part of their life in depth” (55). They mean to say that in-depth interview fathoms out the hidden experiences of human life. Through the interview, I acknowledged the socio-cultural scenario of the targeted

group/community and emulated a new knowledge for the societal upliftment. Thus, I hereby applied the qualitative research approach as it contemplates on the personal psyche and the earthly experiences of the Amaltari Tharu people.

3.2 Qualitative research design

Qualitative research design explores human experiences and the feelings stored in the psychology which get manifested in human behaviors and perceptions in everyday life. In this sense, it is more subjective and interpretative because it's the fusion between the collected data and the analysis of those very data from the perspective of the researcher on the ground of certain theoretical perspective. Therefore, qualitative research is concerned with “understanding how people interpret their experiences, how they construct their world, and what meaning they attribute to their experiences” (Merriam, 2009: 5). In this sense, qualitative research design is the process of construction of meaning in certain socio-cultural context.

Furthermore, qualitative research captures the socio-cultural experience of the individuals or groups at hand nevertheless giving meaning to those experiences from different perspectives. In this regard, Corti and Thompson (2006) state that the qualitative interviews aim at, “captur[ing] live experiences of the social environment and the meanings people give these experiences from their own perspectives. This means qualitative interview is the nexus between the human world and the perspective of the researcher and the perspective which is instrumental in generating the meaning.

This study adopts qualitative research method because I was interested to explore the perspective of Tharu people on tourism and its impact on their life style. Here, I captured the ‘lived experiences’ of the Tharu community on the impact of tourism and ‘interpret their experiences’. While doing so, the research figured out the experiences of 10 to 15 Tharu peoples out of 26 home stays triggering their dimensions of their experiences analyzing both positive and negative aspects of tourism industry in their indigenous culture.

I have justified qualitative research as appropriate research methodology because culture is an abstract entity which is unlikely to be extracted on the basis of objective criteria. At the same time, the experiences of people are more subjective and interpretative. Therefore, qualitative research turns out to be the methodology to address the subjective experiences shared by the respondents in Amaltari Tharu community

3.3 Research tools and methods of data collection

Data collection is a prime concern in a qualitative research project. There are a number of ways and methods for collecting data in qualitative research practices. Simply, interviews, observation, document analyses, discussions etc. are some ways of collecting the intended data in qualitative research. Yin (2009) discusses six commonly used sources of evidence in case study research namely ‘documentation, archival records, interviews, direct observations, participant-observation and physical artifacts.’ After all, mostly observation and interview with document analysis are the primary means of data collection in the case study (McMillan, 2008). In this research project, interviews, observation and document analysis were commonly used as the methods of data collection and interpretation as Merriam (2009) claims qualitative data can be collected through “interviews, observations, or document analysis” (23). The importance of using these research tools is discussed separately in the following sections.

3.3.1 Interviews

In this study, I used the in-depth interview to uncover the personal vis a vis societal facts and valid and reliable socio-cultural experiences of the Tharu people in Amaltari home stay village Nawalparasi. Bogdan and Biklen (1998) define an interview as “a purposeful conversation, usually between two people but sometimes involving more, that is directed by one in order to get information from the other” (93). Similarly, Taylor & Bogdan (1984) claim, “social scientists rely largely on verbal accounts to learn about social life” (77), the researcher also hereby uses the in-depth interview as the main research tool. For Fontana & Frey (1994) “asking questions and getting answers is a much harder task than it may seem at first, interviewing is one of the most common and most powerful ways we use to try to understand our fellow human beings” (361).

In the same vein, Ritchie (2003) argues that “interviews provide an opportunity for detailed investigation of peoples’ personal perspectives, for an in-depth understanding of the personal context within which the research phenomena are located, and for very detailed subject coverage” (p. 36). According to them the interview is one of the ways to understanding the people, social circumference including in-depth readings of a person pertaining to the targeted group of people.

For that purpose, I visited numerous meeting points in different time and periods in home stay. The Tharu people living in Amaltari village, Nawalparasi, Nepal were considered as the primary sources of data. According to Neuman, reliability and validity of collected data

count the output of the research. For him, reliability of data means dependability or consistency. While validity suggests truthfulness and refers to the match between a construct, or the way a researcher conceptualizes the idea in a conceptual definition, and a measure. It refers to how well an idea about reality 'fits' with actual reality (2000: 164). As the study aims at giving an in-depth interview in two different locations and times with respect to the different aspects of tourism industry collecting the data being more inclusive in order to get more valid, authentic and reliable and experiences from all walks of life.

I conducted two interviews to make this research complete with most reliable data. Before entering the core interview session, I assured them that the collected data will only be used for the completion of this research. For this, I handed them the confidential letter for the privacy and confidentiality of the informants. After that I tried to warm up the relationship with a certain degree of refreshment creating an intimate bond between the researcher and the informants. The core interview session started when I started to ask the questions on the basis of designed interview guide. I adopted the method of detail note taking during the interview period. The first interview session concluded with the necessary preparation for the second interview session like time, place and the informants.

The second interview session prioritized the lacking points of the first interview. During this visit, I focused on observation and informal talking with the respondents while visiting their home stays. Reflection, silent filling, gaps measurement and the concluding remarks on the impacts of tourism were the core contents guiding the second interview.

3.3.2 Observations

Observation is also used as a tool for data collection in this research project. Simply there are two types of observations; participant observation and non-participant observation. "The phrase participant observation is used here to refer to research that involves social interaction between the researcher and informants in the milieu of the latter, during which data are systematically and unobtrusively collected" (Taylor & Bogdan 1984: 15).

In the participant observation, the researcher himself become members of a culture, group, or setting and adopts roles to conform to that setting. By doing that he gains a closer insight into the cultures, practices, motivation and emotions (Lindlof and Taybor, 2002). The research involved the two temporal fragments of data collection nevertheless capturing the two dimensions of the tourism industry the dimensions where the first one was the peak point of tourism whereas the second one was the gradual decline of tourism. Hence, I attempted to

address both the peak hours and the silent hours of tourism so that at least the two versions of the impact of tourism can be collected from the same individual. Since the research was divided into the two phases of data collection, the first appointment with the informants made through the interviews where the second appointment had done independently by the researcher particularly by observing the Tharu culture, festivals, ritual practices, education, socio-economic status as a participant observer.

