Semester Project

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Introduction

The Chitwan district is located in the southwestern part of Narayani Zone that is connected to the fifth largest city of Nepal called Bharatpur.[1] There are different predictions about the origin of Chitwan. One of them says it is combined of Sanskrit words, where "citta" means heart and "vana" means jungle, which means that Chitwan is a heart of the jungle.[2] Chitwan is a homeland of Tharu people where Sauraha is a village close by the Rapti River and the Chitwan National Park.

The origin of Tharu people is not clear but surrounded by stories, myths and oral tradition. They are regarded as one of the most numerous ethnic minorities of Nepal and they make up 6.6 percentage of the total population[3]. They are diversely inhabited in a different area of Nepal. Chitwan is regarded as their origin place. According to the census of Nepal, they signify 6.6% of Nepal's total population (Nepal Central Bureau, 2011). Sauraha is a small town situated at the main entrance of Chitwan National Park where Tharu people are inhabited. The living condition of the Tharu people has changed radically after the establishment of the Chitwan National Park in 1973. Their livelihood was challenged and changed. After the establishment of National Park, they are not permitted to hunt and collect the food and grass from the forest to survive and this has affected them enormously.

Likewise, they were not able to collect their medicinal herbs, jungle fruits, and vegetables and also it has become difficult for them to fish in the river which is their

[1] *http://www.chitwantourism.com/travel-blog/about-chitwan-district.php*

[2] *http://www.chitwantourism.com/travel-blog/about-chitwan-district.php*

[3] *Land, Livelihood and Rana Tharu Identity Transformations in Far-Western Nepal. Retrieved from http://digitalcommons.macalester.edu/cgi/viewcontent.cgi?article=1720&context=himalaya*

basic food and important part of their festivals. In 1984 UNESCO announced the National Park as the World Heritage Site due to the pristine nature and bio-diversity. Tourism helps to increase in many business activities. Many hotels, restaurants and resorts are growing rapidly. To cope with the situation, which is caused due to establishment of National park and tourism development, Tharu people diversify their livelihood strategy accordingly. Nowadays, Tharu people are not only rely on agriculture and fisheries, they are also working in hotel, restaurants and resorts, they are working as cart drivers, mahouts, and tourist guides, grocery shop assistants etc[4].

The town Sauraha is the centre of Tharu village where tourists come and get to know about them, experience their authentic culture and lifestyle. Tharu people are rich in their culture and tradition, food and custom. Their houses are plastered from inside and covered by cow dung from outside.[5] Their houses resembles of their culture and art, where the houses and windows are decorated with plaster sculpture and geometric patterns.[6]

Tourism in Sauraha has played very crucial role to uplift their economy and lifestyles but at the same time they are facing the dramatic changes on their culture and tradition. To preserve their culture and tradition, they have established Tharu museum at Sauraha in 2005 with the name Sauraha Tharu Museum and Research Centre where they perform their various cultural activities and dances to the visitors[7].

[4] *TOURISM DEVELOPMENT AND ITS IMPACT ON THE LIVELIHOOD OF THE THARUS. Retrieved from http://www.rhinoresourcecenter.com/pdf_files/133/1331765639.pdf*

[5] *https://joshuaproject.net/people_groups/15464/NP*

[6] *https://joshuaproject.net/people_groups/15464/NP*

[7] *Tharu Cultural Museum. Retrieved from http://www.tharumuseum.org/*

Life of Tharu community in Modern history (1700s-1999)

Tharu community had lived their life as a 'Kamaiya' also known as bonded labour that has been existed in Nepal since the 18th century. After the unification of Nepal people received a land as a grants from the government and were authorized to collect revenue from those lands in terms of agriculture. [8] That time they were motivated to follow agriculture as their occupation. In the late 1950s, when the WHO (World Health Organization) supported the abolition of malaria in the forest of central Terai, a lot of people such as non-Tharu from hilly region, Sikkim, Bhutan and India came to setlled down in the region that forced them to become Kmaiya(bonded labor). After the Chitwan National Park was entitled, soldier of Nepal destroy the village and ruined the life of Tharu people. [9]

Tharu in recent history (2000-present)

In July 2000, The Government of Nepal abolished the bonded labor (Kamaiya) system and made it illegal and since then the Tharu community got their democracy as an underprivileged group. [10]

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[8] *Regmi, R. R. (1994). "Deforestation and Rural Society in the Nepalese Terai"(PDF). Occasional Papers in Sociology and Anthropology. 4: 72–89*

[9] *http://digitalcommons.macalester.edu/cgi/viewcontent.cgi?article=1628&context=himalaya*

[10] *Sapkota, M. (2014). "Contested Identity Politics in Nepal: Implications from Tharu Movement" (PDF). IOSR Journal of Humanities and Social Science.*

Figure 1. [11]

Research Question

How does tourism impact local "Tharu" community?

- *What are the challenges for local Tharu community to achieve sustainable goals?*

Nowadays, tourism can be seen as a blooming industry all over the world. [12] According to WTTC, tourism industry had 10.4% of worldwide GDP in 2017. It is possible to say tourism industry benefits the economic growth. However, there will be problems occurred if a country has a blind development strategy focusing only on promoting tourism development.

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[11] *https://www.thelongestwayhome.com/travel-guides/nepal/guide-to-chitwan-national-park-nepal.html*

[12] *https://www.wttc.org/economic-impact/country-analysis/country-reports/*

As consequences, it might cause, potential environmental exploitation, or profits from tourism do not always benefits the local community, who have to suffer the biggest affection from tourists. Especially, in a developing country, the attractiveness of tourism can be an economic trap when more future potential industries are restricted. In another words, without a proper management, tourism development may harm the sustainable development of a country in long-term. Therefore, we are so curious about how tourism have affected onto, particularly, Tharu local community. Our main purpose will be determining the impact of tourism in Tharu local community through different aspects such as environment, sociocultural, education and etc. Additionally, based on the complexities that tourism have brought to the local community of Tharu, we would consider what might be possible suggestions for them to achieve sustainable goals in long-term development.

Research Methods

Methodology in research is a systematic way to solve a problem. It is a science of studying how research is to be done[13]. This chapter provide detailed information of the research goals and about the various research method which are carried out for this research. Some of the research elements of this chapter discuss the data collection procedure and the validity and reliability of the outcomes. As mentioned earlier in the Research question the main aim of this research is to outline and explore the impacts does tourism have into the Tharu Local community in Sauraha. The objective of this study is to figure out the complexities and challenges that local community have due to tourism development.

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[13] *S. Rajasekar - Research Methodology | Hypothesis | Quantitative Research. Retrieved from https://www.scribd.com/doc/133967941/S-Rajasekar-Research-Methodology*

Methodologies

Various research methodologies are used for collecting the information necessary to achieve the main goal of the study. We use data collection, literature review, field observation, informal talk with community member to gather data and information. Likewise, induction approach is used to conduct the research.

Inductive research focused on inductive approach with thorough observations of the community, which moves towards more abstract generalizations and ideas (Neuman, W.L, 2003) [14]. As a researcher, we have used observations to construct an abstraction or to depict an image of the phenomenon that is being used[15].

Qualitative Methods

Qualitative method has been used from a constructive mindset and multiple perspective to enrich our understanding and moves us towards new positive outcomes. Likewise, multiple case study approach of qualitative research has been adopted to this research and this method is used for the exploratory research where observations and studies are appreciated for the descriptive level. In this study, various cases and problems of Tharu communities were taken to explain, explore and describe the impact of tourism in Tharu community.

Productive examination of the Impacts of tourism in Tharu community has describe through the qualitative research. Though confined in time and geographic setting, the phenomenon being studied can be understood through detailed accounts of its cultural and historical context of Tharu people. The advantage of qualitative study is

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[14] *Neuman, W.L. (2003) "Social Research Methods: Qualitative and Quantitative Approaches" Allyn and Bacon*

[15] *Lodico, M.G., Spaulding, D.T &Voegtle, K.H. (2010) "Methods in Educational Research: From Theory to Practice" John Wiley & Sons, p.10*

that it describes and documents the process being explored within its natural environment.

Observation and field study

Observation can be of two types: participant and non-participant. Which means, a researcher can observe the things and activities in two different ways: first, observing from a certain distance and second, observing the activities which participating in such communities and its activities. Both of them are broadly used in data collection process[16]. *'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)*[17].

The field observation of the Tharu community by one of our group members had made us a very first stage of data collection. Observation and data collection process took place over a week, from 5 November 2018 to 12 November 2018. To obtain the information informal talk with locals, tourists, entrepreneurs was followed during the visit. Since our researcher is a local resident, it was easier to obtain the genuine information and the people were more open to her. She talked with the local residents using their local language which gives the researcher a lot of advantages and it gives them trust to talk more openly compared to being a foreigner. Approximately Ten people were interviewed informally and the process was random selection. The researcher started her conversation with locals, street vendors, tour guides, homestay

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[16] *Participant Observation and Non-Participant Observation. Retrieved from http://www.yourarticlelibrary.com/social-research/data-collection/participant-observation-and-non-participant-observation/64510*

[17] *Introduction to Qualitative Research Method – A Phenomenological Approach to the Social Sciences. Retrieved from https://www.researchgate.net/publication/44435469_Introduction_to_qualitative_research_methods_a_phenomenological_approach_to_the_social_sciences_Robert_Bogdan_and_Steven_J_Taylor*

owners, restaurant owners, local enterprenuers and guests. The researcher started the informal talk while eating in a local restaurants, buying some gifts, during the elephant Safari. Conversation started with pleasant smile and greeting 'Namaste'[18] in order to initiate the personal questions.

For data collection and observation of the Tharu community one of us visited Sauraha and Tharu community for a week, met local tharu people and took their pictures when they were in their cultural dresses and their usual activities. Researcher also experienced the touristic activities such as elephant riding, jungle safari etc. Likewise, she enjoyed the traditional Tharu meal and cultural performances so that she can observe the community as being the tourist and the local at the same time. Besides, to know the perspective of other tourist regarding the food, culture and tradition of Tjharu community. During her visit she stayed in one of the Tharu home stay and was quite acquainted with the host and gain trust very quickly . Furthermore, she had some informal interviews with the locals there. She observed as participant for some activities and just as observer for some other activities. In addition to the informal talk, there was a lot of interaction and inquiries with the managers of cultural houses, home stays, restaurant owners, employees and the tourists.

Secondary Data

The secondary data were collected through the desk research, internet research, websites, social medias, trip advisor reviews and so on.

Trip to Sauraha, especially Tharu community has provided us a good prospect to get a number of materials along with the chance to have informal interview to the people of the community. During the field visit, some important materials has been collected from different sources; small brochure of the attractions, hotels, and large books on Tharu culture and society. Research articles, case studies, Bibliography, regarding

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[18] *Namaste is a way of exchanging greeting to eachother in Nepalese culture*

the Tharu community have had a great value in data analysis. According to notes from one of our researcher's informal talks with locals, tourists, shop owners were also the main tool to collect data. With their consent, pictures of local people were captured to compare the changes in their customs. Pictures of their traditional and modern houses were taken to analyze the impact of modernization. A video of their cultural performance was taken while participating on the program by one of our researcher. Beauties of the place such as sceneries, wild life, landscapes, houses, nature etc. of the Sauraha has been captured. As a desk research, we have searched Google Scholar, Research Gate, Academia, AAU Library to find online articles which are applicable for our study. To get the different perspectives of guest we analyse four reviews from the trip advisors and we found they are really relevant for our study.

