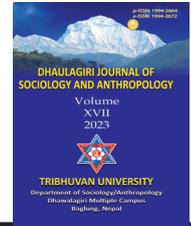


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Dhaulagiri Journal of Sociology and Anthropology



# Indigenous Rodhi Culture of Gurung and Factors of its Transform at Ghandruk Kaski in Nepal

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## Article Info

Received: September 16, 2023

Revised received: December 14, 2023

Accepted: December 16, 2023

Available online:

DOI: <https://doi.org/10.3126/dsaj.v17i01.61145>

## Abstract

The Rodhi, a traditional cultural practice in Nepal, has lost its native form in recent years. It was popular in the Gurung community in Ghandruk, however, it is being transformed into a modern form popular in restaurants. This decline in native Rodhi is attributed to factors such as globalization, modern entertainment tools, and the shift from agriculture and animal rearing to films and dance bars. The study used qualitative data collection methods and an ethnographic study to analyze the changes in Rodhi culture. Twenty-seven participants were selected for the study, and data was collected through interviews, observations, narratives, discussions, and case studies. The findings revealed that modern entertainment tools, such as films, dance bars, Hindi and English films, hybrid music, and contemporary songs, have diverted the audience and participants from Rodhi's originality to youths. Globalization has led to cultural assimilation, with Gurungs being enlisted in services in Singapore police, Brunei reserve troops, French, British, and Indian armies have less prioritized Rodhi. Globalization encourages immigration, contemporary communication, mass media, overseas employment, cultural assimilation, and shifting traditional occupations. Cultural assimilation due to globalization confined Rodhi to nightclubs, affecting the traditional language and Rodhi culture among the Gurung community of Ghandruk. Cultural assimilation and socio-cultural effects contribute to the declination of traditional knowledge, local culture, and cultural identities like Rodhi. This study has implications for the preservation and promotion of traditional culture, benefiting cultural practitioners, activists, academicians, future researchers, and policymakers.

*Keywords:* change, ghandruk, globalization, native, rodhi

## Introduction

Nepal is rich in culture with varieties of cultural practices among different castes and ethnic groups. One of Nepal's native ethnic groups is the Gurungs, predominantly concentrated in the country's hills and highlands. The Tibetan term "farmer" (Grong) is the root of the English word "Gurung". It is similarly popular for its assistance, cooperation, appropriate family members, and collective spirit among the Gurung (Bista, 2004). Smith (2003) advises points of departure that allow the effects of tourism to be drawn, namely: the ratio of tourists to locals, the form of relationships between hosts and visitors, the

nearby idea of tourism, the concentration of tourism in specific places, and the degree of usage of local resources.

Gurung modifies socially, economically, and culturally. Gurung's dynamic adaptations may be comprehended by contrasting historical and contemporary eco-cultural phenomena (Messerschmidt, 1976). The Gurung group has a cultural tradition called Rodhi. The compound term "Rodhi" denotes a residence where people sleep because "ro" and "dhi" both imply sleeping. In a different context, "ro" stands for wool and "dhi" for dwelling. It means Rodhi to be a residence where people spin. It highlights Rodhi as a place where young people gather to broom, suggesting both development and the artistic expression



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of youthful vitality via singing (Gurung, 2013). In Ghandruk, Rodhighar or Rodhi House is for unmarried youths to gather, dance, eat, and drink. It has occupational, cultural, and entertainment significance to the people. Dohori restaurants have developed Rodhi's settings and performances from their history as cultural institutions. Rodhi has changed because of the restaurant settings. The Gurung have their own music and dance culture. Rodhi is a typical culture of the Gurung community (Gurung, 1978).

The native Rodhi performance has a long tradition. It is a house for entertainment, relaxation, and gathering after a daylong work. In Rodhighar, they sing, dance, and eat. Males and females gather at Rodhighar, sit on two opposite sides and sing throughout the night. Thus, Rodhi is a club mainly for teenagers. It is a group of youths for entertainment supervised by the elderly, such as Rodhi's father (Ba) and Rodhi's mother (Aama). They help teenagers voluntarily with their activities in the Rodhi Ghar. As a result, gathering about twelve to fifteen young people for entertainment or recreation is the phenomenon known as "Rodhi".

The indigenous Gurung are considered museum exhibits where formal 'traditions' act preserved and not part of everyday life (Oslen, 2003). Rodhi has been modified; instead of staying overnight in Rodhi, it has become more like a restaurant for dohori or Nepali folk songs. Rodhighar now belongs to both rural and urban area, and functions as a tool to earn money. The purpose of Rodhi is to search for a partner and, in some cases, prepare him for marriage. Gradually, the situations become different due to stress, and they may be involved in sexual activities. Sexual activity was also reported by anthropologists in traditional Rodhi homes (Andors, 1976).