As they argue, I, as a researcher, collected data from both methods of observations either involving in the community and communal activity of the targeted group of people or simply taking a certain distance from the cultural experiences of the group. In both appointments, the method of detailed note taking was applied to meeting the informants individually for the sake of secrecy, privacy and the comfortable choice. It was because note taking provides a broader reference in addressing both verbal and non-verbal (gesture and body language) forms of communication.

3.3.3 Document analysis

In order to come into the destined conclusion documents relating to the Tharu culture, history, tourism, social cultural and political movements and their participations were taken into considerations. Document analysis is a method of data collection and interpretation in qualitative research. The term document is “the umbrella term to refer to a wide range of written, visual, digital, and physical material relevant to the study at hand” (Merriam, 2009, 139). Moreover, Ritchie (2003) states, “documentary analysis involves the study of existing documents, either to understand their substantive content or to illuminate deeper meanings which may be revealed by their style and coverage” (35).

For the very purposes, the articles, journals, books and concerned researches related to Tharu people and community served as the secondary sources of data. National/international research articles journals, books, documentaries, along with *Tourism and Indigenous Peoples* by Hinch and Butler, (2012), V. L Smith’s *Hosts and Guests: The Anthropology of Tourism* (1989) including other scholars’ ideas relating to cultural tourism and the Tharu cultures.

3.4 My Role as a Researcher

As an indigenous researcher, my role in the entire research process is to create an intimate bond between I and the Tharu people. It is particularly because my purpose is to be both inside and outside at the same time. To borrow the idea of Linda T. Smith(2012), my role as a researcher attempts to dissolve the cultural boundary between the Tharu community and myself. Therefore, my research attempts to explore the nuances of the Tharu community with respect to tourism industry prevalent in the form of Amaltari home stays.

Though I do not belong to the Tharu community, I was in regular contact with the Tharu people as there is Tharu community nearby my residence area (approximately 5 km). I was also in-touch with Tharu community since I used to teach in a school where majority of the students were Tharus. Additionally, I used to go to Amaltari Tharu Home Stay as a guest in different occasions. During my visit I became familiar with some Tharu people and had interaction about the impact of tourism in their life. As I was fascinated with their culture, I was thinking about carrying out a study about Tharu culture. My academic journey to Norway turned this dream into reality. I studied about the Tharu culture and the impact of tourism on their originality and planned to carry out a research on Impact of Tourism in life style of Tharu people. Therefore, for my study purpose, I chose Amaltari Tharu Home Stay as it was run by Tharu people.

I was observing the changing life style of Tharu people in Amaltari village as an outsider. But, that was not sufficient to get the detailed information about their changing life. I requested my friend (non Tharu) who was much familiar with this home stay village to make the contact with the concerned authorities of the home stay. For the first time we two went there as guests in home stay number 10, which was run by the president of home stay management committee. As my friend was familiar with him, he introduced me with him. I explained the president of Home stay management committee about the purpose of my visit. We had some informal talks about my study and present lifestyle of Tharu people in that community. He became excited about my research plan and got ready to help me in my entire research process.

The president of Home Stay Management Committee introduced me with other Tharu people who were running Home Stay in Amaltari village. I explained them about my purpose of the study and requested them to take part in the interview process. Most of them became

ready to take part in the interview process. I selected the pre-determined sample size and fixed the place, date and time for the interview.

Before starting the interview, I built a rapport with the interviewees and an explicit consent was made. I also explained about the purpose of my study and assured them about the confidentiality of the information given by them. I made them clear that the collected data would be only for the research purpose and informed them that they are free to withdraw from the interview process at any time without any reason if they don't want to take part in the research process.

During the interview process, I used the interview guide that helped me to be on track as per the objective of my research. I also asked follow up questions to get the detailed information from the interviewees. For the systematic presentation and organization of data, I took detailed note of the responses given by them. The interview was carried out in Nepali language. I conducted the whole interview process being aware of the ethical considerations.

3.5 Ethical considerations

Since the research project always designed to uncover the hidden facts, research ethics were considered to be crucial phenomenon. Ethical issues “arise at a variety of stages in social research” (Bryman, 2008, 113). Cohen, Manion and Morrison (2000) state that “ethical issues may stem from the kinds of problems investigated by social scientists and the methods they use to obtain valid and reliable data” (49). According to them, the ethical issues have a close tie with the validity and reliability of the collected data and eventually the findings of the research studies. In order to bring a successful completion of this research, the following ethical considerations have been taken seriously.

The study has applied indigenous research methodology in terms of data collection and analysis. It involves significant portion of reflection on the Tharu community. I have been in touch with the Tharu community and its culture for more than a decade in various fields. My residence is in the proximity with this community. So, I used to visit this community earlier as a domestic tourist. I was in intense touch with this community since there were many Tharu friends. While I was visiting this home stay, I got chance to observe the Tharu culture and their life style which encouraged me to do research on this particular culture. Particularly, I could see the Tharu people becoming rich day by day. They were not only able to build new houses but also able to send their children to private school. To be more specific, I witnessed that some of the Tharu youths were backed to their home quitting their jobs in foreign

countries. As I was familiar with this community earlier, it made me easy to reach them without great effort. I was there as a guest with my non-Tharu friend for the first contact with them. In my first visit, my friend who was much familiar with them than me bridged with that community. They became much happy hearing about this research and agreed to help whatever is needed. He was agreed to participate in the process as soon as possible. In that very first visit, we decided the time and place for the interview.

This research study considered the ethical issues during the process of data collection, analysis of the collected data, and interpretation of data, and the dissemination of the research. For this reason, I considered the four principles suggested by Lewis J. As she suggests: informed consent, anonymity and confidentiality, protecting participants from harm, and protecting researchers from harm (Lewis, 2003, 66-71).

For the privacy and secrecy of the informants I have made informed consent with the informants, so that the collected data get validation. This research also anonymized the informants in order to protect the research participants and co-participants from any kinds of harms and safeguard their confidentiality. Moreover, the collected data have also been analyzed as per the theoretical insights as it helps the researcher to be more critical and to some extent objectivity is possible in findings of the researches in anthropology.