Philosophical Consideration

According to Guba & Lincoln (1994) 'methodology ranges from positivism to constructivism. Its 'positivism' point posits closer to natural science and 'constructivism' to social science. The positivist states that the reality exists, and the constructivist says that reality is constructed and therefore always relational[19]. For instance; *the positivist researchers assume that the 'real' reality is pursued by '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 & Lincon, 1994).*
As our subject matter of this study is social phenomenon, the constructivist approach has been followed here. As a researcher in this study we try to figure out how Tharu

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[19] *Guba, E. G., & Lincoln, Y. S. (1994). Competing paradigms in qualitative research. In N. K. Denzin & Y. S. Lincoln (Eds.), Handbook of qualitative research (pp. 105-117). London: Sage. (1994). Retrieved from http://www.sedl.org/cgi-bin/mysql/picbib-output.cgi?searchuniqueid=17*

community perceive the tourism, what they think about the causes of social and economic changes, what they think the impacts happened due to the development of tourism, what are the complexities they are facing. This research is to analyze the Tharu community about the causes of declination of their culture and tradition. Based on the constructivist approach researcher here seeks to unfold all the different ways of understanding life and the locals/residents perceptions.

Validity and reliability

According to Silverman (2006) qualitative research cannot have a 'thermometer' to measure its reliability. However, he mentions Moisander and Valtonen's suggestion of the two ways satisfy reliability criteria in non-quantitative work. *First, it is done by making the research process transparent describing research activities and data analysis process in a clear detail. Second, it is done by making 'theoritical transparency'.* The analysis of interpretation should be based on the theory which mustnot be vague or have double meaning[20]. Nutshell, we can balance reliabity and validity in qualitative data by the means of transparent research method and theory[21].

When research is complete, the researcher wishes his/her study reliable and valid. Neuman argues that validity and reliability both are very important in creating the truthfulness, credibility, or believability of findings. Simply reliability refers to dependability which measures whether one can rely on the findings. Likewise, validity refers to ability of being logically sound. According to Neuman reliability in cooperates dependability or consistency. *Validity recommends truthfulness and refers to the match between a construct, or the way a researcher conceptualizes the idea in*

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[20] *Silverman, D. (2006). Interpreting Qualitative Data. London: Sage Publication. Third edition.*

[21] *Moravcsik, A. (2013). Transparency: The Revolution in Qualitative Research. PS: Political Science & Politics, 47(01), 48-53. doi: 10.1017/s1049096513001789*

a conceptual definition, and a measure. It signifies to how well and idea about reality 'fits' with actual reality (Neuman, 2000)[22]

Limitations of the study

This research is focused at studying the situation of Tharu people, living condition, their cultural commodification, various impacts of tourism based on their community in Sauraha Chitwan. This study cannot cover for represent the situation of all Tharu people and their culture throughout the country. We can find different Tharu cultures in a different part of a country and there are multiplicities in cultural practices and variance in level of perception. Furthermore, due the time constraints and geography, the researcher decided to eliminate all other Tharu sub-groups and Non-Tharus from the study. Therefore, our findings might not be applicable to all the Tharu communities. Besides, due to the time constrains approximately ten people have been interviewed informally and only available documents have been analyzed. Therefore, we cannot generalize the views of all Tharu people.

Theories

Authenticity and Commoditization

The word 'authenticity' suggests to the qualities of genuineness, truth, and reality (Grayson and Martinec, 2004; Rose and Wood, 2005). According to Spooner, "Authenticity is conceptualization of elusive, inadequately defined, other cultural, socially ordered genuineness." (Spooner, 1986, p.225) On the other hand, Urry says, "The 'search for authenticity' is too simple a foundation for describing contemporary tourism." He adds that the authenticity could be relevant to some kind of tourism like

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[22] *Neuman, W. L. (2000): Social Research Methods: Qualitative and Quantitative Approaches. Fourth edition. Boston: Allyn and Bacon Publication.*

cultural and historical that signifies of the other or the past. Tourists are demanding an authentic experience.[23] However, in Mac Cannell's sense, Experiences such as visiting friends and relatives, beach holidays, nature tourism, visiting Disneyland and personal hobbies such as hunting, sports, shopping has nothing to do with authenticity. Even though the tourists themselves think they have gained authentic experiences, this can, however, still be judged as inauthentic, if the toured objects are "in fact" false, contrived, or what MacCannell (1973) calls "staged authenticity".[24]

Yet many other critics have questioned the sense of Mac Cannell's. According to Bruner (1994), there are four different meaning of authenticity. First refers to the "historical verisimilitude" such as the 1990's New Salem that resembles the 1830s New Salem where Abraham Lincoln lived. Second, authenticity means real, historically accurate and flawless recreation. Third, authenticity "means originals, as opposed to a copy where by definition no reproduction could be authentic. And the fourth says that authenticity can be legally validates with the term refers to authority or power.[25] Thus, authenticity encompasses a series of various meanings; to narrow down it to the originals is over simplistic.

According to a recent Expedia survey in US, 76% of baby boomers rate experiencing authentic local culture as "the most important" aspect of their decision making, while 62% of Generation X consumers rate local culture most important.[26] The perception of tourism about travelling is changing. Since the rate is increasing when it is about experiencing the authentic local culture.

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[23] *Rethinking Authenticity in Tourism experience by Ning Wang, Zhongshan University, China*
[24] *Rethinking Authenticity in Tourism experience by Ning Wang, Zhongshan University, China*

[25] *Rethinking Authenticity in Tourism experience by Ning Wang, Zhongshan University, China*

[26] *https://www.travelmarketreport.com/articles/Travelers-Seek-More-Authentic-Experiences-Agents-And-Tour-Operators-Rise-To-The-Challenge*

Objects and performances that were once created for local consumption become geared towards the tourist market and consequently are said to be exploited, debased and trivialized (Cohen, 1988, quoted by Hang, 2008:52) When the culture is being showcased for the purpose of entertainment of tourist then the culture is being commoditized. When the authenticity is being staged for the sake of entertainment and earning money then it results commoditization of culture. 'Commodification can therefore be seen to destroy the authenticity of local cultural products and relationships and lead to the staged or faked experiences created specifically for external consumers' (MacCannell, 1976 mentioned by *Hang (2008:52)*. In order to attract and entertain the tourist the culture is being commoditized. It helps the community to have a positive impact on their economy. *A plausible assumption in much of the contemporary literature, concerning the impacts of modern tourism on host societies, is that tourism leads to commoditization of the life of a community and destroys authenticity of local cultural products and human relations.* [27] Even though, the locals are benefited, their culture result hybridity.

Sustainable Development Goal's

[28] In the paper *Our Common Future* released by Brundtland Commission, *''Sustainable development is the kind of development that meets the needs of the present without compromising the ability of the future generations to meet their own needs. It contains two key concepts:*

- *The concept of ''needs'', in particular the essential needs of the world's poor, to which overriding priority should be given; and*

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[27] *Greenwood DJ (1977) Culture by the Pound: An Anthropological Perspective on Tourism as Cultural Commoditization. In: Smith VL (ed.) Hosts and Guests, Philadelphia: University of Pennsylvania Press, pp: 129-139.*

[28] *https://en.wikipedia.org/wiki/Brundtland_Commission*

- *The idea of limitations imposed by the state of technology and social organization on the environment's ability to meet present and future needs.''*

[29] According to UNWTO, there were 17 goals set in 2015 for sustainable development. These goals main focuses are not only economic growth, but also other aspects of a society such as education quality, gender quality, environment and so on. According to the World Bank, ''tourism is a 3 billion – a day – business'', additionally, they indicated that tourism and its growth *''comes with its own set of risks and challenges''*. Therefore, the need for achieving sustainable goals in tourism sector is more urgent than ever before. In 2017, [30] a non-profit organization called Bertelsmann Stiftung and the UN Sustainable Development Solutions Network created a prototype index to measure 149 countries to find out which ones are the fastest at achieving sustainable goals. Sweden came up with the first place (84,5%) and Denmark as the second place with 83,9% of the targeting sustainable process by 2030. Meanwhile, countries with lowest ranks are often poorest countries in which the progress of overcoming poverty and hunger, quality education, healthcare and etc is still challenging struggle for many nations. There is no deny that tourism has contributed huge impact on improving economic growth, however, it is not the only factor which can make a country become sustainable developed. Environmental factors limit the economic growth because of its side effects to the planet such as pollution, climate change and etc. It is still a challenging question for researchers to find out how to promote effectively economic growth in tourism without exploiting the nature resource. It seems like everything has its own price. For example, Philippines government has decided to totally close tourism for 6 months starting from April 26 in Boracay - one of the most popular attractions which has the world's

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[29] *https://www.wto.org/english/thewto_e/coher_e/sdgs_e/sdgs_e.htm*

[30] *https://www.weforum.org/agenda/2017/03/countries-achieving-un-sustainable-development-goals-fastest/*

most beautiful beaches. The reason behind this due to improper waste management. According to [31]smartertravel.com, *''the majority of hotels, restaurants and houses were draining sewage directly into the sea rather than treating it or disposing of it in an environmentally responsible manner''*. Moreover, the island of Boracay attracts nearly 1,7 million tourists in 2017 despite the fact that they don't have enough proper infrastructure to handle such a number of tourists amount. [32]The closure decision is expectedly the cause of losing at least approximately 56 billion in foregone revenues and render 36,000 people jobless.

Additionally, one more example of Bhutan, a developing country located between China and India require tourists must spend a minimum amount of hundreds of US dollars per day. According to [33]forbes.com, *''The fee is just to control the number of visitors entering Bhutan per day''*, additionally, *''If the government says that visitors only need to spend 100 USD per day, then everyone will come, and it will be a problem, impacting both nature and culture''*. There are always two sides of a coin. In order to be eco-developed, it will limit the economic growth to a certain extent and on the other way around, to be able to promote economic, there will be impacts on environment. Sustainable development includes not only sustainable tourism, but also sustain in other sectors. Therefore, to be sustainable, it is not only about having strong economic status, but doing well at other social components as well (Khan 1995). Unfortunately, it is a fact that, in some already developed and developing countries, local communities and even governments are driven by economic wheel even though they are aware of complex consequences that tourism development might cause. For instance,[34] in OECD countries (Organization for Economic Co-

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[31] *https://www.smartertravel.com/boracay-closes-for-six-months/*

[32] *https://www.gmanetwork.com/news/news/nation/649041/boracay-businesses-dread-lack-of-income-during-6-month-closure/story/*

[33] *https://www.forbes.com/sites/tmullen/2018/02/27/why-bhutan-is-still-out-of-this-world/#5f837a244be8*

[34] *https://data.oecd.org/eduatt/population-with-tertiary-education.htm*

operation and Development), there is an average of 45% of people at ages between 25-34 years old holding college or bachelor degrees. This percentage seems lower at other OECD countries who have a strong tourism industry, for example, only 26,8% in Italy in 2017 and 34% in Portugal. Education is not a central sector in dependent-based tourism countries. It is obvious that, the profits from educational investments are low since most jobs for tourism do not always require a degree. This is only one among many examples showing how the tourism impact on our life. We will discuss later the complexity of tourism impact and have a closer view on the sustainable development in local Tharu community in long-term development.