The original Rodhi as a cultural practice of the Gurung community is on the verge of extinction at present, and the meaning of Rodhi has been modified. Modern Rodhi has been instrumentalized for earning more money in the urban areas than as a cultural act in its native village. Entertainment activities, such as Rodhi dohori songs, or Nepali folk songs, are mushrooming in dance bars, restaurants, and dohorighar in Rodhi in urban areas. On the other hand, economic, social, cultural, technological, and institutional processes contribute to the connection between international societies and people. A progressive trend is enhancing interactions and exchanges between different parts of the globe. Rodhi is transformed and is waning in its original form (Andors, 1976; Bista, 1976; Macfarlane, 1976; Messerschmidt, 1976; Morris, 1933; Pignede, 1966; and Stirr, 2009). It has transformed because of socioeconomic and occupational shifts from agriculture to hotels, lodges, and other businesses resulting from tourism, and because offenses in urban and outskirts areas no longer require group cooperation, Rodhi spreads a negative value and views female social activities outside the family as lax and immoral (Andors, 1976).

The organizational form of Rodhi groups, their economic operations, and, most important, the moral or

ethical significance of what Rodhi collectively symbolizes and teaches, have been thoroughly described by Gurung (1992) and Gurung (1994.). Rodhi groups, according to Bista (1976), Macfarlane (1976), Messerschmidt (1976), and Morris (1933) were the foundation for cooperative weaving and agricultural activities.

Rodhi culture has attracted the attention of scholars across the world (Anders, 1976; Gurung, 1992, and Stirr, 2009). Rodhi is mostly a place for boys and girls to have fun (Bista, 1976; Macfarlane, 1976; Messerschmidt, 1976; Morris, 1933 and Signed, 1966). It is in a section about prostitution rather than the part about songs and dances (Stirr, 2009). The Rodhi, however, is defended by Majupuria (2007) against accusations that it is "a nightclub with a high prostitution rate," characterizing it as a setting where the youth participants are liberated and open in their amorous interactions. Therefore, it shouldn't be stigmatized as a prostitution house (Majupuria, 2007). Premarital sexual intercourse permission, according to Rodhi, is defined as mutual understanding, cooperation, sharing joys and sorrows, working together, and labor sharing (Gurung, 1992, p. 31).

According to Macfalane (1976), the decline of Rodhi was caused by the Gurung population moving to the Tarai plains, towns, and joining the British or Indian armed forces. The parents who valued education did not want their kids to spend the evenings at the Rodhi. As the organizations no longer organized volunteer labor parties or engaged in handwork at the meetings, the Rodhi had transformed into a simply recreational area. Just talking, cracking jokes, and making music were the only activities that the young engaged in (Moisala, 1991, p. 330).

Globalization can signify many different things. Although "globalization" was initially used in the 1960s, it only gained popularity in the 1990s. It became a catchy phrase, referring to several social, cultural, and economic activities. However, it is still impossible to define globalization precisely. Globalization, in the words of Roberston (1997, p. 38), is the crystallization of the entire globe into a single place. The scope, intensity, rapidity, and effect of globalization as a process that involves a change in the spatial arrangement of social contacts and transactions may be determined by Allen and Thomas (2000, p. 348). According to Kellner (2002), the expansion of capitalist markets, social relationships, commodities, technology, cultural forms, and ideas is called globalization. It is argued that globalization can be understood in the context of the rise of neoliberalism, which overlaps with the development of globalization theory (Appadurai, 1996).

Rodhi has come to represent a location of enjoyment, and Gurung culture receives unfavorable criticism (Gurung, 2008). Rodhi term that has been uprooted of the Gurung Rhodhin, which is an uprooted word of the Gurung term Rodhi. According to Gurung (1992), "Rhon" is the root of the Gurung term "Rhodhin," which is an uprooted word of the Gurung term "Rodhi." Rhon signifies "thread" or

"wool," and "thin" means "root," which is an uprooted word of the Gurung. Here, Rhon signifies "thread" or "wool," and "thin" means "home." Knitting and weaving are still done in Gurung society, and their name is derived from this word.

Rodhi has changed and is declining in its native form in several places, whereas extinct in other places. Women's social activities outside the home are regarded as sinful. As a result of many other business shifts, the socio-economic base of employers has shifted from agriculture to hotels, lodges, and tourism (Andors, 1976). However, Rodhi, the socio-economic and cultural base of the Gurung has a negative influence and considers female social activities outside the home to be careless and immoral. Even when seen favorably, globalization represents a shift not only in technology but also in beliefs and lifestyles. It lags far behind advances in information and communication technology (ICT), which have turned the arena into a global community. Every human community has its shape, purpose, and significance. He described culture as "an entire way of life," the common, which means "the humanities," and research into the distinctive tactics of discovery and inventive effort (Williams, 1958).