During the data collection processes, the consent was made with the informants before interviewing them. And they were provided with the opportunity whether to be participated in the research project as an informant or not. I interviewed only with those who were willing to share their experiences and ideas regarding the Tharu culture, indigenous tourism and its impacts on their traditional lifestyles, but kept on talking with other people's so that I could collect valid and reliable data as it is helpful enough to identify the intentional misapprehensions of the informants and presupposition of the researcher. In this way, I tried to be ethical and objective in positionality and interpretation and analysis of the collected data.

CHAPTER FOUR

4 Data Presentation, Analysis and Interpretation

This chapter carries the spirit of my study as presented in the research question: What are the impacts of tourism in promoting and revitalizing the lifestyle of indigenous Tharu community/people in Amaltari home stay? In order to answer this question, I present the data which is no other than the information collected out of the interviews given to the respondents. In this section, I present the collected data and analyze them from the theoretical lenses discussed in the chapter two, theoretical perspectives. The analysis and interpretation, however, are based on the perspectives of the Tharu people who are with differing backgrounds.

4.1 Impact of tourism in Tharu indigenous language in Amaltari Tharu community

The communal concept of Home-stay (Amaltari Nawalparasi) is an example of ethno-based cultural tourism since they have been sharing economic benefits among the Tharu ethnic-community selling their hospitality. According to the International Labour Organization (ILO), the “ethno-tourism is a specialized type of cultural tourism . . . defined as any excursion which focuses on the works of humans rather than nature and attempts to give the tourist an understanding of the lifestyles of local people.” Therefore, it is a collective social business in support of one another in multiple ways. It also helps to preserve and promote the ethnic values, culture, language and other cultural phenomena for the generations as one of the participants. Besides the export and import of cultural values and aspirations, tourism in Amaltari Tharu community has a bigger influence in the indigenous Tharu language. In my study, integration takes place in terms of the encounter between the guest and the host language. It means the Tharu people maintain their original language while partly learning the language of visitors. The indigenous Tharu language has been more hybridized and at the same time has gone to be promoted along with tourism. One of the respondents, who is a college student at the age of 21, states:

Our Tharu language has been amazingly mixed up with other languages, particularly English. It is because the tourists need detail information in English about our home products. Therefore, the home stay owners like my father has become multilingual. More interesting thing is that we also teach Tharu language partially to the visitors. So, we take help of the aged people like our grandfather in order to name everything in our indigenous language. The grand father is very happy and excited with this

practice. He tells that tourism industry has flourished the language he loved most in his life. Even though I was unable to speak fluently in our language in the past, I have a very good command over it at present. The same is the case with all our family members, friends and relatives. Tourism is amazing.

The respondent, in the above information, means to say that the indigenous Tharu language is mixed up with other languages due to the compulsion for the promotion of business. As discussed by Valene L. Smith, and Butler and Hinch, we can observe the impact of tourism in the host culture. They argue that a host culture, the indigenous Tharu life in this study, has been influenced in terms of language. However, the revival of the Tharu language is an automatic promotion brought about by tourism. The grandfather of the interviewee symbolically stands for the Tharu linguistic competence which was at the verge of extinction. The very danger of disappearance has been challenged by tourism. Had there not been tourism, there would not have been the regeneration of indigenous language. Since not only the family members but also the neighbours have been learning indigenous Tharu language, the phenomenon leads to the linguistic flourishing. Moreover, the major aspect of the flourishing is that the visitors in the home stay learn countable indigenous terms when they come and entertain with the Tharu culture. Here, the argument of Butler and Hinch comes to be relevant in the sense that the indigenous Tharu language, despite the challenges faced due to tourism, gets an opportunity to flourish itself.

Moreover, one of the head teachers in the school located near Tharu community highlights the significance of tourism in linguistic regeneration by stating that a new vibe and necessity has been noticed for the instruction of indigenous Tharu language even in school. He narrates:

We started to teach Tharu language including it in school curriculum from grade one in 2013 A.D. the Tharu language has been taught as a subject particularly for Tharu students in the school. The course has been designed with respect to the tourism business. In this course, the students basically learn the language of Tharu greetings, name of indigenous Tharu products, costumes and other basic forms of communication. For this purpose, the academicians, the knowledge holders of Tharu language, business owners were actively participated in addressing the necessities and the nature of the course. The Tharu students are very much excited in learning the language.

The information of the school teacher asserts that Tharu language has gone to be an agenda even for the academic policy makers. A big number of knowledge holders take part on

it and discuss on the necessities of Tharu language. Since the Tharu language as school subject is targeted at the promotion of business, there is a big role of tourism in the field of Tharu language; the Tharu language has been not only protected but also promoted from the various sectors. It shows that tourism has a bigger impact in bringing a type of renaissance or reawakening of Tharu language.

The two respondents presented above have gone with the argument that tourism has positively influenced the Tharu language. From the theoretical perspective developed by J.W. Berry, we can see integration in terms of language use in Amaltari Tharu community. It is because the first respondent, who is a college student, seem to be pointing out certain degree of influence of other languages in their indigenous language. However, the student and the head teacher come to the point that the indigenous Tharu language has been promoted due to the tourism; the originality of the Tharu language has been preserved. In the first response, the grandfather plays a key role for regaining the necessary vocabulary. Likewise, in the second response, there is the dissemination of the Tharu language in schools. It shows that the past generations had competence on the use of indigenous Tharu language. Nevertheless, a generation has undergone a crisis of the competence due to various reasons. The study, as reflected in the interviews, shows that the coming generation is certain to gain the knowledge on indigenous Tharu language because it gets a form of school subject even in the curriculum. The push and pull force behind this revival is no other than a recently developed business, that is tourism. Therefore, there is the promotion and revitalization of Tharu culture in terms of language which is brought about by tourism at Amaltari Tharu community, Nawalparasi, Nepal.