Community-based tourism

Community-based tourism is not a new term in tourism anymore. The definition of community-based tourism has been discussed by different aspects. [35]According to The Community Tourism Guide, a community can be understood as *''a mutually supportive, geographically specific, social unit such as a village or tribe where people identify themselves as community members and where there is usually some form of communal decision-making''*. However, in 2002, Amit and Rapport critically discussed the concept and according to their analysis, *''community can be equally be a site of violence, political struggle or multiple hierarchies''*. In addition, [36]according to Goodwin and Santilli, *''Community Based Tourism can define as tourism owned and managed by community and intended to deliver wider community benefits''*. In another words, CBT is empowered to local community and it will therefore result benefits to the livelihood. The implementation of community-based tourism (CBT) has been bound by sustainable tourism development for years. During the past two decades, the importance of CBT within sustainable tourism development has been

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[35] *Community based cultural tourism issues threats and opportunities (page 3)- Noel B. Salazar*

[36] *Goodwin, H, Santilli R (2009) Community-Based Tourism: a success?*

studied. There are three main benefits that CBT provide which are *(Rozemeijer, 2001)*:

- *generating income and employment;*

- *prompting the community to use valuable resources for tourism in a sustainable way;*

- *adding value to the national tourism product through diversification of tourism and increasing volume and economics of scale*

In addition, also according to Rozemeijer, there are four dimensions which are equally considered important for sustainable development:

- *''CBT should be economically viable: the revenue should exceed the costs;*

- *CBT should be ecologically sustainable: the environment should not decrease in value;*

- *There should be an equitable distribution of costs and benefits among all participants in the activity; and*

- *Institutional consolidation should be ensured to represent the interests of all community members and to reflect true ownership''.*

In another words, the main points here are economic growth and environmental sustainability. These two terms seem always being bound concretely by each other. For instance, tourism development is one of the main keys which partly help to uplift life quality of local community directly and increase the local economic development indirectly, but at the same time it might stimulate environmental issues. Local community plays crucial roles in delivering tourism experiences to tourists and at the same time they are those who have to suffer the biggest affection from tourists and thus, they are the ones that tourism development should benefit for. However, as [37]Rosenow and Pulsipher, many local communities don't have knowledge about CBT.

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[37] *Rosenow J, Pulsipher GL (1979) Tourism, the Good, the Bad, and the Ugly*

In addition, [38]Tosun indicated that because of the lack of resources and understanding, local community is not always cooperating and work as one group. [39]Local community plays a crucial role in local tourism development through community involvement, planning and effective implementation. Tourism development project is one of essential factors in uplifting community society, for example, construction or reconstruction of schools, roads, equipped facilities and infrastructure. Besides, tourism is not the only one sector which contribute in sustainable development of local community. Developing all potential sectors will balance and strengthen sustainable goals of a local community.

Stakeholder Mapping

A stakeholder is characteristically described as 'any group or individual who can affect or is affected by the achievement of the organization's objectives' (Freeman, 1984)[40] This group of individual includes shareowners, employees, customers, media, activists, lenders, society, government, NGOs/INGOs who are directly and indirectly influenced by the business or vice versa. Tourism stakeholders comprises any individuals or groups involved, interested in, or affected positively or negatively by tourism (Aas, Ladkin and Fletcher, 2005). Tourism is regarded as a potential factor to uplift the livelihood of the local communities through various job opportunities and generating incomes in line with protecting and appreciating cultural and historical heritages of the community as well as preserving the quality of environment. Therefore, to get the aforementioned goals, there is a necessity of win - win participation of key stakeholders. Each group or individual stakeholder performs

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[38] *Tosun C (2000) Limits to Community Participation in the Tourism Development Process in Developing Countries*

[39] *https://www.omicsonline.org/open-access/community-based-tourism-understanding-benefits-and-challenges-2167-0269-1000263.php?aid=85431*

[40] *Freeman, R.E. (1984). Strategic Management: A Stakeholder Approach. Boston, Pitman*

important roles in tourism development, some of them work actively and other works passively according to the ownership, location and development type (Vincent, 1990)[41] For instance; public authorities has the role of assisting and developing infrastructure related to tourism, such as roads, airports, railways, and other basic facilities and supplies (Hardy & Beeton, 2011)[42].

Host communities are always more concerned with local issues, for instance; consequences of tourism on their community, the quality of life and the need of sustainability (Getz & Timur, 2005)[43]. Both public and private sectors are equally important and contributes immensely in the development of tourism. while the private sector contributed in the area of road map development to guide a tourist, building and running hotels, and creating employment for citizens. The same time public sector on its part has contributed in all areas such as airport expansion, airlines establishment, roads, infrastructure and transportation management. For tourism to be fully developed, both areas must work hand in hand collaboratively.

Through this study we would like to focus on identifying the key stakeholders and their roles for tourism development and eradicate the negative impacts of tourism in a Tharu community. The data were collected through the indirect interview (as conversation) with the stakeholders of Tharu community.

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[41] *Vincent, D. R. (1990). The information-based corporation-stakeholders economic and the technology investment. Ilinois: Dow Jones-Irwin.*

[42] *Hardy, A. L., & Beeton, R. J. S. (2001). Sustainable tourism or maintainable tourism: Managing resources for more than average outcomes. Journal of Sustainable Tourism, 9(3), 168-192.*

[43] *Getz, D., & Timur, S. (2005). Stakeholder involvement in sustainable tourism: Balancing the voices. In W. F. Theobal (Ed.), Global tourism (3rd ed., pp. 230-247). Maryland Heights: Butterworth-Heineman.*

Sustainability in Community-based tourism

On the other hand, Tharu community follows community-based tourism that is a sustainable way of living and promoting tourism. Their homestay gains popularity and has positive impact upon the society and also in their daily economy.

Pearce (1988) points out that at its simplest, sustainability means 'making things last'-what is being made durable can be an ecosystem, an economy, a culture, an industry, an ethnic grouping and so on. (Quoted by Milne, 1998). Community-based tourism in various extents follows the principles of sustainability. The living space is being used rather than making new hotels for the tourists. Tharu community has their own unique way of living, all the natural resources are being used properly with consideration of not using it too much or destroying it.

Globally these days when we talk about sustainability, eco-tourism and nature-based tourism comes in a first place of peoples mind. Likewise Tharu community's community-based tourism also considers both things where the way of living and offering living spaces to the tourist is the ecological way. In the other hand, they also preserve the nature by offering their local products, local foods, arts and culture to the tourist. This community is also more into agriculture, which are the advantages for the tourist to visit the farm of the local people. Tharu culture and tourism goes hand in hand in the context of Sauraha. Even though Sauraha is popular for the National park, Tharu community also contributes not less than that. People are attracted to the sustainable way of living and while doing that also excited to experience the culture.

Analysis

Emperical Setting related to tourism in Sauraha, Chitwan

The history of Tourism industry in Chitwan traces back to the foundation of Chitwan National Park in 1973 A.D.[44]. The number of Tourists incoming Chitwan in 1975 A.D was only 836, meanwhile this number reached to 178257 tourists in 2016 A.D. Majority of tourists from the thirld world countries come to visit Chitwan, especially Sauraha for the purpose of visiting nature, wildlife in national par[45]k. Beside this, experiencing the indiginious Tharu Culture is also the important aspect of their visit. Chitwan has its own distinctive feature in the world tourism industry as a destination of nature and advanture along with cultural experiences. Chitwan has been established itself as the most important touristic destination of Nepalese tourism due to its unique natural beauty, special biodiversity, existence of distinctive language, cultures, caste and ethnicity. Since the establishment of Chitwan National Park, Sauraha has become one of the most attractive touristic destination. Due to the manifestation of endangered Flora and Fauna, the number of visitors is increasing promptly every year. The table below depict the changes in percentage inflow of tourists in Chitwan National Park.

Tourist Arrivals in Chitwan National Park/Sauraha

(1995 A.D. - 2015 A.D)

Year	Total Number of Visitors	Percentage Change over last Year
1995/96	83898	-

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[44] *Chitwan National Park. Retrieved from https://whc.unesco.org/en/list/284*

[45] *Ministry of Culture, Tourism & Civil Aviation. (2016). Nepal Tourism Statistics. Singha Durbar Kathmandu. Retrieved from http://old.tourism.gov.np/downloadfile/Nepal%20Tourism%20statistic_Final-2016_1498990228.pdf*

1996/97	96062	14.49
1997/98	104046	8.31
1998/99	105880	1.76
1999/2000	117497	10.97
2000/01	106254	-9.5
2001/02	58317	-45.11
2002/03	49031	-15.92
2003/04	57876	18.03
2004/05	42654	26.3
2005/06	54449	27.65
2006/07	80630	48.08
2007/08	105844	31.27
2008/09	118685	12.13
2009/10	115181	-2.9
2010/11	84,518	-26.62
2011/12	122332	44.74
2012/13	126484	3.39
2013/14	153,776	21.58
2014/15	173425	12.78
2015/16	178257	2.79

Source: Department of National Park and Wildlife Conservation, 2016

It is clear from from the table that except some years the deviations in percentages over last year is always positive. The highest positive change is 48.08 in 2006/07 and the highest negative change we can see is 45.11 in 2001/02. The number is increasing slowly from 2010 except high flow in the year 2013/14 with 21.58%. The obvious reason for most of the tourist visit Sauraha is for rare endanger animals like, one horned rhinoceros, tiger, crocodile etc, and verities of birds which are found in

national park and the unique 'Tharu' culture in Sauraha is also the main reason for the large number of visitors arrival at Sauraha.

Community Based Tourism in Tharu Community

Sauraha, reside of Tharu People located in a Chitwan district has a long history and distinctive culture. With simple and extremely beautiful traditional Tharu customs, the people in the community used to engage in their usual activities fish farming and and agriculture. However, increasing development in tourism has changed their lifestyles. For many years, tourism activities in Sauraha have been largely focused on wildlife and scenic resources within protected areas. Now, the community it self is being one of the main attraction of tourism. The community itself has initiated the tourism based development programmes coordinating with various profit and non-profit organizations. 'Community-based tourism is a form of tourism 'where the local community has significant control over, and contribution in, its development and management, and a main quantity of the benefits stay within the community (WWF, 2001)[46]. Sapana Village Lodge has initiated the village development programme for the benefit of the overall tharu community. The founder of this loge, Dhurba Giri alone has contributed a lot to uplift the community. According to the interview with founder[47] 'Sapana' means 'dream' and he dreamt to built a dream village in his area so he opened a 'Dream Lodge' as 'Sapana Village Lodge' with the purpose of business as well as social welfare at the same time. Many development projects has been carried out by the community based programme which aims to support the local Tharu community. Their main projects are Sapana School, Earthquake program, Microfinance, women skill projects, and more. To support and educate children in

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[46] *WWF (World Wildlife Fund), 2001. Guidelines for community-based ecotourism development. WWF International, Gland, Switzerland.*
[47] *Interview with Dhurba Giri • The Sapana Village Dream • Chitwan • NEPAL. (2014). Retrieved from https://www.youtube.com/watch?v=KTYFbDs0tTE*

their overall growth and development which will contribute positive and negative to society and country Sapana School project has been initiated. Health camp has neen conducted in coordination with Medical Checks for Children (MCC) for accomplishing improvement on health for the children for five years[48]. Through the homestay programme local Tharu community invite visitors to visit their community with the provision of overnight accommodation. Community based tourism project allows tourists to find local habitats and wildlife of Chitwan National Park, celebrates, experience and respect the traditional culture, tradition and rituals. At the same time local community also earn income as entrepreneur, vendors, employee and shop owners.