Globalization could also be defined as an intensification of knowledge of the way the world is through expanded consciences. With globalization, the integration of economies, cultures, and societies has been accomplished via a diverse approach that includes conversation, change, and transportation (Steger, 2010). Various factors are responsible for Rodhi's technological, political, organic, social, financial, and cultural consolidation, making globalization a fact (Dierks, 2001). Globalization reflects the prevailing events globally in terms of economic, social, political, and cultural traits (Reyes, 2001).

### **Selection of the Study Area**

Gandaki province is popular for its various cultures and folk songs. The Rodhi cultural practice in Ghandruk is the focus of this research. The Gandaki province has been chosen for the study because it encompasses both the geographical and cultural aspects of the Gurung community. The Himalayan regions (Mustang, Manang), the hilly regions (Baglung, Parbat, Kaski, etc.), and the Tarai region (Nawalpur) of Nepal are all covered by this province. Nawalpur, Gorkha, Syangja, Tanahun, Lamjung, Kaski, Manang, Parbat, Myagdi, Mustang, and Baglung are the eleven districts under Gandaki province. The developed tools were distributed to the Gurung people of Ghandruk. The Ghandruk area population was considered for this study's population. However, the sample included the population of wards 10 and 11 of Annapurna Rural Municipality.

### **Research Methods**

This study is based on the Rodhi culture of the Gurung community of Ghandruk, with a formal tone used for

public speaking. This study used globalization theory to investigate the decline of Rodhi, a traditional practice in Nepal. 27 participants were selected using purposive sampling, including 14 males and 13 females. It was used to identify and choose cases with a lot of information about the phenomenon. Qualitative research is veritably important in educational research as it addresses the "how" and "why" research questions and enables a deeper understanding of experiences, phenomena, and context, exploring and providing deeper perceptivity into real-world problems. The researcher interprets the text based on the language, tone, and approach of the textbook and makes opinions based on the gest of participants. The researcher draws meaning from the shared experiences and views of the participants.

The research utilized a descriptive and analytical research design. Interviews, case studies, and observations were used as primary data sources. To confirm accurate information and determine the rationale behind modifying Rodhi's form and rejecting it in its original form, field observation techniques were employed. Three elderly people were chosen for a case study in order to understand better the reality of Rodhi practice in the Gurung area. Semi-structured questionnaires were employed to collect qualitative information on the reasons behind the alteration of Rodhi's form and its decline in its original form from all Gurung people living in the area. The names of the participants were changed as per the agreement with them. The information and experiences were gathered using open-ended questions. Existing literature about Gurung and Rodhi was gathered through secondary data collection from various sources, including websites, online newspapers, university libraries, journal books, and articles.

### **Humanization and Rodhi**

There are diversified religions in Ghandruk. Gurung communities follow Buddhism, while the Brahmin community Hinduism. Some Dalits are Christians. Although there are various reasons for changing the form of Rodhi and declining, Messerschmidt claims that both Hinduization and economic developments led to the changes he observed in Rodhi (Anders, 1976). Anders (1976) and Stirr, (2009) focused on the fact that Rodhi is not performed as in the past, but they argue that Hindu culture influenced Rodhi. Because this religion restricts open sex and sex before marriage, Rodhi is changing the form and declining it in its native form day by day.

According to Macfarlane (1976, p. 215), "sexual norms in Thak, Kaski had tightened up considerably by the 1970s". According to him, Rodhis "have almost disappeared from Thak, probably because to Hindu disfavor". The Rodhi's "declining relevance" in the 1960s Mohoriya and Kaski is attributed by Pignede (1966) as Hinduization as a result of comparisons made by Gurung Gurkha soldiers between

their society and caste Hindu societies in other regions of Nepal and India, with a focus on women's behavior and sex segregation.

During the Panchayat period, anthropologists conducted their research. The researcher (Andors, 1976; Messerschmidt, 1976; Ragsdale, 1979), concluded that the state's hegemonic nationalist goal, which was based on high-caste Hindu values, was tied to the ideology that underpinned its economic development initiatives. Along with the media, schools were arguably the most problematic locations for the execution of state modernization systems, which were the causes of changing the form of Rodhi and declining it in its native form. In this regard, one of the participants viewed:

Modern education is based on anti-Rodhi practices. Children in the village go to study at schools and colleges. That is why the number of Rodhi in this village is decreasing. At this point, parents want to educate their kids. This is a result of increasing socioeconomic and vocational shifts from agriculture to hotels, lodges, and other industries brought on by tourism, as well as the impact of Hindu culture and caste society, which give Rodhi a negative value. (Bimal Gurung, personal communication, June 24, 2021).