4.2 Impact of Tourism in Tharu socio-economy in Amaltari Tharu community

Tourism in Amaltari Village has been regarded differently by different local Tharu individuals. There are some positive feedbacks and some negative aspects to look at tourism impacts. However, the impacts of tourism are no longer remained without criticisms, the study presents the negative aspects of tourism evident in Amaltari Tharu community as reported by the respondents. After this, the study works with how positivity counts more than negativity in the given context. In fact, positivising tourism impacts in promoting and revitalizing is the crux of this study.

A school teacher belonging to Tharu community, who is also an owner of one of the houses (home-stay), highlighting the issues of loss of traditionality in their culture and the loss of original Tharu accent of the Tharu language mostly in the new generations remarks that:

Of course, we are getting financial benefits from our Home-stays. To a certain degree, our culture has been popular not only in Nepal but also in other countries as many people come and stay in our houses and share our culture. But because of their language, dress ups, and even food culture has a deep down influence on our kids and the younger generation. They try to imitate their culture and mixed up with our Tharu culture. I think it can lead our culture into the endangered zone in the days to come. So, we villagers/owners must think about these issues and have to motivate our children towards our culture and cultural preservation and protection.

The school teacher means that tourism has a significant degree of negative influence in the Amaltari Tharu community. Even though the practice of promoting Tharu culture and language has been initiated, there is also the influence of non-Tharu culture brought by tourists-guests. It is one of the burning problems faced by ethno-cultural/indigenous tourism and indigenous people. When the visitors with diverse culture, language, religion, values and norms, geography introduce in a society having different cultural principles and philosophies of life, the tradition, lifestyles and values of the people begin to change visibly and invisibly. Mowforth & Munt (2009) argue that “Culture, of course, is as dynamic a feature of human life as society or economy; so, the processes of cultural adaptation and change are not assumed by all in all cases to be a negative effect” (104). Therefore, indigenous cultural tourism should be managed accordingly since it is “potential to benefit local communities considerably” (M.K. Smith, 2003; p. 117). In this regard, “cultural tourism may be seen as a means of increasing the profile of indigenous peoples and to bring economic benefits. It can also lead to a renewal of cultural pride and community cohesion if managed carefully” (M. K. Smith, 2003; p. 117).

Notwithstanding the fact of negative of influence, tourism has been a part and parcel of economic boom in the Amaltari Tharu community. The local Tharu peoples are getting financial benefits and also been able to sustain their culture and traditions. One of the local Tharu women shares her experiences:

This home stays is helpful enough for our daily expenses and also for our children's education and other activities. Before the home-stay, we had to labour hard in the fields and we even could not generate our expenses. It is one of the reasons that we Tharu people had to be a bonded labourer. But it is not the case now since we are able to income generation at least for our ordinary livelihoods and maintenances and decoration of our houses. Moreover, it is helping us to keep our culture and past memories as we generally share with our guests as they are eager to know and hear from us.

The above informant shares that tourism has come as a turning point in the history of Tharu way of life. The economic surplus of tourism business has not only made the Tharu people free of muscular wages practiced in the past, it has also opened a door of economic opportunities in the present generation.

Moreover, the interview information shows that the Tharu culture witnesses a progressive transformation in terms of labour market and economy. The price of perspiration has been multiplied by tourism because the past life of breadwinning has been substituted with a dynamic fusion of self employment and benefits. Hence, it is evident that the Tharu people are no more bonded labours; they are the business owners. It is particularly because of the investment and job opportunities brought about by tourism in the Amaltari Tharu community.

The economic upliftment of the Amaltari Tharu community goes in parallel with the popularity of indigenous Tharu dishes in the home stay. In this context, one of the Tharu social activists and owner of the home-stays in the community points out the cultural cum economic prosperity in the Tharu community as:

People from all over the world visit our place, experience our culture, eat our typical cultural Tharu foods, stay in our home in a family setting. They not only experience our culture but also explore it throughout the world. We also get the opportunity to learn something from their cultural aspects. This activity eventually makes our culture and cultural artifacts lively generations to generations along with financial enhancement in our local community, Amaltari. It is not a ban to our community, culture, language, ethnicity rather boon as it is helping us even sustaining and indigenizing our cultural artifacts for generations, and also helping us to comprehend the ethnic values in our life.

As the informant states that the Tharu ethnicity and/or ethnic culture is no longer limited within the Amaltari community as it has left a good influence all over the world. Here, the argument ‘Tourism even provides much funding to preserve and promote cultural sites, heritages, and gives back cultural pride, revitalizes the traditional customs, traditions, ontology, and ways of living along with a due focus on cultural interactions’ (Smith, 2009) comes to be relevant since the Tharu culture has been made popular by the home stays in Amaltari Tharu community. The common positive impact of tourism on the Tharu culture include increasing cross-cultural interaction; understanding, maintaining and keeping the local culture, arts, crafts and traditions; empowering host communities; and strengthening cultural values. In line with this argument Beynon and Dunkerley (2000), also state that:

[Culture] no longer resides in the narrowly local, as is witnessed in the proliferation of ethnic cuisine, ethnic fashion, ethnic holidays and ethnic music. All over the globe, there has been indigenization of music, art, architecture, film and food and what was feared by many (namely Western cultural domination) is becoming less likely. (26)

The Amaltari community, to borrow the words of Beynon and Dunkerley, has been indigenized because there is a good service of Tharu products in local context. Home-stay, in Amaltari according to the above informant, has played an important role to promote their cultural aspects within the nation-state and, also in the outer world with the due enhancement of the local economy, self-determination and the Tharu identity. Since home stay is a strong source of income generation for livelihood in the whole community, it is equally beneficial for the whole community. Therefore, home-stay is a good example of cultural tourism and also an important means to preserve and promote the Tharu culture for generations.

4.3 Cultural Tourism in Amaltari: Cultural Revival or Loss?

There have been debates on what a culture is and how it undergoes changes assimilating streams of globalization/colonization. “Culture is often one of the victims of progress, and the rhythm of daily life that for millennia was determined by the demands of seasons must now change and be determined by a new rhythm created through membership in the global economy” write Prideaux and Timothy(2008, p. 4). As stated by these theorists, the Amaltari Tharu community has undergone progressive changes when it started home stay as a business. It means the changes and challenges faced by the community while responding to the global trend of cultural business in the Tharu community has resulted into a revival of indigenous Tharu culture.