Development projects by Sapana Village Lodge

Sapana Village Lodge is situated in the village of the Tharu people. Sapana village is a project which aims to help and support the local community. The profit of the lodge is used to run the projects and programme which helps on poverty allevation, local culture preservation, education, health care and micro-finance. All the projects are managed through the lodge. Different profit, non-profit, individuals, groups, local agencies, vendors are co-operating the programme. The Sapana Village Social Impact (SVSI) is a non-profit orgination run by the Sapana Village Lodge. The main target of SVSI is the poverty alleviation of local people. It contains various projects that operate independently, and some with the intention to make a profits. Some of their projects are Sapana School, Women skills development, Health Camp, Microfinance, Support for earthquake victims[49]. The projects are running with the help of other different organizations. Foundation to Earth Mankind through Inspiration and Initiatives (FEMI), Direct Aid Nepal, Nepal Benefit Aalsmeet, Reach Out 2,

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[48] *mcc sapana village BUNCH Chitwan Nepal december 2012 b. Retrieved from https://www.youtube.com/watch?v=eWJgbkdeYCc*

[49] *village, S. Sapana Village Social Impact (SVSI). Retrieved from http://svsi.org/*

Sapana School Foundation, Sonmar Namaste, Open Eyes Germany, Stiftung EBWK, BUNCH are the main supporting organigation in carrying out different development projects. For example;

Women Skill Projects

It is argued that tourism industry employs a comparatively high percentage of women and thus contributes to gender equality. However, in tharu community was not in the case. The ratios of woman employment was significantly lower than of the males (Ashley et al, 2007)[50]. So to empower the women, Sapana Women Skill Development Project was initiated in 2007. Aims of the project was to teach local women a skill and help them to support themselves and their family. The women produce these items to the local and international markets. Local people sell the products in the local markets in Sauraha where many tourists visit. This project wish to empower the vulnerable communities through sustainable and responsible tourism can be a tool for change[51]. They are engaged in handicrafts, sewing, embroidery, and sell the products to the visitors.

Image Source: http://svsi.org/our-works/women-skill-project/

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[50] *Ashley, Caroline, De brine, Peter, Lehr, Amy, and White, Hannah. (2007). The role of the tourism sector in expanding economic opportunity. In Corporate Social Responsibility Initiaitve Report No. 23. Cambridge, MA: Kenndey School of Government.*

[51] *Woman Skill Projects. Retrieved from http://svsi.org/our-works/women-skill-project/*

Traditional Musical Instruments Project

Tharu people are very much worried regarding their culture because they think that their youngesters and new generations are forgetting their culture and traditions, Many people accuse tourism is a reason for declination in their cultural practices. After the introduction of Community based tourism, community and its people, stakesholders are more aware of preserving it. To preserve the traditional Tharu culture and traditions Sapana village has provided Rs. 50,000 (Euro 500) in 2013 to Shivalaya Panche Baja Group so that they can buy ancient musical instruments. Through which they are now doing performances to entertain the guests during their stays in Sauraha.

Tharu Home Stays

The Latest project carried out by the Sapana Village Impact's is a Tharu homestay. This initiative has started with the help of Riksja Travel in the Netherlands by giving loan to the Pragatishil Tharu Women Group. This group built and furnished a new building in traditional Tharu style. The main objective of this project is to empower the women and provide them an opportunity to earn their own money. By hosting and engaging with foreigners, the locals will learn more about the world and enlarge their perspectives, while teaching their guests about their culture, heritage and lifestyles. During the home stay, host will try to make the guests' have unforgotful experience. Tourists can experience the ox cart ride into the village, experience the cooking traditional dishes with Tharu women, enjoy the cultural show with singing, music and dancing. Tourist can also experience the fishing in a river, they can also attend the typical Tharu wedding ceremony. The income generated from this project is entirely

be used back to the community. Half of the fund directly go to the women who built and the homestay[52].

Through CBT, the community will be responsive of the commercial and social value assigned on their natural and cultural heritage through tourism. These incorporate social benefits like knowledge exchange, economic contribution to the entire community, develops structure, increase materialism and raised expectations (Tsonis, 2009)[53]. On the individual level, Tharu people has benifited in the form of experiencing guests, knowledge sharing, experience as being host and family, along with economic benefits and cross-cultural interaction. Tharu people survives on substances such as agriculture, fishing, vegetable farming; however, the community is becoming attractive place for the visitors. Since the community-based tourism project has been initiated, various kind of development has been taken the place. Especially homestays are very identical for the women who owe and manage their homestays are working together to collectively market their products and other tourism services in the community. As per the informal talk with the manager of Sapana Village Lodge by one of our research member we have found that Tharu people are more responsible towards the community. They are working collective to achieve the overall sustainable goal. Sapana Village Social Impact (SVSI) wish to inspire the vulnerable community through sustainable and responsible tourism development with hoping that tourism can be the identical tool for change. Their efforts on empowering the locals with formal education, vocational trainings, awareness programmes to uplift their living condition by creating job opportunities with a small capital investment. They are microfinancing or providing a small scale

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[52] *Sapana Village Lodge. (2018). Retrieved from http://svsi.org/our-works/tharu-homestay/*

[53] *Tsonis, J.L (2009), The promotion of community based Tourism as a Product, International Seminar on Community based Tourism: Learning From the homestay Programme in Malaysia, Towards Developing a sustainable Community Based Tourism: Issues, Impacts & Opportunities. 4-16 August 2009, Hotel UiTM, Shah Alam Selangor Malaysia.*

of loans to local Tharu to set up a small business so that they can independently do some business for the shake of income generation. They are investing on small candle factories, tailor, a fruit and vegetable shop, gift and souvenir shop, constructor and carpenter etc[54].

Similarly, the programme wants to develop the community through participating a large range of stakeholders. Participation is 'not only about achieving the more efficient and more equitable distribution of material resources; it is also about the sharing of knowledge and the transformation of learning process itself in the service of people's self-development (Connell, 1997)[55] In order to accomplish Sustainable Development Goals, government, local authorities, civil society orgnanizations, non-profit organizations, and local communities need to collaborate and use innovative approaches towards the economic growth. The abolition of povery community based tourism is the important approaches towards economic growth in order to be fully sustainable. Local Tharus are now more beaware of the significance of tourism as well as the various aspects of sustainability- social, economic and environmental. Through the initiative of Community based tourism programme,

Tharu community became more aware of what they truly value, while conserving their culture and tradition, fortifiyng their identity and working in cooperation. SDGs 1 , to end the To achieve the SDGs Goal 4: Ensure inclusive and quality education for all and promote lifelong learning[56], Tharu community based tourism has provided a appropriate training especially for young people, women, and groups with special needs which is essential for the tourism sector. The project has also established a

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[54] *Sapana Village Social Impact. Retrieved from http://svsi.org/our-works/microfinance/*

[55] *Connell, D. (1997) Participatory development: An approach sensitive to class and gender. Development in Practice 7 (3), 248–259.*

[56] *17 Sustainable Development Goals (17 SDG) | Sustainable Tourism 2017. Retrieved from http://www.sustainabletourism2017.com/sustainable-development-goals-tourism/*

school for the children who are faraway from education. Likewise, as mentioned in goal number 6 regarding gender equality and empowering all women and girls, the project is more concern on women skills and empowerments. They have given the equal opportunity to women, they have initiated homestays, handicraft making, sewing/tailoring, jobs in a restaurants etc.

Community-based tourism has the great impact in the people and their lifestyles. Even though CBT has initiated, there are or there could be bundles of challenges to sustain it. The main challenge is the diverse nature of Tharu community: gender or ethnic factors, social structure and class factors (Tharu people also have the class system)[57], power, status etc. Another important challenge for community development through tourism is inadequate resources, education, information and power distribution in relation to the stakeholders in tourism process (Scheyvens, 2002)[58] Tharu people are skilled on fish farming agriculture, handicrafts, but they lack the modern professional skills and knowledge. The CBT project has been providing trainings in a various skill development and capacity building trainings. Furthermore, the lack of government assistance is also the major challenge.

After the institution of CBT in Tharu Community, there are many changes and transformation occurs. The transformation of houses into a homestay, thus becoming commodified object of tourist gaze (Urry & Larsen, 1990) and experience[59]. The agriculture, fish farming, vegetable farming, culture and tradition, festival celebration, wedding ceremony has become an iconic part of touristic experience and

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[57] *Narayan B. Khadka. 2016. Tharu Barghar-Mukhiya Indigenous Model: A Case Study of Tharu Community of Nepal. Doctoral dissertation. Nova Southeastern University. Retrieved from NSUWorks, College of Arts, Humanities and Social Sciences – Department of Conflict Resolution Studies. (47) https://nsuworks.nova.edu/shss_dcar_etd/47.*

[58] *Scheyvens, Regina. (2002). Tourism for Development: Empowering Communities.*
[59] *John Urry & Jonas Larsen London, Sage Publications Ltd, 2011. 282 pp., £75, ISBN 978-1-84920-376-0 (hc)*

symbol of their authenticity[60]. There should be support from the government level for tourism as both market-based economy and poor-poor potential which not only supports to generate benefits for the underprivileged but also benefits economically, socially, environmentally, and culturally[61].

Stakeholders Collaboration

According to WNTO the Term stakeholders in tourism development includes the various players for instance; national governments, local governments, tourism enterprises and associations, tourism professionals, consultants, tourism employees, education and training centre, travel agencies, tourists, NGO's/INGO's[62]. The Government is the fundamental players of tourism development. It has the roles of administrating, regulating and controlling the action of tourism. The government has the critical role in CBT and 'Only governments can provide the strategic planning base for CBT which is clearly required (George et. Al, 2007)[63] Likewise, non-governmental and civil society organizations are key players in tourism through networking, building linkages, representing and campaigning the poor, capacity building and running the social programme which can be supportive for creating tourism revenue. Similarly, different travel agencies, tour guides, local suppliers also play the important role in the supply chain process.

The stakeholders in Tharu community are the government, local authority, private sectore, hotels, restaurants, local tourism NGO's, tourist guides, small scale company

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[60] *Greenwood, D. (1990). Culture by the Pound. Retrieved from https://cpb-eu-w2.wpmucdn.com/caledonianblogs.net/dist/c/87/files/2009/10/Greenwood-Reading.pdf*

[61] *Goodwin, H. 2000. "Pro-Poor Tourism, Opportunities for Sustainable Local Development." Development and Cooperation 5:12–4.*

[62] *"Stakeholders in tourism development" according to UNWTO | safecoastaltourism.org. Retrieved from http://www.safecoastaltourism.org/article/stakeholders-tourism-development-according-unwto*

[63] *George BP, Nedelea A, Antony M 2007. The business of community based tourism: A multi-stakeholder approach. Journal of Tourism Research, Tourism Issues, 3: 1-19.*

owners, and the tourists. Community based tourism in local communities require the involvement of local people, local organizations, small business and their owners to participate in a social ecological system capable of welcoming tourists without harming the environment (Berkes, 2003)[64]. The CBT project outlines the community's ability to manage and apply change themselves and it trusts in participations of all stakeholder groups, from street vendor to local administration. To improve the livelihood of Tharu people various project has been launched through different INGO's. Food and Agriculture Organization of the United Nations is helping indiginious Tharus to make a changes in their livelihood. Likewise, The Government of Nepal chosen in favour of the United Nations Declaration on the Rights of Indiginous People (UNDRIP) and ratified ILO Convention 169 on the 14th September 2007[65]. NGO's and INGO's are trying to conserve their nature and culture by providing education and training so that they know the value of conservation.