Gurungs have seen villages change tremendously because of a substantial rise in mix duration out of villages to metropolitan places like Kathmandu and Pokhara, creating new and distinctive network structures in new city surroundings. The way things used to be is usually implicitly compared with how things are today. The absence of an imagined beyond of purity in their bodies and songs mirrors their regret for the network-oriented ethic of reciprocal sharing that distinguished their children in rural Gurung villages (Andors, 1976; Gurung, 2008; Messerschmidt, 1976; Ragsdale, 1979). So far, their purity criteria and the distinctive notion of life are likewise contemporary, hybrid, and molded in interaction with equally dominating, high-caste Hindu norms.

MacFarlane (1976), Pignede (1966), and Ragsdale (1979) concentrate on a key aspect of Hindu ideals that were in opposition to the Rodhi tradition: the predominant Hindu focus on a considerably more pronounced sex divide than what Gurung village society had (and still has). Apart from other caste, ethnic, and regional distinctions in gender ideas, Pignede, MacFarlane and Ragsdale identified sex and the possibility of sex as the issue with Rodhi from a high-caste Hindu viewpoint.

### **Rodhi and Migration**

Instead of blaming Hinduization as the primary factor in Rodhi's potential "decline," anthropologists researching in Nepal present more weight to changes in the socio-economic structure of Gurung villages as a result of population pressures (Macfarlane, 1976), migration to the Tarai plains, and migration to towns after a male

family member who had served in the British or Indian armies returned. Andors (1976) and Messerschmidt (1974) acknowledge the possibility that Rodhi may lose significance even though it was thriving even though they make an effort to give a coordinated account of present Rodhi activities rather than a diachronic evaluation of changes in Gurung culture at the time of their study in the early 1970s. Although Andors emphasizes that preserving Rodhi groupings is largely dependent on economic reasons in Gurung villages, one of the participants from Gandhruk said:

The situation is not the same as before. Earlier, all the Gurungs lived in the village. This place was famous for its old funeral rites. But now the older generation has gone out looking for a new job. We have migrated, leaving people of other castes to look after our homes. Before, there were no means of entertainment, but now there are many means of modern entertainment. We have more fun than Rodhi. That's why, Gurung people gradually lost their native Rodhi. (Guman Singh Gurung, personal communication, June 22, 2021).

Global forces influence traditional cultures in local communities, which has caused a loss in a culture like Rodhi. The massive migration is impacting physical, social, and cultural lives in Gandhruk (CBS, 2011). In the past, there were not enough means of entertainment because, as now, many people were engaged in agriculture and animal rearing. They used to work together and cooperate, and with such support, they developed Rodhi culture. But modern entertainment has replaced Rodhi. They have more fun on social media than that of Rodhi. That's why, they are gradually losing them. Here are some excerpts of the participants:

Due to the dominance of culture in the West, no attention has been paid to local resistance. Now there are no more boys or girls in the village like before, and we don't like to live in the village. Gurungs study in an urban city. Parents are forced to study rather than do household work to their children. As a result, Rodhi is gradually changing and declining in its native form. (Kulendra Gurung, personal communication, June 23, 2021).

The barrier to Rodhi may have various causes: migration, education, modern means of entertainment, and the globalization process. Likewise, having a smaller number of families and leaving traditional lifestyles and occupations are responsible here. The number of students is also low. (Sajjan Hamal, personal communication, June 26, 2021).

In the above opinion, there isn't a single reason behind changing the form of Rodhi and declining it in its native form, Rodhi in Gandhruk. The people of Gurung Gandhruk are working with the British, Singaporean, and Indian armies. They adopt a foreign culture; they may be directly or indirectly influenced by Western cultures. They adopted foreign cultures in the village too, as needed by foreign tourists. Thus, globalization is responsible for Rodhi's

decline. Regarding the impact of globalization, one of the participants shared:

Foreign culture has affected the village. The boy went to the city, Pokhara, and Kathmandu, asking people to go abroad and teach his daughter-in-law. The village is deserted, and the old culture is disappearing. Sons and daughters of us have also gone to Pokhara and Kathmandu to learn. He is sad that the rich have moved here and the poor are here. (Sher Bahadur Gurung, personal communication, June 23, 2021).