As a researcher, I observed the current situation of the Amaltari Tharu community, and also interviewed the Tharu people and asked the open-ended questions about the benefits they are getting after they run the home-stay, and the challenges they have been facing these days due to the cultural tourism. In response, I got both positive as well as negative remarks. For some, it is something helpful enough to preserve and promote their cultural artifacts, history, traditions and indigenous knowledge system and eventually a revival of the original Tharu culture. One of the local Tharu men aged 49, taking it more positively, states:

Even though we Tharu people have not long experienced home-stay and the cultural tourism in our locality, I, as an owner of a home-stay, can confidently say that we are not only benefiting financially but also giving new life to our cultures and traditions. Our traditional costumes, ornaments, rituals and practices, food cultures, our indigenous ways of living have now been spreading all around, we are promoting our

culture and ways of living through the Home-stay, we are making invisible Tharu culture visible, isn't it helping us revitalizing our Tharu culture?, definitely help us. We also have collected our old archives, documents, art, crafts, and other monuments in our village.

The informant opines that the home stay business has revitalized the traditional form of Tharu culture in the Amaltari Tharu community because a Tharu way of life has been popularly presented in the local context. Not only the Tharu belongings but also the cultural performances have been brought at the front by the home stay business.

It means the home-stay in Amaltari village has been one of the tools to revitalize their traditions and culture that was almost forgotten by the young generations. Here we can argue that cultural tourism helps them to keep their cultural artifacts, monuments and traditions alive for long rather than losing their culture, as it “boost [s] the preservation and transmission of cultural and historical traditions,” and “the conservation and sustainable management of natural resources, the protection of local heritage, and a renaissance of indigenous cultures, cultural arts and crafts.” (The United Nations Environment Programme). The concept of decolonization is evident in the information of the above informant. As narrated by many informants, there was the possibility of the loss of Tharu culture and language in the past because the Tharu people were more influenced by the main stream Nepali language and the culture. This very fact has been challenged by the tourism industry in the sense that home stay business revitalized the indigenous Tharu language and culture in a greater degree. Therefore, this very practice of indigenization is a part of post colonial resistance in Amaltari Tharu community which goes in response to the theory of Homi K. Bhaba and Bryant Keith Alexander. Their idea is that postcolonial challenges the center by highlighting the strengths of marginalized or colonized culture. The same case can be seen in the revival of the Tharu culture in the Amaltari Tharu community. It is because the revival not only echoes the previously marginalized culture but also interrogates the main stream culture.

In the same vein, some other local people regard tourism activity as a means to earn their livelihood. They view it from financial perspectives. A 56 years old woman, who has a vivid experience of forced labour, Badghar system, and other politico-cultural experiences, remarks:

You see, we are now in a beautiful house. In my early ages, we didn't have such kind of house. That didn't protect us from heat and cold. We didn't have the money to build a nice house. We had to go to physical labour for food and clothes. But now we are getting money sitting inside the house. We are selling our cultural products to our

guests and we serve our food to them and tell our stories. Doing this we have been able to send our grandchildren to the high-fee private boarding school. They are happy and we all are happy now. It is because of this Home-stay tourism.

The woman narrates the two versions of their life stories: a pre-tourism difficult life and present easy life due to tourism. Her beautiful experience at present goes in sharp contrast to her poor life in the past. In fact, the family of the woman has transformed itself into business owners from wage earners. Along with this change, their culture too has been revived. According to her, cultural tourism is a means to have income generation for their family purpose and enhance their financial state. I also asked her about the impact of tourism in their culture and language, and she replies:

Look! Now I am speaking Nepali Language, it does not mean that I forgot my own Tharu language, is it? Our children also speak Nepali, English and Tharu languages. They are not forgetting their mother language but some of them cannot speak the Tharu language like me.

The respondent, in the words of Britt Kramvig (2005) the assimilation of English and Nepali language along with indigenous Tharu language transcends the traditional Tharu ethnic identity. It means, in terms of language, the Amaltari Tharu community has become more global and prosperous.

Furthermore, it proves that the woman is not only happy with her present financial status but also fully satisfied with the regeneration of Tharu language and culture. Although, she seems to be narrating certain aspects of changes in traditional Tharu culture and language, she has identified the positive influence of tourism in making her a bilingual; she can speak both Nepali and Tharu language. Here, the woman is able to share her past Tharu life with the visitors since she can also speak the language of the guests that is Nepali. Her grand children in the same way, are more polyglot which facilitates them to share the Tharu culture with the guests even if they speak English. It shows that tourism has played a key role to make the Tharu culture known to others which is an important factor for cultural revival. The experience of the informant responds to the theory of Butler and Hinch. As the theorists argue, tourism not only brings threats in the host culture but also comes up with opportunities. In this information, the interviewee highlights the better opportunities of learning and earning in the Amaltari Tharu community brought by tourism.

Moreover, the same concept of threats and opportunities developed by Butler and Hinch is evident in the information given by a ward member, who is a representative of policy making in Amaltari village and also the owner of one of the home-stays points out that the

cultural tourism has both positive and negative impacts in their culture, traditions and language as he says:

As you see we are getting economic benefits on one side but on the other side, we are subtly losing our traditionality and language. Our children are more eager to learn the English language than their own Tharu language. They also try to imitate our guest's costumes and lifestyles. Giving more emphasis toward the outsiders' culture language, costumes, and lifestyle, I think, lead us to lose our originality and eventually, we lose our identity. But, we are trying to motivate our children towards our Tharu tradition and identity. I hope it will work in the future days and our efforts of cultural revival will be successful and Tharu culture will remain forever.

The informant means to say that tourism has a non-Tharu influence both in language and culture because the new generation is more inclined to adaptation of the culture and language imported by the visitors. Here we see cautionary views to the loss of culture, language and tradition in the Tharu community. However, as they have been planning to motivate their children to preserve and promote their indigenous knowledge, language and culture, they hopeful enough to revitalize their language and cultural heritages and sustain their tourism age long.