The local hotel and restaurant owners are co-operating the local community. The events and cultural programme are managed in co-ordination with individual Tharus, home stay owners, restaurant owners, Tharu Cultural preservation center. The Community has received many assistance through different organizations. Such as Direct Aid Nepal; which is working as a partner with Sapana Village Social Impact group and other sapana village organizations focusing on the Sapana School (which is opening in May 2016), elephant welfare programma, and the women skill centre. Likewise, Sonmar Namaste foundation begins small project in Nepal supported through long term financial sponsorship of their donors. Open Eyes Gernmany is an organization who helps to organize the Dental Camp in Sapana Village; especially in

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[64] *Berkes, F., Colding, J., & Folke, C. (2003). Navigating social-ecological systems. Building resilience for complexity and change. Cambridge, UK: Cambridge University Press.*

[65] *Improving the livelihoods of Tharu communities in Nepal | Indigenous peoples | Food and Agriculture Organization of the United Nations. Retrieved from http://www.fao.org/indigenous-peoples/our-work/improving-livelihoods/en/*

education and health care sector. These are some examples of partners working for Tharu Community. Development planners are the strong stakeholder for planning in tourism development of Tharu community. However, it is not significant simply to design a development plan but also to implement it. So, it is necessary to develop the policy which will be extensively accepted by the local communities. The governments and tourism planners should consider the fact that there are parameters to how much tourism a specific destination could absorb. They must constantly measure environmental and socio-economic impacts of tourism to ensure the long term value for the tourists and residents without harming the man-made and natural environment[66]

Impact of Tharu community (Past and present)

The complexities of tourism involvement seen in Tharu community, the way their culture were and their hospitality used to be are being commercialized in the name of tourism. Here are some of the impacts that have been made in the Tharu community.

Socio-cultural Impact:

Tharu community shares a unique culture and tradition and also language that are different from other Nepalese people. Tharu people know various languages to greet the guest/tourist accordingly. That shows how much influence has made to the local culture from the influence of tourists; their culture in some way faces hybridity. They are using different languages rather than using theirs. One of the Tharu man was selling his handmade product to the Chinese tourist and was speaking Chinese with them[67]. Since the technologies have developed a lot and Tharu community are already been exposed to it, they are also active on social medias and Internet. Using smart phones in Tharu community is normal these days. Even though they don't have

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[66] *Essays, UK. (November 2013). Stakeholder benefits from sustainable tourism. Retrieved from https://www.ukessays.com/essays/tourism/sustainable-tourism-stakeholder-benefits.php?vref=1*
[67] *From observation and informal conversation*

Internet connection in their houses they can use them through their phones with a data pack.

After the development of tourism in Sauraha and due to Chitwan National park the pressure of tourist increased. Tharu people started to learn the foreign language. "Some of them can speak English fluently but cannot read the English alphabets at all", says one of the local Tharu. Tharu people have even learned to speak Chinese, English and other foreign languages just by interacting with them in a daily basis. The language skills have been developed since they have tourism. Tourism provides funding to preserve and conserve cultural heritage, gives back cultural pride, revitalize customs & traditions as well as opens door for cultural sharing and learning (Smith, 2009). Like Smith has mentioned cultural heritage are being well looked after and people are aware and interested to preserve them so that it would attract tourists. Likewise also interaction between different tourists helps the local to learn and also exchange the ideas. Services are an essential part of the tourism experience, and thus service quality is a crucial aspect of satisfying tourists (Jonsson Kvist and Klefsjo, 2006). Vogt and Fesenmaier (1995) found that tourists evaluate their service experience on "who" delivers the service, and the extent to which the service provider accurately understands the nature of the tourists' needs and wants, as opposed to what the service is. Even the homestay of Tharu community we can see has changed according to the demand of the tourist. The facilities that the tourist gets from their home are not unique anymore. They are focused more on how they can satisfy their tourists and provide them a better experience. Since, their income are rely upon the tourism they have to think from the perspective of the tourist as well. For example: they provide tourist hot water in the bathroom that is not what authentic Tharu people's home includes. On one hand tourist requires certain facilities and on the other hand they also want to experience authenticity of the culture.

Figure: Traditional Tharu's Home[68]

Traditional houses are not popular among the younger generations of Tharu community. They think if they will have old houses like before then the tourist will think that they don't have a sense of modernization, says one of the younger generation of Tharu community. Concrete houses are preferred so that they can also offer a better service to the tourist. They have started to provide the services as a business perspective and being commercial. In the name of authenticity they are facing hybridity. Hybridity describes the inevitable process of cultural translation and may be defined as 'the ways in which forms become separated from existing practices and recombine with new forms in new practices' (Rowe and Schelling, 1991: 231). Their pure culture is being influence by the tourist and getting commercialized. They are showing the tourist what they want to see in their ways. Even though it is fascinating for the foreign tourist, local and national tourist can feel the differences of how Tharu community are expressing themselves.

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[68] *http://mynudi.blogspot.com/2012/10/chitwan-national-park-18-20-sept-2012.html*

Contribution of tourism to the preservation of religious and historic buildings. (Sharpley 1994). Tharu community has also preserved their houses where they offer homestay to the tourists in a traditional way. Traditionally built huts in the Tharu Community Homestay offer an accommodation service in the local settlement, close to the local families, for the authentic local experience where the rooms are decorated with traditional values and culture. [69] Their handmade products used to reflects their culture where they used to use the cultural materials liked art and crafts. Whenever they get the free time from farming they use to make some handmade products such as Pira (Pirka), Vakari (grain storage), etc. [70]They use to make those products before in a small amount but since the tourism has been introduced they have started to make it in a bulk so that they can sell it to the tourists. The challenge seems to be finding a workload adequate because they are farmers and becuase of the tourism they are leaving farming which changes the structure of the communities. Now, they are totally rely upon the tourist so it is challenging for them sometimes when there are lack of them.

There is also another example of how this community is commodifying its culture and tradition. Tharu community's dance is one of the popular attractions to the tourists. This community has a certain day of celebration and dance ceremony where they perform. But since they have tourist all year, they started to perform in a certain place where a certain group performs as per the demand of the tourist. A fundamental characteristic of the capitalist system is that anything that can be priced can be bought and sold that can be treated as commodity. [71] Likewise when the local people are paid for their performance their culture is being commoditized. Sharpley (1994) points out that commoditization do not necessarily lead to a loss of meaning or authenticity.

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[69] *https://www.communityhomestay.com/chitwan/1543/tharu-community-homestay*
[70] *Socio-Cultural Impact in Tourism: A Case Study of Sauraha, Nepal by Janardan Poudel, July 2014*
[71] *Culture by the Pound: An Anthropological Perspective on Tourism as Cultural Commoditization by Davydd J. Greenwood*

Tharu community still have not forgotten their traditional dances but just has changed their way to express it. Before tourism and after tourism had made a changes in the way they have express their tradition and culture. Cultural values are commodified in order to develop tourism has both positive and negative effects on culture (Cole, 2007; Mbaiwa, 2011). At the same time negative effects are reducing or ruining authenticity of cultures, destroying local identity and cultural values, leading conflicts in culture, degeneration of social environment and relationships as well as making the destination less attractive (Bauer and McKercher, 2003; Greenwood, 1978; MacCannell, 2001; Shepherd, 2002); positive effects are the conservation and survival of cultural values, identities, customs, and traditions that have almost been forgotten, reappearance of old business branches and handcrafts, diversification and enrichment of cultures, resurgence of cultural ties, possession of cultural self-consciousness, and encouragement of local people to own and be proud of their culture (Cohen, 1988; Cole, 2007; Halewood and Hannam, 2001; Su, 2011). Commodification of their culture and tradition is helping them to be known to other people not only nationally but also internationally. At the same time the meaning of authenticity of culture is changing. Their culture is being staged where Mac Cannell D (1973) defined staged authenticity as the presentation of inauthentic experience as a real deal. It also can be said that when they are showcasing their culture for the sake of tourist then they are faking it.

Tharu people wear traditional Tharu dress in their performance only. They were like other (non-Tharu) people; wearing regular dresses like pants and t-shirt for guys and salwar and kurta for girls and sadi and cholia for women.[72] There were vast difference between the older generations and younger generations of Tharu people. Older generations still believes that the clothes should covered the whole body parts where the younger generations do not tend to follow them while many of them were

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[72] *From observation*

wearing shorts.[73] But at the same time the performers of cultural dance are mostly the younger generations. Even though they are influenced by the modern way of clothing and dressing, when it comes to representing and reflecting their culture they do not hesitate.

Figure: Tharu community Cultural Dance[74]

The generation of Tharu community is changing not only the involvement of tourism but also social medias. Social media plays a huge role in the significance change in the behavior of these generations. They are easily getting influenced by the medias as a result we can see the various changes like the way they dressed up, languages they learned and etc. The life style of Tharu people has been changed as well, before they use to live in a large extended family with more than three generation but now since they are more involved in tourism they prefer to live with in a nuclear family. Also the younger generation are not interested in agriculture anymore that leads them to follow other occupation more into tourism. The disagreement of the occupation that

[73] *informal conversation with the local elderly Tharu woman*
[74] *https://ocean6holidays.com/naturally-nepal/natural-nepa-5/*

their family wants to follow brings quarrels in the family, which is also the reason to have a nuclear family rather than having an extended family.

Figure:[1] Cultural Tattoos

In their culture they have a tradition to make a tattoos, which in their language is called "Godhani" as a part of their social norms. The symbolic meaning of getting tattoos is to beautifying the body of woman before she gets married on her legs, hands, limbs and chest. It is normal to have tattoos for both men and women that symbolize the nature mythological stories of their tribe.[75] But these days the youngsters are getting tattoos but only because of the name of the fashion not because of culture said of the older generation of the Tharu community.[76] There is a clash between older and younger generations. Both of them do not agree with the idea how culture should describe. Younger generations want to explore and maintain a certain interest in the ancient culture by performing it to earn money as well. According to *Rodrigo Grünewald (2009), commodification of indigenous cultural practices does not diminish their local significance. Instead, Grünewald (2009) observes how these traditions evolve, in the context of tourism, taking on new meaning for their creators*

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[75] *https://www.explorehimalaya.com/2016/01/20/tattoo-culture-in-nepal/*
[76] *Informal conversation*

as forms of employment and as sources of indigenous 'cultural revival' (p. 235). Also, getting tattoos is in their culture, which has its own cultural significance meaning and the younger generations are just making it commoditized, which does not means their culture is vanished. It is only the way has changes; they are doing it as per the demand of the market.

Economic Impact:

From the time when the Chitwan national park in 1973, has become Nepal's first National Park since then it has been making a good economic development in Sauraha and among Tharu community. [77]Eighty percent of Nepalese people are engaged in agriculture.[78] It is a major income sourcing occupation for the most of the people. Tharu community is also involved in agriculture.

Opportunities of employment and the presence of visitors lure younger people to areas of tourism development. Conversion in retail sector to souvenir outlets. Tourism improves quality of life through improvements to infrastructure.(Sharpley 1994). Many of the youngsters have switched their occupation from farming to touristic occupation such as tour guide, elephant rider (Mahout), etc. *During elephant safari one of the informant (elephant ride) aged 17 approximately said that he loves his job since it pays well even though he does not have education. He further said that he stopped his study when he was in grade 5 and started to work since there was a lot of work opportunity because of Chitwan National Park. Even his parents are okay with what he is doing because he is supporting his family and making money for them.*[79] Because of tourism they are earning a lot so that it is helping them to improve their lifestyle. People used to use a bullock carts and wooden ploughs for agriculture that has been replaced by the tractors and irrigation has been easier comparing to the

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[77] *https://whc.unesco.org/en/list/284*
[78] *https://www.kullabs.com/classes/subjects/units/lessons/notes/note-detail/8599*
[79] *Informal conversation with one of the informant*

past. Sauraha a small village turns into a busy town. An employment opportunity has been created more job opportunities in their town. Number of hotels has been built due to the development of infrastructure. When there are numbers of people in the city then the demand of everything increases such as accommodation, food, transport, etc.