Local people are leaving Ghandruk for overseas employment, study, and migration to other parts of Nepal. The Gurung population is gradually declining in Ghandruk. As a result, Gurung homes have been abandoned, and the farmlands have become barren. As a result, the devastation of Ghandruke Gurung culture and tradition is exacerbated by the ruins of beautiful buildings and empty farmlands, as well as the increase in the population of other ethnic minorities. The use of cultural attractions and cultural benefits provide Ghandruke people with much-needed ideas for organizing cultural awareness programs such as traditional fairs and festivals, exhibitions of Ghandruke dress, jewelry, and local crafts, as well as traditional tools and weapons, and song and dance competitions. The excerpt below depicts the reality:

In the past, poor people used to migrate from rural to urban in search of opportunity, but now rich people are migrating from rural to urban, keeping other caste people in our houses to look after our houses and properties. The native population is decreasing in this area; thus, Rodhi cultural practice is changing its form and declining in its native form. (Bhakta Bahadur Gurung, personal communication, June 24, 2021).

Migration has an important role in every culture. In Gurung culture, Rodhi is affected by migration. According to Macfalane (1976), the decline of Rodhi was caused by the Gurung population moving to the Tarai plains, towns, and joining the British or Indian armed forces. The parents who know the value of education did not want their kids to spend the evenings at the Rodhi. Thus, number of Rodhi performer become less in Ghandruk but changing form of Rodhi is becoming popular. As the organizations no longer organized volunteer labor parties or engaged in handwork at the meetings, the Rodhi had transformed into a recreational area. Just talking, making jokes, and making music were the only activities that the young engaged in (Moisala, 1991, p. 330). When those social values and standards are viewed as second-rate as a source of disintegration in a nearby culture revered for them, the movement creates social pressures. Such pressures have re-emerged extremely clearly in many Western majority-rule governments confronted with increased movement, and have been linked to the recent rise of populism in a few of them (Guriev & Papaioannou, 2020; Rodrik, 2020). Most people living in the Ghandruk area are Gurungs. The Gurung youth in Ghandruk often serve as the Indian

and British armies, as well as in foreign jobs. They have a significant impact on the social dynamics of both the societies they integrate into as foreigners and the societies they leave behind as wanderers.

### **Rodhi and Contemporary Forms of Entertainment**

Rodhi being Gurung's oldest culture is believed to have developed and practiced prior to any other Gurung's culture. It has been followed as a tradition where all Gurung people get together to share their news and views on important subject-matter issues and tell a story of sadness or happiness from their daily lives. It has also become a place to brainstorm ideas and form plans and programs to develop the community. Although the Gurung community is rich in its culture, Ghandruk village culture is affected due to the out migration of younger generation, which has negative impact on cultural development. Ghandruk is a village with a mixed culture. Gurung's culture and Dalit's culture are mixed. Ghandruk Home Stay is decorated with Gurung dresses, Salezo and folk songs, Panche Baja, and Ratyauli songs, which are the major cultural activities of Ghandruk.

Whenever boys and girls gather in Rodhighar, they battle with stanzas of songs to influence each other. Rodhi is an ideal substitute for getting to know each other and for fun or entertainment. However, in urban areas, the meaning of Rodhi has shifted, with restaurants serving Dohori songs rather than dormitories for young people. It has become a complete entertainment center for all age groups. We do not find Rodhi, as they usually work together in the field and go together to fetch wood from the forest. Modern Rodhi songs, on the other hand, are sung to share joys and sorrows in order to help people understand each other. In this regard, one of the participants said:

Although there is less Rodhi practice, marriage from Rodhi, and its number become less gradually in Ghandruk because the youths aren't interested in running Rodhi due to modern equipment and the modernization process, there is a cultural gap between the old and new generations. The older generation focuses on traditional culture and village life, but the younger generation focuses on modern culture and city life. Due to this controversy, Rodhi disappeared. (Juna Gurung, personal communication, June 24, 2021).

Ghandruk's major attractions are Gurung culture and the Himalayan panorama. That is why indigenous food items such as local milk and curd, finger millet bread, local millet wine, roasted maize, boiled potatoes, and local organic coffee could be the major local foods of homestay, but they are mostly used as foreign food items. Here is an excerpt of the participant:

Currently, most hotels, restaurants, and home-stay Gurung people prioritize different international dishes in their places and do not promote Ghandruk's local cuisine. Young generations don't think about native

occupation, culture, costume, or food as much. We need to understand deeply the value of our local food and culture to save or identity. (Chandra Bahadur Basnet, personal communication, June 23, 2021).

Fern (Neuro), Halhalesag, Gundruk (fomented radish or mustard leaves), Kholesag (winter cress), Maize, Millet, and Buckwheat, Flour Porridge (Dhindo), Sweet Dish of Finger Millet, Wet Flour Cooked with Ghee (Kodo ko Puwa), Jhilinga, Chatpate, and Roasted Maize (drying green leafy vegetables). Because of the tourist area, locals are kept busy with their businesses. Whenever local and foreign tourists demand Rodhi perform, they show modern Rodhi songs as Dohori songs. Gradually, traditional native Rodhi became part of history. It becomes clear with the excerpt below:

Now, due to modern movies and various means of entertainment, such as mobile phones, and TV, there are more means of entertainment than traditional means of entertainment, as Rodhi forgot. People have forgotten about traditional food items. Youth are willing to eat modern food and wear modern clothes. (Rishi Ram Gurung, personal communication, June 23, 2021).