Hence, though the locals in Amaltari Tharu community have been experiencing some of the subtly negative consequences of the Home-stay business, they are also publicizing their culture, tradition, language, and identity throughout the world, and eventually, they have been giving new life to their culture, lifestyles, festivities and creating their cultural identity as a whole. In this regard, the home-stay is leading the community towards the cultural revitalization rather losing a culture, and traditions. In simple terms, Tharu ethno-based tourism; home-stay in Amaltari village, is a collective effort and also a mutual business, since the whole village has changed into the home-stays and the village has been a centre of touristic activities like Tharu cultural dance (stick dance), music, architecture, art and traditional ceremonies along with other cultural festivities since it has now been the hub of festivities and cultural entertainments for local and international tourists. Therefore, tourism has promoted and revived the indigenous culture/lifestyle at Amaltari Tharu community, Nawalparasi, Nepal

4.4 An Impact Assessment of tourism in Amaltari Tharu community

The impact assessment in my study has been bipolar. That is, in this study both the extremes of negativity and positivity of tourism industry in Amaltari Tharu community have been presented through the lenses of the Tharu informants and analyzed on the basis of their

degree of significance. Some of the interviewees highlight the negative aspects whereas some others have thrown light on bright side of influence of tourism. My point of analysis is more balanced overweighing the positive influence over the negative impacts. The analysis, however, is based on the collected information.

Not surprisingly, due to tourism industry, not only language but also the traditional festivities and celebration of festivals have also been changed in the Tharu community. Although it is not certain that tourism only brought changes in festivities and traditional Tharu lifestyles, it is certain that it is one of the causes of those changes as an elderly woman says,

These New Year celebrations, Birthday celebrations, and other celebrations are common nowadays in our culture. Traditionally we didn't have these sorts of festivals and celebrations.

This shows that the tradition of festivity and rituals has also been changed. I also asked her to speak about the use of costumes and ornaments and ritual practices in the past and present and she remarks that,

The youngsters do not want to wear our traditional dresses/costumes during our festivals like Jitiya, Maghi and some other. They regard it more as fun rather than rituals and traditional practices. But the young and middle-aged people are more conscious and sensitive about culture, traditions, rituals and festivities and they wear it eagerly.

The information shows that there is a partial division in the community in terms of the adaptation to the changes influenced by tourism. However, the statement “The home-stay programme can enhance local quality of life through generation of income, support local culture, arts and crafts business, encourages restoration of local and historic sites, and foster nature conservation efforts through community education” (Thakuri, 2017: p. 9) goes in line with the positive impact of tourism in the case of Amaltari village since the Tharu culture has been promoted along with the negative impacts.

Moreover, in home-stay tourism, both the environment and culture are commoditized; market value is created with the demand of the guests/tourists. This provides financial reward to the local indigenous community for the conservation of the environment and their culture (Laurie & Radcliffe, 2005). Here, they mean to say that in home stay tourism authentic cultural entities turn out to be salable commodities in the market. However, the statement can be counter argued with the statement that cultural tourism can also be “viewed as a means of facilitating socio-economic benefits to Indigenous individuals, communities and host regions. Like all form of tourism, the development, implementation and management of Indigenous

tourism should arguably be underpinned by the principles of sustainable development and natural resource management” (Anna Carra, Lisa Ruhanenb and Michelle Whitfordc 2016: p. 1069). Hence, in the context of Amaltari Tharu village, tourism has its positive impacts.

In the same manner, the increasing flow of tourists and visitors the environment around the village can possibly be polluted and existing village setting, and natural beauty no longer be remained. Here, one of the non-Tharu informants living in that village says,

You can see some plastic bottles, juice cans, and other stuff scattering all around you. It was not the case before, but these days the pollution has been increasing day by day as the cultural-tourism has been flourishing in this village. And the home-stay operators including all non-Tharu people did not have paid much attention towards this problem. Even though it is not a big issue at the present, but as a villager I think, we have to think about it now.

The non-Tharu informant means that the environmental pollution is only due to home-stays/ethno-tourism. However, tourism is one of the potential causes of environmental degradation in Amaltari village. Thus, along with other impacts, environmental degradation is also one of the possible negative impacts of tourism in this village.

Talking about impacts of tourism in the Tharu traditions, an elected non-Tharu ward member (local authority personnel) of the village, challenges the negative impacts by giving importance to the positive sides of the tourism remarks:

Being one of the villagers what I have experienced so far in this village after the inauguration of the ethnic-tourism is that the home-stay tourism in this village is really been a boon of economic upliftment of the villagers, significantly the Tharu people empowering the hosts or the home-stay operators. Moreover, it has opened up the common ground for the cultural interactions and inter-cultural communications, maintaining and revitalizing the traditional Tharu arts and artifacts, as they have recently built a museum. The socio-economic level of the Tharu people in this village is significantly been changed due to cultural tourism. However, especially in the younger generation non-Tharu cultural influence is evident easily. And language is also given little priority by the younger generations.

The informant means to say that despite some loss, home stay tourism is definitely a form of socio-cultural empowerment in the Tharu community. In other words, the cultural tourism in Amaltari village is significant for the cultural revitalization and Tharu identity creation including some other impacts. It has been possible due to the home-stay tourism and other cultural activities even though they have been functioning these cultural activities more to

attract tourist in the village for financial benefits. Home stay tourism has a goal to have a close tie with tourists and non-indigenous communities for the reciprocity of knowledge, cultures and experiences which creates a good relationship between hosts and the guests and encourages the guests revisiting the village again and again. Highlighting the possibility of tourism industry, Chen and Rahaman states:

The goal of cultural destinations is to create a connection with the tourist so that he or she comes back to the destination again and encourages his/her friends, relatives, and acquaintances to visit the destination. Therefore, cultural destinations may focus on how to increase and improve the effective interaction between tourists and hosts to enhance cultural exchange and provide an authentic experience to tourists. Visitor engagement could center on the new culture and provide more knowledge about the new culture through more interactive methods such as host-guest luncheons and live entertainments. (2018; p. 161)

They mean to say that home stay creates a harmonious relationship between the hosts and the guest cultures giving a fertile space for the promotion of host culture. In fact, the host culture is the point of attraction for the guest.