The initiative from Royal Mountain Travel to bring community-based homestay into the Tharu culture help the community to contribute to the economy and as well as to promote their culture.[80] While the tourist staying in one of the Tharu's home, the itinerary that are organized accordingly are very helpful for other potential host as well. For example: When the guest/tourist is staying at one homestay then they will be able to have a tour of their farm, talk to other people, join numerous festivals, participate in cooking classes, etc. provides not only one host the opportunity of generate income but also to others. There are more opportunities for women in tourism, which provides many with a greater degree of economic independence. (Urry 1991). Women in Tharu community are getting chances to have job opportunities while being at home and learning to become independent. Community based homestay has made a contribution to the environment as well as to the local people.

Engaging in tourism is complex and creates challenges in the communities for the economic development. Employment in tourism demands flexible working patterns, which is eroding gender segregation. (Crompton and Sanderson 1990) The lifestyle of Tharu community is changing because of the improvement of the economy due to tourism. Fishing has become the secondary occupation since the tourism became the primary. "These days we can easily get fishes in the market so why to do hard work when we get them through money" says on the local Tharu man. Before due to poor economy they used to spend their day fishing. They did not have any other option

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[80] http://www.immersiontravelmag.com/content/community-based-tourism-changing-nepal

then. Local entrepreneurs have been created who sells their own handmade products to the tourists. Along with the improvement of employment the lifestyles has changed. Things have changed due to development of the technologies. The information can be exchanged easily with the help of technology. The demand from the tourists and changes in tourism development leads the technology to develop. Hotels, agencies and other companies need different technologies to reach out to people. The involvement of various actors like the local authorities, government, tourism board, etc plays a significant role in the economic part of the Tharu people's life. They decide when it comes to handle the number and flow of tourists.

Environmental impact:

Due to tourism development in Sauraha, the prices of land took a peak. "*A lot of investors started to buy the land for hotels and restaurants, where for money some of the Tharu people sold their land and they misused the money for excessive alcohol consumption,*" *as one of the informants says*.[81] Since they sold their land, a lot of non-Tharu took places in their community. Non-Tharu people are slowly influencing Tharu people for the transformation of their culture and tradition. Tharu community is slowly facing degradation of their culture and tradition because of influence of the outsiders such as non-Tharu people, local and foreign tourists. Also on the other hand their places they live in are getting developed. Non-Tharus and Tharus from other areas are getting interested in buying and selling properties. Factors such as landscape, environment, culture, investment, and other tourism elements can easily impact tourism real estate (He, 2005). On the one hand, tourism real estate can be regarded as a product that relies on surrounding tourism landscape, such as natural and cultural resources (L. Zhou, 2011; Zhu & Huang, 2006). [82]On the other hand, as such real estate projects have a strong spatial relationship with tourist areas, they can

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[81] *One of the informants during conversation about the community*
[82] *The Impact of Tourism Resources on Tourism Real Estate Value by Henry Tsai, Wei-Jue Huang & Ying Li, published online on 3rd Novemeber 2015*

provide tourism services directly and meet the needs of tourists and vacationers (Si, Tan, & Li, 2007; Song, 2003).[83] People are building restaurants and hotels for the tourists. For the locals it is a good investment but at the same time their habitat is getting crowder. Because of that they are facing shortage of goods. Also due to the crowd, the environment could get polluted. Tourism makes a positive significance to the local environment that it helps to increase the job opportunities but at the same time environmentally it can also creates hazards. Difficulties can be aroused to the local authorities in order to fulfill the demand of the supply of water, food etc with the limited resources.

 Even though, their way of living and authenticity of the culture has been affected, their homestay programme helps the environment to become sustainable. Welcoming the tourist to their houses and letting them to enjoy the local way preserve the environment. *"The Homestay project, in our community, has produced a huge changes in our society. But the status of women in the society or awareness in the locals about environment and cleanliness, the Homestay project has generated a positive influence on the Tharu society." - Tharu Community Homestay*[84] It help to create awareness in the society as well. Solar panels are being used in the houses of Tharu people, which is a sustainable way to generate electricity. They also organize clean up days into their community so that they can keep their surrounding clean. The Homestay Project helped them to become sustainable in various ways such as using boiled water instead of bottled water for a clean drinking water, provided the idea about organic farming and how to reduce the waste, etc.[85] Reducing the waste and avoiding the use of plastic bottles keeps the environment clean. The local actors are

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[83] *Si, C. J., Tan, C. Y., & Li, H. Q. (2007). Research on the chance of tourism real estate. Market Modernization, 7, 246–247.*

[84] *http://www.immersiontravelmag.com/content/community-based-tourism-changing-nepal*
[85] *http://www.immersiontravelmag.com/content/community-based-tourism-changing-nepal*

helping the Tharu community to become sustainable but at the same it is also necessary to create awareness to the tourist as well so that they can respect the place and cooperate what the community is doing.

Urbanization and modern technology is one of the reasons for the changes that are happening in the Tharu community. They are very familiar with the new technology where we can see them taking pictures and videos from their phones.[86] Tharu community is from generation to next one are getting modernized. Since they live around the national park area, excessive use of technologies and electronic products can harm the environment and affect the animals. For example: If the tourists are going for the Jungle or Jeep safari then they need to respect the livelihood of the animals as well and at the same time the surrounding of the Tharu people's home. Taking pictures of the animals can make them scared and panic, which the tourists need to know and have to respect that.

Hosts-guests relationship:

With the development of homestay in Tharu community, the relation between them has negative and positive pitfalls. At one hand where the guest can learn about the life style, culture and tradition about the host, at the same time the host can also learn about the culture and languages generate revenue and promote their culture through the word of mouth. Guests sometimes are also helpful when they share their idea to the host what they have seen so far such as exchanging of idea help both of the parties. On the contrary, it can also affect the culture and tradition of the host community. Since we have examples of the younger generation that they learn quickly and rather than following their own culture and tradition they tend to follow the guests'.

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[86] *From observation*

Sustainable Development Goals

The importance of SDG's

The definition of Sustainable Development was defined by Brundtland Commission:
''Sustainable development is the kind of development that meets the needs of the present without compromising the ability of the future generations to meet their own needs.''

Basically, sustainable development is likely a long-term development strategy of planning, using all resources and developing in effective ways. [87]Nowadays, the number of worldwide population is increasing rapidly (as Our World in Data), and as consequences, there will be more resources needed for human use in the future. Moreover, as the development of different industries as well as the growth of human leisure demand, resources are being consumed overwhelmingly and unfortunately, [88]natural resources are constrained and unrenewable (as World meters). Particularly, tourism is a blooming industry in the world. [89] According to WTTC (World Travel & Tourism Council), tourism industry had 10.4% of worldwide GDP in 2017 and as World Bank, ''tourism is a 3 billion – a day – business''. They indicated that tourism and its growth *''comes with its own set of risks and challenges''*. For instance, tourism development might cause, potential environmental exploitation, or profits from tourism do not always benefits the local community, who have to suffer the biggest affection from tourists. In addition, the attractiveness of tourism can be an economic trap when more future potential industries are restricted. In another words, without a proper management, tourism development may harm the sustainable development of a country in long-term. Therefore, the need for achieving sustainable goals in tourism sector is more urgent than ever before.

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[87] *https://ourworldindata.org/world-population-growth*

[88] *http://www.worldometers.info*

[89] *https://www.wttc.org/economic-impact/country-analysis/country-reports/*

In 2015, there were 17 goals set for sustainable development by UNWTO. These goals are considered equally, however, each country has their own priorities. [90]Nepal is a developing country and is still challenging in developing and fulfilling basic needs such as overcoming poverty, decrease hunger, good health and well-being, quality education, reduce inequalities and lastly decent work and economic growth and sustainable cities and communities. These are the priority goals that can be generally categorized into three main aspects such as, social concerns, economic development and environment.

In Tharu local community context'

[91]According to Nepal government statistic, National parks and wildlife reserve were the most visited places in 2017, in which Chitwan national park had the second highest number of foreign visitors by 139125 in 2017.

Table 5.4: NUMBER OF FOREIGNERS VISITED AT NATIONAL PARKS AND CONSERVATION AREAS BY MONTH, FY 2073/74

Protected Area	Shrawan	Bhadra	Aswin	Kartik	Mansir	Paush	Magh	Fagun	Chaitra	Baisakh	Jesth	Asar	Total
Shivapuri Nagarjun National Park	21299	18984	9585	18409	16022	15222	13415	18686	19211	18338	19906	16670	205747
Chitwan National Park	7442	6023	10108	15808	12259	12165	11562	13260	17451	15076	12201	5770	139125

(Source: Department of National Parks and conservation areas)

The total number of tourist arrival to Nepal in 2017 was 940218, when it was only 753022 in 2016. Obviously, the number of tourists coming to Nepal is increasing after years. Tharu community is located in[92] Chitwan where Sauraha is (a village close by the Rapti River and the Chitwan National Park) a home of Tharu people.

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[90] *https://www.npc.gov.np/images/category/SDGs_Baseline_Report_final_29_June-1(1).pdf*

[91] *http://tourism.gov.np/files/statistics/2.pdf*

[92] *http://www.chitwantourism.com/travel-blog/about-chitwan-district.php*

Tourism development has played a crucial role in improving life quality of Tharu community. For instance, local residents could earn their livings by selling cultural touristic products, homestay service and different jobs in tourism sector such as waiters, tour guides and etc. However, on the other hand, tourism development created pressure on the long-term sustainable development of Tharu community. In another words, as the increasing number of guests visiting the village, the consumption of local resources increased as well, and as our analysis above demonstrated will cause huge challenges for the community in different aspects such as social concerns, economic development and environment.

Three main factors in Sustainable Development

Social concerns

Nepal is a developing country and still facing a lot of social issues. Particularly, according to Nepal government tourism statistic of 2017, the number of graduated students in Tourism education was extremely low. For instance, the number of graduated students in Master's in Hospitality Management was 40 in 2016, and 0 in 2017. Other tourism educations, similarly, had none student graduated, for example beverage service, housekeeping and front office, meanwhile, local guide by region had up to 115 graduations. Tharu community in Chitwan area is very poor. There are many families can not send their children to go to schools. Many kids have to be home and help their parents with household chores and taking care of younger siblings while some others even have to go out and sell handmade souvenirs to help in earning livings for their families. [93]The poverty and hunger are main reasons of low quality of education in Tharu community (Kagan SL 1992). When the basic needs of locals are not yet fulfilled, they cannot think further in long-term development. The most basic needs of almost Tharu community is for food, water,

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[93] *Kagan SL. Readiness past,present and future: Shaping the agenda. Young Child (1992;48-53)*

warmth and sleep and these will be the first things that motivate their behavior. Once these needs are fulfilled, the higher needs will be their next concerns (Maslow 1943, 1954).