Gradually, the Rodhi has been transformed in city areas into the modern Rodhi. Within the village, mothers and fathers disagreed about their own propriety, and some parents refused to allow the youth to attend in Rodhi. The Rodhi had turned out to be only an area of entertainment; the companies did not organize voluntary labor events, and handwork was no longer completed at the gatherings. The young people most effectively talked joked and made music.

In the Rodhi house, different age groups of Gurung people are involved according to their interests. They help to promote their language, cooperation, and unity among the members of the Rodhi house by exchanging their labor, ideas, and skills and enjoying sharing their feelings. Therefore, Rodhi helps social solidarity and saving their languages within their overall culture. The ongoing existence of the oral tradition is necessary for the preservation of the language as a whole. To counteract language passing away, culture and habitat must be protected. Foreign writers have been blamed by Hinduism for the decline of Rodhi, which promotes their language, cooperation, and unity among Rodhi house members by exchanging labor, ideas, and skills and enjoying sharing their feelings.

The Gurung faith became animistic and shamanic, similar to the pre-Buddhist Bon faith of Tibet (Meserschmidt, 1966). These matters keep human beings busy in Nepali society, and youngsters are a lot more fascinated by having fun in overseas cultures than in Nepal. As a result, local Rodhi has changed the form and is declining from its native form (Panta, 2021).

In the city, therapist (massage) centers are increasing. These could be the result of globalization. Besides its positive aspects, global forces have always influenced

traditional cultures such as Rodhi and Rodhighar, spreading the institution's negative purpose as a "nightclub". This view ignores the important aspects of the native Rodhi culture. Valentine's Day is celebrated in Nepali society for seven days. Valentine's Day is followed by Nepali youth giving various names of days. It is globalization that has altered such practices in our society. Youth are more interested in celebrating these types of cultures than native Rodhi. As a result, native Rodhi is changing its form and declining its native form (Panta, 2019).

### **Contemporary Education and Rodhi**

There is a very deep relationship between culture and education. Because culture is the behavior that an individual exhibit, such behaviors flourish in society as social norms and values. Rodhi helps to promote and preserve their traditional materials. There is a deep relationship between culture and education. Because culture is the practice of behavior in the individual, such behaviors flourish in society as norms and values. Rodhi helps to teach the ways of experience sharing among the groups of Rodhi members under the supervision of elderly people to get the guidelines of family life from the elderly to the teenagers who are just involved in the Rodhi practices. As a result, it provides education about adolescence and their feelings and changes, which may be beneficial for the age of marriage groups' discussions about sex life and gender roles in the family. Here is an excerpt of the participant:

Although the mother group's song, Kauda song, and Ghatu dance are in vogue here, Rodhi has disappeared. Modern education and social distortions have been factors in the loss of resistance. (Bimala Gurung, personal communication, June 26, 2021).

In Ghandruk, the mother group's song, Kauda song, and Ghatu dance are in vogue, and Rodhi is in line for disappearance. Globalization is responsible for this incident. Ahearn (2001) focused on the fact that whenever Gurung youths started to attend school, they began to meet daily and exchange letters that were not required to join Rodhi; as a result, Rodhi changed the form and declined it in native form. This time, modern tools of entertainment are available, such as mobile phones, TVs, computers, and YouTube as well, due to the globalization process; Rodhi has become less important to perform. Therefore, new generations are not interested in performing Rodhi practice in Ghandruk, Kaski, Nepal. It becomes clear with the statement:

"Rodhi" is a socially arranged institution where girls and boys together sing, play, discuss, and joke late into the evenings. Then, in this practice, moral issues are raised in a public debate. Rodhi is blamed for young people failing to fulfill their responsibilities at home and at school. Some Gurungs do not allow their children to attend Rodhi because they regard it as an immoral custom. Thus, there is a gap between

different generations. (Lal Bahadur Gurung, personal communication, June 26, 2021).

There is a very deep relationship between culture and education. Because culture is the behavior that is exhibited by the individual, such behaviors flourish in society as social norms and values as well. Education is another major factor in globalization. Thus, Rodhi could help teach the ways of sharing experiences among the groups; it provides education related to adolescence and the feelings and changes of its members under the supervision of elderly people to get the guidelines of family life from the elderly to the teenagers. However, it has changed its form and is declining in its native form in rural communities like Ghandruk due to the modern Rodhi culture in urban areas. Therefore, native Rodhi is in crisis in rural areas. One of the participants viewed as:

The current development has removed the barrier in the village. Everyone likes to go out. Having a few children and keeping hostels from an early age have been the main causes for removing Rodhi culture. (Sarmila Gurung, personal communication, June 26, 2021).