With these interpretations of the collected data through observation and interviews, I came into a thematic conclusion that for the Tharu people living in Amaltari, Nawalparasi, Nepal, the cultural tourism/home stay entrepreneurship is one of the requisite activities for their economic, cultural, and social empowerment and enhancement. Even though they have to encounter with some negative effects, the positive influences are more significant. Therefore, for Amaltari Tharu community ‘tourism is like fire. It can cook your food, or burn your house down’ (Robbin Fox in UNESCO,2003 qtd. in Leong & Cros 2008: 224)

The analyses presented so far reflect that the Amaltari Tharu community has been positively influenced by tourism industry such as home stay. At this point, the instances of cultural loss and encroachment have been outweighed by cultural revival. It is because not only the Tharu language and culture but also the artifacts and the heritage have been made popular in the world at present. The Tharu heritage with reference to the statement “heritage sites are not simply found, nor do they simply exist, but rather they are constituted at one level by the management and conservation processes that occurs at and around them, and at another level, by the acts of visiting and the engagements that people perform at them” (Smith, 2006) can be viewed that, they have been perfectly localized and vocalized at the same time. This very localization practice can be seen in the formation of Amaltari Tharu

home stay management committee. As Velena L Smith argues, the Amaltari Home-stay Management Committee, an existing committee comprised of ten local owners of the home-stay, elected/selected by the local Tharu people, negotiating with the governmental body of Kawasoti municipality, is trying to preserve the traditional Tharu cultural artifacts, archives, scripted folklore and folk tales, costumes, ornaments, along with other heritages establishing a small cultural museum in the village. It has been a major site of visiting for the guests. It is similar to 'a symbiotic relationship' to the extent that cultural survival contributes to economic successes (Hinch& Butler, 2012). From the arguments, we come to the point that tourism is both an economic and a cultural terrain up-lifting the Amaltari Tharu community.

In this context, one of the members of the Amaltari Home-stay Management Committee, describing their efforts and activities to conserve their traditional cultural phenomena and minimize the negative impacts on the younger generations says:

Our committee, collaborating with the local government bodies and the villagers, is trying to promote our tourism business; the home-stay, days in and days out. We have recently built a cultural museum in which Tharu cultural artifacts, art and archives, costumes, our traditional musical instruments etc. are demonstrated for the conservation purposes. It helps us to make our culture popular and alive forever.

He, moreover, comprehending the recent cultural subtle deviation in the younger generations, states that:

We are arranging a public meeting once in a month with their at least one of their children and try to make them encouraged not to imitate the culture of our guests rather follow our culture since it is our identity, wealth, ways of living and site of education. We are doing this because in recent days we are acknowledging that our children have subtly been impressed by the other cultures, modern lifestyles, and English language. They mixed up the English words in our language and make a collage. If we are not aware of these issues, we will lose our language, traditions and culture in future days.

As the committee member says museumization is the phenomenon targeted at the promotion of business and Tharu culture at the same time. This goes similar to the act of decolonization as discussed above in the sense that the Tharu museum brings the Tharu heritage at the front which was marginalized in the past. The effort and monthly meeting conducts of the community is no other than a beautiful example of cultural revival and socio-economic boom in the Amaltari village it is also a systematic and collective act of decolonization because it targets at promoting the indigenous Tharu culture.

In terms of economic empowerment, since the Tharu people in this community are economically capable enough, nowadays the parents have been sending their children into the boarding school/English medium school. It has not only boosted the indigenous Tharu culture but also opened the door of opportunities which has been stated “the development of opportunities to (among other things), nurture healthy families or other groupings, facilitate employment, improve health and provide recreation and education opportunities for community members” (Anna Carra, Lisa Ruhanenb and Michelle Whitfordc 2016: p. 1068). In one hand due to indigenous cultural tourism they are getting quality education, but on the other hand the influence of the modern culture and English language has been over spreading into the Tharu community although ‘globally, Indigenous tourism is commonly viewed as a means of facilitating socio-economic benefits to Indigenous individuals, communities and host regions’ (Anna Carra, Lisa Ruhanenb and Michelle Whitfordc 2016: p. 1069). It means tourism is a complex phenomenon of indigenization and foreignization where the host culture has to flourish dynamically. In the context of Amaltari Tharu community, this very dynamicity has been more productive and influential.

The impact of tourism in Amaltari Tharu community is more a boon rather than degradation to the indigenous Tharu culture. Here, the argument, the ‘most of the common positive impacts of tourism on culture include increasing cross-cultural interaction; understanding, maintaining and keeping local culture, arts, crafts and traditions; empowering host communities; and strengthening cultural values’ (Shahzalal, 2016: p. 31) is very relevant because the cultural interaction between the Tharu and the non-Tharu culture has increasingly played a key role for promoting the Tharu culture. In other words, the home stays at Amaltari Tharu community have been a bridge from which the Tharu culture is travelling across. Here, the very travelling of the indigenous Tharu culture is no other than its promotion and revitalization undoubtedly influenced by tourism.

CHAPTER FIVE

5 Conclusion

The study explores the impacts of tourism in promoting and revitalizing the lifestyle of the indigenous Amaltari Tharu community, Nawalparasi, Nepal. It examines the socio-cultural, economic and linguistic changes witnessed in the community brought about by tourism. In doing so, the study works with the collected data and analyzes them from numerous theoretical perspectives. The primary theoretical argument which guides the entire research is indigenous tourism. At the same time, the secondary perspectives are the theoretical spirit of tourism, ethno-tourism, decolonization, indigenous methodology, language and cultural studies. While using these theoretical points, the research works with the collected data in order to come to the finding of the research: tourism in the form of home stay has played a key role in promoting and revitalizing the lifestyle of indigenous Tharu community/people in Amaltari home stay.

The very finding of the study is based on empirical data collection and interpretation with a theoretical inclination of indigenous cultural tourism from the anthropological perspectives. It has examined the impacts of tourism/home stay in the Tharu community and culture particularly in Amaltari village Nawalparasi, Nepal. The research hereby concludes that the Tharu cultural tourism or the home stay tourism in Amaltari village, Nawalparasi, Nepal has certainly revived their indigenous language, culture, economy, lifestyle and eventually the whole community.