SN	Course/Training	2008	2009	2010	2011	2012	2013	2014	2015	2016	2017
1	Master's in Hospitality Management	0	0	40	28	25	36	39	0	40	0
5	Beverage Service	60	21	24	10	15	33	17	0	9	0
6	House keeping	21	17	21	0	0	0	0	0	84	0
7	Front Office	24	18	27	0	0	0	0	0	0	0
8	Tourist route guide	136	205	181	0	163	312	227	0	0	0
9	Local guide by region	0	68	113	35	21	18	11	14	41	115

(Source: National Academy of Tourism and Hotel Management-NATHM)

Moreover, [94]when the local community has low education level, people's perceptions are limited and consequently increase other social issues such as gender inequality. [95]According to Nepal Living Standards Survey and World Bank, *''Nepal has an adult literacy rate of 56,6%. However, the male and female literacy rates stand at 71,6% and 44,5% respectively, pointing to a huge disparity between the two genders.''* In addition, the Nation Women's Commission Report on the Socio-Economic Status also indicated that *''women have lower access to education, health services, property, social security and freedom, as well as decision-making process''*.

[96]According to the statistic of The World Bank, the differences of labor force participation between male and female in Nepal are quite related to their education

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[94] *United Nations Educational, Scientific and Cultural Organization-Women and Girls Education. Retrieved 4 November 2014.*

[95] *http://blogs.worldbank.org/endpovertyinsouthasia/long-road-gender-equality-nepal*

[96] *http://datatopics.worldbank.org/gender/country/nepal*

degree. Male gender has higher income and more participation in labor force then female as they have higher education degree than female. Thus, investment in education will create more opportunities for women to earn respects and improve their status in the society.[97] Keeping this in mind, in Tharu community, there are recently different projects which empower local women by giving them opportunities to generate more income for their families.[98] For instance, there are many homestay projects in which most of the homestay owners are women and housewives. As one of the local homestay owners, *''My husband is happy and proud of me because I can make some money now and help him in living expenses''*.

Labor force participation rate by sex (% of population ages 15+)
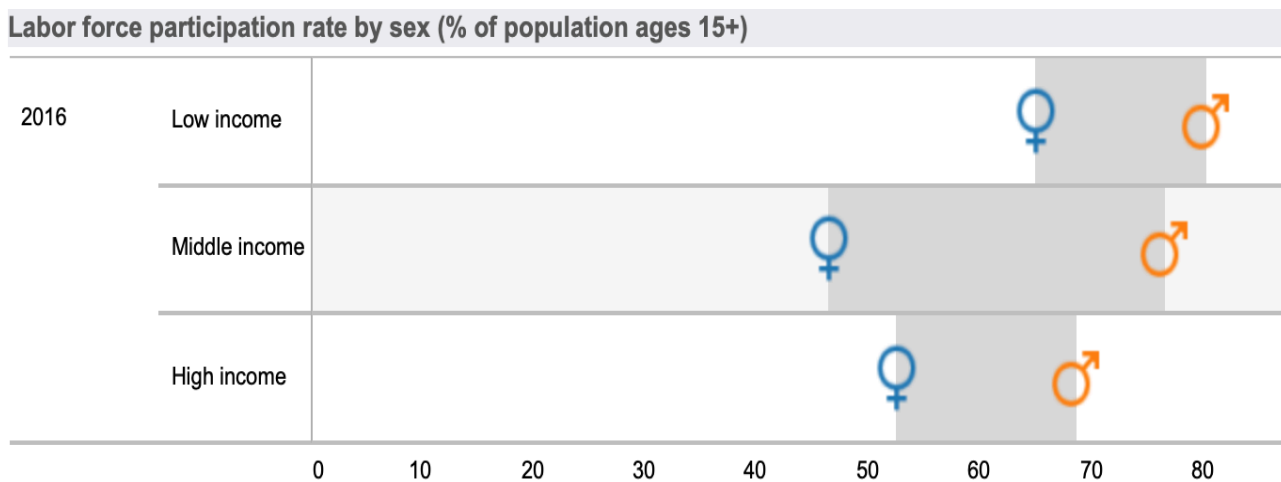
(Source: The World Bank-Gender Data Portal of Nepal)

Moreover, [99]through Sapana women skill development project, local Tharu women are taught to make some textiles items so that they can generate more income by making and selling these items to both local people and tourists. Besides, there is also vocational training project for the community such as construction, business and health services and etc. There are various sustainable development projects in

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[97] *https://sapanalodge.com/development-projects/*

[98] *https://communityhomestay.com/about-us?fbclid=IwAR32U1K067TaYX6QI2cJJg6CsEAseVXdIiNOHez4Os2VHSi1K1JPAH-Nos0*
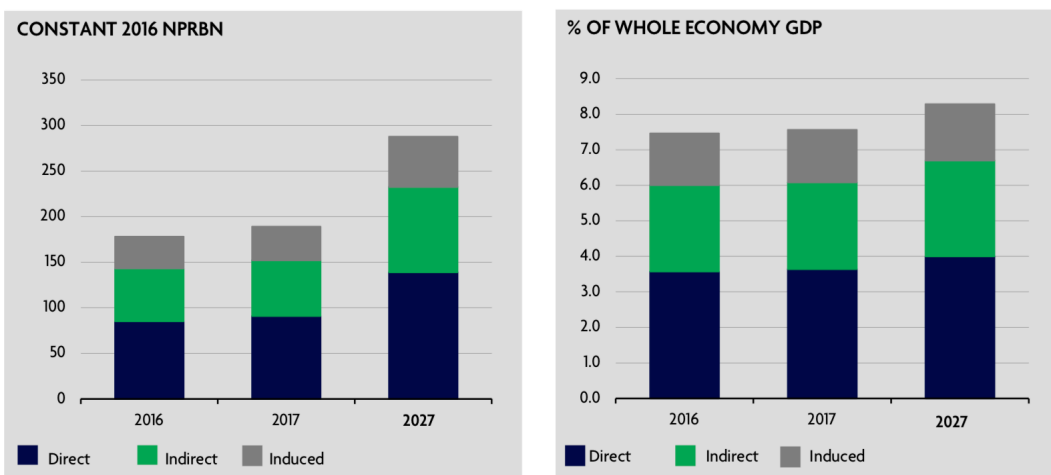
[99] *https://sapanalodge.com/development-projects/*

different villages of Tharu community at the moment such as Sapana village development projects and Community Homestay of Tharus and these projects have helped the Tharu community in developing more sustainable by investing in education for children, empower women and acknowledging the locals in vocational trainings instead of being dependent and reliable on tourism only.

Economic Development

There is no deny that tourism has contributed huge impact on improving economic growth. [100]As Nepal Rastra Bank report, *''total foreign currency exchange (less return) for 2016/017 stood at NPR58,526,918 thousand which is around 551,000 USD. This is almost 40% higher than previous year 2015/16.''* [101]According to WTTC (World Travel & Tourism Council), *''the total GDP contribution of tourism sector in Nepal was NPR 177,9bn (USD1,6bn), 7,5% of GDP in 2016. Moreover, in 2016 Travel & Tourism directly contributed 427.000 jobs (2.9% of total employment). This number is expected to rise by 6% in 2017 and rise by 2.9% pa to 604.000 jobs (3.2% of total employment) in 2017.''*

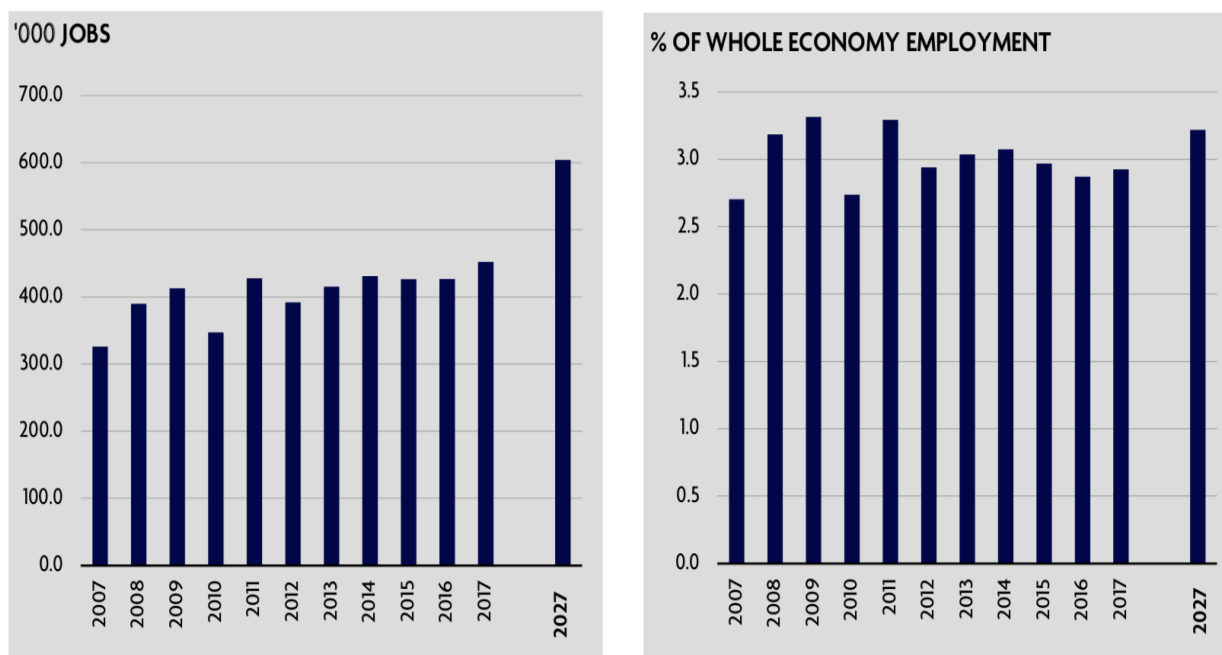NEPAL:TOTAL CONTRIBUTION OF TRAVEL & TOURISM TO GDP

¹All values are in constant 2016 prices & exchange rates

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¹⁰⁰ *http://tourism.gov.np/files/statistics/2.pdf*

¹⁰¹ *https://www.wttc.org/-/media/files/reports/economic-impact-research/countries-2017/nepal2017.pdf*

NEPAL: DIRECT CONTRIBUTION OF TRAVEL & TOURISM TO EMPLOYMENT

(Source: WTTC – Economy Impact Nepal 2017)

The economic growth of tourism sector has created more job opportunities for locals of Tharu community. Before tourism came to these local areas, the indigenous Tharu people made their livings mostly by farming and hunting. After tourism was initiated, there is a diverse of jobs in tourism sector. Many local residents have jobs as waiters, housekeepers, chefs and etc. There are more local restaurants and homestays houses built for tourists demand. Tourism has generated more income for Tharu community and this indirectly increases the social quality of local community by decreasing the poverty and uplifting living conditions of locals. In addition, tourism development is also one of the main contributing factors in improving infrastructures of local Tharu destinations, such as constructions and reconstruction of public roads, schools, restaurants, hotels and etc.

However, on the other hand, the economic impact of tourism development can also affect the local community negatively. For example, loss of jobs during low seasons, unstable income, decline of traditional unemployment and increase of living costs. In fact, in tourism sector of Tharu community, low position employees are normally

local people working as housekeepers, waiters and chefs whose jobs are not necessarily need a high education degree. With the seasonal characteristic of tourism sector, many indigenous Tharu people don't have a job or stable income in lower seasons. When Tharu local community become so dependent on tourism, they start making income mainly from it instead of remaining the traditional ways of earning livings such as fishing hunt or farming; or learning other vocational skills to reach out the other labor markets. The activities of hunting and farming are actually not the major way of earning livings in Tharu villages for these couple years. However, there are still Tharu families remain their agriculture by implementing modern machineries as replacement of old traditional ways in plowing. The source of money for these investments might come from jobs in tourism.