This time, various means of family planning are available, and people are conscious of education. In the same way, modern development has removed the barrier in the village to adopting traditional occupations due to modern education. Everyone likes to go out to earn money and enjoy entertainment. Another reason is that due to the modern education system, people become more conscious and bear fewer children, and keeping hostels from an early age was the main reason for changing the form of Rodhi and declining it in its native form in the Gurung community of Ghandruk. For evidence, one of the participants shared:

Rodhi raised moral issues, and debate occurred among the people. Parents blamed the youngster for not fulfilling his or her duties at home and school due to Rodhi's regard for an immoral custom. Thus, there is a gap between the old and new generations. That is why, Rodhi is changing the form and declining it in native form gradually. (Nanda Gurung, personal communication, June 25, 2021).

Although teenage males and girls meet every day in college and expand many modern behaviors such as letter writing (Ahearn, 2001), Andros (1976), Stirr (2009) demonstrate a reduction in Rodhi and their songs. Tod Ragsdale (1979) researched schooling in a Gurung hamlet, concentrating on the link between socioeconomic extrusion and value extrusion, as well as the mapping of such values onto the ethnic and caste groupings of Gurung and Brahmin (Bahun). Ragsdale (1979) claimed that contact between Gurungs and Bahuns, initiated by the implementation of the New Education Plan and the arrival of Bahun instructors in a Gurung village, altered this village, putting "playful" and even "shameful" Rodhi in competition with progress-oriented schools, resulting in Rodhi's and most of the family's mortality. Here is an excerpt from the participants:

Development isn't sustainable. Thus, it should be sustainable. The preservation of culture among people is changing. The resources were not used enough with cooperation from the locals. The farmers in this area should be given education and knowledge to work together so that a sustainable benefit will be here for everyone. (Karna Bahadur Gurung, personal communication, June 24, 2021).

Development activities are not found sustained. As a result, it needs to be durable. The way that culture is maintained among people is evolving. Despite the people's participation, the assets weren't utilized to their full potential.

### **Rodhi, Agriculture and Animal Husbandry**

In the Rodhi house, there is the involvement of various age groups of Gurung people. They help to promote cooperation and unity among the members of the Rodhi house. They exchange their labor ideas and skills and enjoy sharing their Gurung (1992) investigated the organizational structure of Rodhi groupings, their economic activities, and, most importantly, the moral or ethical significance of what Rodhi collectives symbolize and teach. Bista (1976), Macfarlane (1976), Messerschmidt (1976) and Morris (1933), discovered that Rodhi groups served as the foundation for cooperative agricultural activity and the weaving process. One of the participants said:

We are farmers; agriculture is our profession. We are not permitted to remove any trees or place moving up-and-down wires around our farms due to their dynamic capabilities and tourism. Deer and monkeys destroy our crops as little more than a result. "Our options are limited." (Kajiman Gurung, personal communication, June 23, 2021).

Rodhi allowed young people to acquire social ideals, respect, beliefs, wisdom, and perspectives. Rodhi should be better understood as a result of this. Rodhi is a "dhi" (Grg: home) of le (Grg: learning), lho (Grg: assistance, collaboration, support), ro (Grg: sleep, knit/weave, blossom), and Ruri (Grg: cutyarn) that teaches traditional Gurung self-sufficiency, education, and youth socialization. Here is an excerpt to support this:

In spite of cultural change, during the agricultural seasons, no youths are found in the village. Our children aren't interested in working on a farm. (Bhakta Bahadur Gurung, personal communication, June 25, 2021).

Rodhi made sure that cooperative labor and financial support groups were in place. However, in today's interpretation, Rodhi has come to imply a location of amusement, and Gurung culture receives unfavorable criticism (Gurung, 2008). Rodhighar is not only a place to relax, sing, dance, and be festive but a tradition of the Gurung community where boys and girls get together to dance and sing in the evening for entertainment under the supervision of an adult. All the Rodhi members work

together in the field and collect firewood from the forest. They keep the relationships among the people of the community strong and harmonious. They also discuss and plan the things they will do the next day in agriculture. In this regard, one of the participants presented:

Gurung was involved in agriculture and animal husbandry. She says that he is still working for the love of his village and land. Although it was in vogue ten or twelve years ago, it has now disappeared. After working all day, the children would gather at Rodhighar. During the non-agricultural seasons, Gurung men and women would weave and knit their traditional clothing for usage in the home. Gurung women continue to weave and knit in numerous Gurung communities. along with singing and dancing. Now it has been removed due to education. (Chichila Gurung, personal communication, June 26, 2021).