From the study, the compliance of quality services in the research area is satisfactory, since they have engaged communally as it is a shared venture of the Amaltari villagers. As it has both positive and negative impacts in the Tharu culture, language and also in other aspects, it is vital to be well organized and managed for successful and sustainable tourism. Chen and Rahman (2018) state:

For cultural tourism to be successful it is important that residents are in support of tourism development. Cultural tourists are naturally motivated to be inquisitive about new cultures. Tourism planners need to acknowledge it and provide avenues for cultural tourists to engage and immerse in the local culture. (p. 161)

As they argue, for sustainable and successful home stay tourism, the Tharu community does have a clear vision for the future development in accordance with the cultural phenomena that are prevailing in present and rejuvenating the lost cultural heritages in the past. That can motivate the guests to be frequently revisited their home stays as “cultural contact

significantly and positively influences memorable tourism experiences, which in turn positively affects revisit intentions and intentions to recommend. Thus, for cultural destinations/sites, the primary focus should be given on how to increase and improve the interaction between tourists and hosts that result in a fruitful cultural exchange” (Chen and Rahman, 2018; p. 161). Such a cultural awareness and acknowledgement can be helpful enough to motivate the Tharuyouths and youngsters to preserve and promote their cultures, traditions and indigenous ways of living for generations to generations as they are/were subtly flouting their culture, tradition, costumes, arts and crafts simply after the inauguration of the home stay tourism in this village.

It is obvious that not only tourism has made significant impact in one’s culture, traditions, festivities, livelihood, costumes, language and other cultural phenomena but also the innovation of modern technology, mass media, social media, globalization and recent trends of internationalization of art, culture, literature, and historicity affect equally. Since there is not a demarcation line to identify the cause of impacts, as the collected data and theoretical insights delineates that tourism is one of the major causes of the change of the accent of the Tharu language, and ritual and cultural practices especially in the Tharu youngsters in Amaltari village.

Notwithstanding, cultural tourism has commoditized the local Tharu cultures as they share their cultural practices, rituals, costumes, ornaments, folk songs and dances, and traditions including their past experiences to the guests in their home. The Tharu culture has now monetary values as well, since they are involved in the cultural tourism through home-stay program. Tourism as a global phenomenon, the commoditization of culture and cultural artifacts can also lead to declination of the Tharu cultures and traditions since it is supported by globalization, modernization, mass-media, social media and immigration within and outside the country. Therefore, the villagers should manage their home-stay program/cultural tourism for long in such a way that it could help them to preserve and promote their culture, traditions, arts, and their oral traditions and indigenous knowledge for the future generations without stopping community based economic proliferation gaining through the tourism.

In this village, the home stay tourism, as the research data shows, has significant impacts in their traditional ways of living. The quality of life has been enhanced; livelihood earning is being easy going activity as it is a collective business model. Which eventually supports the local Tharu cultures, arts, architectures, crafts, costumes, traditional ways of living, indigenous knowledge, as it encourages the community to rejuvenate the local and

historic sites, and foster nature conservation efforts through community contacts, awareness and education (Thakuri, 2017; p. 9).

Moreover, in this community, home stay tourism has discouraged the brain-drain encouraging the youths to be engaged in tourism-related business in own locality using own traditional knowledge. This emerging concept, eventually, leads the community towards economic progress and it is helpful enough to maintain the quality of their cultural tourism/home-stay. As a result, the tourist activities increase in the village hence the sustainable development of tourism and the Tharu culture and home stay tourism is possible. Through this assessment, the researcher hereby concludes that the home-stay tourism for the Tharu community inhabiting in Amaltari Tharu village, Nawalparasi is beneficial in many reasons since it has been the main source of income generation, employment, education, and eventually revitalization of the lost cultures, traditions, identity and the Tharu indigeneity.

This study also shows that the Tharu community and the home-stay management committee are paying attention towards the standard of the home-stays including sanitation, water facility, electricity, roads and the places to have cultural performances, interactions and communications, and is satisfactory in the study area.

However, there are still more things to do for sustainable home stay tourism in this village. Information facility is not good enough since they don't have web pages, good internet facilities, online registration facility, so that the guests/tourists can make their own plan of the tour and other activities, online ticketing system, and well-spoken multilingual tourist guides. "Total quality management can significantly contribute to the promotion of home-stay which can also contribute to the profit of home-stay and promotion of rural tourism" (Thakuri, 2017; p. 9). Thus, I as a researcher hereby recommend them to add these facilities for long run Tharu cultural home-stay tourism. The home stay management committee including other local boards, clubs and committees should be responsible to ensure the quality service of the home-stay so that the Tharu indigenous cultural tourism can be promoted and it will be recognized in a national and international level.

The Tharu cultural museum in the village is one of the major destinations of the tourists including fishing and boating in the Narayani river, jungle safari in Chitwan national park, and their cultural ceremonies/performances. However, the museum is not well manageable because of the lack of proper space. This is means to say that the housing structure is small, narrow and overfilled with the Tharu arts and crafts. Therefore, they are supposed to build a new structure for museum purposes, so that they can be able to preserve and protect their cultural artifacts for a long time, and they even can revitalize their traditional

arts and crafts. This eventually promotes the cultural tourism and sustained their culture and it can be a center of attraction of the touristic activities.

In this context, indigenous cultural tourism and home stay have been touted as an attractive sustainable development of indigenous culture and socio-economic wellbeing, simply alternative to the mass tourism. It is because it has fewer negative impacts on the cultural phenomenon, traditions, and natural resources especially in this Tharu community. In addition to this, cultural tourism related activities enhance their cultures, traditions, values and assumptions as it makes the cultural scenario popular among other communities and nations. Furthermore, conservation of cultural phenomenon, eventually helps them community development, socio-economic improvement and eventually create their indigenous identity revitalizing their past cultural heritage and traditions. Finally, the study recommends that sustainable tourism and indigenous cultural development must be managed, controlled and promoted vis a vis the Tharu indigeneity.

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