Despite of positive contribution, the rapid economic growth creates the dependence of locals on tourism. The locals might see no need to education investment when it is much faster generating income from working opportunities in tourism than spending time and energy in studying which have long-term return revenues. Perception of sustainability development of local Tharu community is limited since overcoming the poverty and reducing hunger are their main motivation and how to generate income as fast as possible is their biggest concern. Therefore it is necessary to raise the awareness of sustainability in the local community. Recognizing this, there are some vocational trainings development projects were initiated in Sapana village to help the locals to obtain other skills instead of being relied and dependent on tourism. In addition, at peak seasons, when there is a lot of tourists, local people can generate more income through touristic services such as homestays, handmade souvenir sell, tour guides, and etc.

According to the researcher observation, the prices of food, beverages and homestays costs in Tharu community have increased in comparing to a few years ago. [102]As Cooper, Fletcher, Gilbert and Wanhill (1993), *''An influx of visitors to a holiday area can push up the prices of goods and services, particularly when demand is high in peak season''*. As the increasing number of guests visiting the village of Tharu community, the consumption of food and water, lands used for homestays, hotels or restaurants increases as well. As a result, the local Tharu community is also affected by the increasing living costs. Furthermore, the development of infrastructure can be a factor in causing land degradation of Tharu community in long-term development. The increasing number of tourists might cause the overextended local resources and as consequences, it creates pressure on nature resources in long-term sustainable tourism development.

Environmental issues

Shortages of resources are also long-term issues in sustainable tourism development. Environmental factors limit the economic growth because of its side effects to the planet such as pollution, climate change and etc. It is still a challenging question for researchers to find out how to promote effectively economic growth in tourism without exploiting the nature resource. Particularly, tourism development in long-term in Tharu community may face a large number of visitors and to some point the level of visitors use might be extended the environment limit. [103]According to the United Nations Environment Programme (UNEP), there are three main environmental issues such as the depletion of natural resources, pollution and physical degradation.

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[102]

https://www.researchgate.net/publication/277411573_POSITIVE_VS_NEGATIVE_ECONOMIC_IMPACTS_OF_TOURISM_DEVELOPMENT_A_REVIEW_OF_ECONOMIC_IMPACT_STUDIES

[103] *https://greentumble.com/environmental-impacts-of-tourism/*

- *Depletion of natural resources*

Water resource: The data on water consumption in the world provided by the United Nations (UN, UNESCO and FAO), [104] *''fresh water withdrawals have tripled over the last 50 years. Demand for freshwater is increasing by 64 billion cubic meters a year (1 cubic meter = 1,000 litters)''*. Freshwater is one of the most important natural resources. [105]According to sciencedaily.com, *''Water resources are sources of water that are useful or potentially useful to humans. It is important because it is needed for life to exist.''* In tourism industry, water is used for different purposes such as hotels, swimming pools or personal use of tourists. Along with a large amount of clean water required in tourism services, there is a great volume of waste water as well. Without a proper waste management, waste water can be a factor which creates water pollution in the area of Tharu community.

Local resources: Besides water, the consumption of tourists in energy, food and other local raw materials might be overused due to the increasing number of tourists. And as consequences, in peak seasons, when the demand is extremely high, it can push up the prices of goods and services (Cooper, Fletcher, Gilbert and Wanhill 1993).

Land degradation: Land resources are also natural resources. With the development of tourism sector, the use of land for infrastructure, facilities and accommodations such as homestay houses, public roads, restaurants, souvenir shops and etc. might be degraded without proper management. The quantity of land used for tourist facilities and accommodation is potentially climbing due to the increasing number of tourists. In fact the capacity of these facilities or infrastructure is overloaded during high season, when during low season it is unlikely to find alternatives to take advantages

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[104] *http://www.worldometers.info/water/*

[105] *https://www.sciencedaily.com/terms/water_resources.htm*

of them. The use of local land for touristic purpose can create shortages of land resources in the future and as result the land prices might increase and become too expensive for the locals themselves to buy.

- *Pollution*

Like other industries, tourism development can be a cause to environment pollution. Different means of transportation in tourism sector such as busses, airplanes, trains and etc. have affected the environment by releasing CO2 to the air. In popular tourists attractions, a number of waste amount is also very high. Improper waste management can be a major problem of local community to preserve the nature. For instance, like Philippine context in which Philippines government has decided to totally close tourism for 6 months starting from April 26 in Boracay - one of the most popular attractions which has the world's most beautiful beaches. The reason behind this due to improper waste management. According to [106] smartertravel.com, *''the majority of hotels, restaurants and houses were draining sewage directly into the sea rather than treating it or disposing of it in an environmentally responsible manner''*. Moreover, the island of Boracay attracts nearly 1,7 million tourists in 2017 despite the fact that they don't have enough proper infrastructure to handle such a number of tourists amount. [107] The closure decision is expectedly the cause of losing at least approximately 56 billion in foregone revenues and render 36,000 people jobless. Additionally, one more example of Bhutan, a developing country located between China and India require tourists must spend a minimum amount of hundreds of US dollars per day. According to [108] forbes.com, *''The fee is just to control the*

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[106] *https://www.smartertravel.com/boracay-closes-for-six-months/*

[107] *https://www.gmanetwork.com/news/news/nation/649041/boracay-businesses-dread-lack-of-income-during-6-month-closure/story/*

[108] *https://www.forbes.com/sites/tmullen/2018/02/27/why-bhutan-is-still-out-of-this-world/#5f837a244be8*

number of visitors entering Bhutan per day ", additionally, *"If the government says that visitors only need to spend 100 USD per day, then everyone will come, and it will be a problem, impacting both nature and culture''.* There are always two sides of a coin. In order to be eco-developed, it will limit the economic growth to a certain extent and on the other way around, to be able to promote economic, there will be impacts on environment.

- ***Physical degradation***

[109]Construction and infrastructure development in tourism sector is one of the causes to physical impacts of tourism onto environment such as unsustainable land use and deforestation. In addition, tourist activities can affect the nature habitat of wildlife animals in Chitwan National Park. For example, the noises of Safaris and wildlife watching activities can create pressure on wildlife animals and change their habits as well as behaviors. [110]According to UNEP (United Nations Environment Program) and the Secretariat of the Convention on the Conservation of Migratory Species of Wild Animals (CMS), *"Species are often particularly vulnerable to the effects of disturbance during their breeding periods, and during their juvenile stages.''*

Generally, sustainable development includes not only sustainable tourism, but also sustain in other sectors as a whole. Sustainable tourism is quite similar to the concept of responsible tourism in which any form of tourism can be consumed in more responsible way (Cape Town Declaration 2002). Tourism sector has incredibly speed of growth in comparing to other industries, and thus the resources consumed for this sector abrasively. Any industry development needs resources for production and these resources can be both renewable and unrenewable.

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[109] *https://www.gdrc.org/uem/eco-tour/envi/one.html*

[110] *http://www.medmpaforum.org/sites/default/files/cms_wildlifewatching.pdf*

Particularly in Tharu local community where tourism has only initiated for these couple years. Tourism development in the local community can be considered as new tourist attractions of cultural tourism. Tharu community has experienced the fast growth of tourism and have achieved its contribution through economic growth. However, the question is how long tourism can maintain its popularity in this area while local and natural resources are being consumed rapidly due to tourism development. One of the most challenging problem in sustainable development in general and sustainable tourism development in particular is not because of tourism development but rather people's dependence on tourism. The local Tharu community are still capable of preserving their cultural identity and authenticity without having based-tourism economic growth.

Tourism should only be considered as 'one of the main weapons' in economic development strategies of local community, but not the only option. To be able to gain sustainability, the local Tharu community should improve their social weaknesses in for example quality of education, gender inequality and at the same time develop other sectors. Therefore, to be sustainable, it is not only about having strong economic status, but doing well at other social components as well (Khan 1995). Unfortunately, it is a fact that, in some already developed and developing countries, local communities and even governments are driven by economic wheel even though they are aware of complex consequences that tourism development might cause. Therefore, if Tharu local community want to effectively achieve sustainability in tourism, they need to consider the complexities that tourism might bring to their local community in long-term development. Besides economic contribution to the local community, it is a need to consider environment preservation so that tourism can still boost up the society level of Tharu community without exploiting the environment.

Conclusion

Tourism development has positive impacts on the economic growth, which has done a really good job in social improvement in Tharu community. The economic growth of tourism has become a helpful tool to poverty reduction in the local community of Tharu people for these couple years. From the analyses we also got to know that there is a huge difference between the younger and older generations. Younger generation due to modernity wants to change themselves but older generations wants the younger ones not change their culture and do the same like in the old days. They want the younger generation to preserve their culture. But at the same time tourism is bringing hybridity in their culture. Since, there is development of tourism in that community, it has helped them in their economy, to exchange their culture and also know about the culture from outside the country. Social medias at the same time has bought negativity and also positivity in their culture.

At the same time, they have got more job opportunities, which have helped them to generating more income, and improve living conditions of their families. Obviously, tourism has played a crucial role in achieving no poverty and no hunger goals in the sustainable development. Community based tourism project and many development projects were implemented into Tharu community such as quality education for children, empower women projects and vocational trainings, which are really useful and relevant in long-term process of achieving sustainability. However, similar to other industries, tourism development might create pressure on sustainable development in long-term with its associated impacts on local natural resources such as depletion of clean water, land, local resources; pollution due to tourist waste and physical degradation due to construction and infrastructure development. These negative impacts might be potential issues unless there is proper management in planning and implementing right development strategy in terms of cultural tourism

projects with the consideration of nature preservation. In general, some of the main challenges of local Tharu community in achieving sustainable tourism development might be:

- Low perception of sustainable development

- Dependence on tourism

- Depletion of natural and local resources in terms of tourist consumption and demands

- Environment factors such as pollution (waste management), climate change

- Physical degradation due to construction and infrastructure development

Likewise, community-based tourism has become one of the important development tools for Tharu community, which has increased their sense of ownership, relations with guests, self-esteemed, pride in local community. Local community participation has been increased due to CBT and numbers of local people are directly and indirectly involved in tourism operations. Locals are involved in tourism related business as entrepreneur, small shop owner, tourist guide, accommodation provider, homestay owner, tour operator. The trainings and education given to the locals are crucial for self-reliance. Homestay program has been helping the local women who owe and manage their homestays are working jointly to market their products and services to the guest. Community-based tourism project has also facilitated to the group of stakeholders who are directly and indirectly interconnected to CBT for sustainable community development.

They are also trying to build up the community with skills, knowledge and work long-term through maximizing the benefits and minimizing the negative impacts. CBT has the greater influence in Tharu people and their livelihood. However, there might be many challenges to sustain it. Lack of local and stakeholder's participation and leadership, unequal power distribution in the community, political instability,

environmental factors, corruption. Lack of infrastructure and transportation, security etc is the key challenges to sustain the CBT in community. Tharu community might face its own distinct set of obstructions. Nevertheless, there are persistent barriers that can be arise in Tharu community. These involve the natural resources management and responsibility towards the eco-tourism. It seems that participation of Tharu community, public sector, and other related stakeholders are not fully concerned towards the environment though they are working for the preservation of wildlife in Chitwan National Park.

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