Culture necessitates a variety of materials to function. The Rodhighar cultures of the Gurungs help to follow up with the traditional materials used by their ancestors in different cultural practices. They support increasing the numbers of internal and external tourists for economic purposes. Whenever they stay in the village or town, they spend money. Thus, Rodhi's economic activity (weaving) enables social inclusion and reduces a small kin network's negative financial and psychological consequences. Therefore, it becomes the source of income for an economy. Then, Rodhi helps to promote and preserve their traditional materials at present. The excerpt below shows the changes as experienced by the participants:

There is a change in occupation in this community; agriculture, animal husbandry, including the raising of sheep, and hunting are gradually leaving now. When Gurungs youth are admitted to serve in the regiments of British Gorkha, Indian army, the Singapore Police, Brunei reserve units, and the French as well, then due to cultural assimilation and globalization effects in their culture, native traditional occupation and Rodhi cultural practice are less of a priority. (Kajiman Gurung, personal communication, June 24, 2021).

As she focused, she saw changes in traditional occupations in the Gurung community. Agriculture and animal husbandry, including the raising of sheep and hunting, are gradually left by the people because of their engagement in the Singapore police, the Brunei reserve troops, the French, the British, and the Indian Gorkha regiments. All recruit Gurungs to serve in their ranks. They have been found to be influenced by foreign cultures. The Gurung of Nepal have migrated from their native area, and cultural assimilation and globalization have affected their culture. Their native traditional occupations and Rodhi cultural practices are less important to them. Here is an excerpt of the participant:

Gurung used to cultivate, raise livestock, weave Bakkhu, Doko, Dalo, and Sekhu, and have a good time while Rodhi, she says. (Hariman Gurung, personal

communication, June 25, 2021).

In Rodhi, they used to prepare plans to cultivate the land. They used to share Arma Parma's labor with each other. Young people are ignorant of local legends, myths, and rituals and their various meanings as symbols of their culture and agriculture. Few people involved in farming their crops are being eaten by wild animals, so farmers are in serious trouble. As a result, they have less interest in following agriculture.

### **Rodhi, Sexual Intercourse, and Causes of Decline**

Although the actual form of this divide varies, everyone is normally permitted to sing in this type of pageant, which allows men and women to sing backward and forwards with a tease that is considered unimportant at some moments (Bakhtin, 1984 & Tumer, 1995). The Songfest event provides a one-of-a-kind environment in which the couplets and refrains, as well as the track structure, arrange a time. These people appear free to sing anything they want and engage in dohori verbal exchanges wherever they want. The credit belongs to institutional participation at the refrains, which offered support and confirmed the social domain of the participants' improvising sang sections. Dohori creates music that puts sexuality front and center. Both male and female, via the subjects of songs (nearly constantly in love), the show of the frame via dance, and the materials of the making of a song's voice, create heightened inter-subjective connections via musical and verbal creative play (Bauman, 1977; Jackson, 1998; Sawin, 2002).

Gurung has a thriving musical and cultural legacy (Andros, 1976). The Gurung have created the Rodhi system, which is akin to contemporary discotheques and encourages young people to congregate and discuss music and dance. They have a unique heritage of dancing and music. Although some musical dances, such as Ghatu and Chudka, are still performed, the original Rodhi has evolved and is dwindling.

Andors indicated that physical contact between males and females was prevalent at Rodhi social gatherings and that sex was a prominent topic of verbal play, even though actual premarital sex was nevertheless unequivocally permitted by discussion among young people and their guardians (Andors, 1976). As pointed by Andors, one of the participants of the study also shared:

It was continuously performing for three decades. Sometimes, in Rodhighar, young people in our community fall in love and want to have sex, and girls become pregnant. That became a matter of conflict. Thus, gradually, it became too much for a young one-year-old woman to explore in detail. Whenever the researcher asked questions, she became angry. Finally, her son persuaded her to respond only then. (Purnakali Gurung, personal communication, June 22, 2021).

According to the villagers' recollections, premarital sexual encounters were probably formerly common and

not particularly frowned upon; marriage and sexual activity were unrelated. Although there is some disagreement on it, legends and genealogies indicate that the level of sexual freedom permitted in the Rodhi in the past was significant (Macfarlane, 1976 p. 215). The negative impacts may be evident in the Ghandruk people's attire, jewelry, cuisine, language, song and dance, and way of life. Many young individuals are drawn to contemporary culture. Other cultures impacted Ghandruk's culture. To suit the requirements of foreigners, the development of lodges and hotels developed fast, culminating in the transformation of traditional Ghandruk residences into contemporary luxury mansions, as shown in the excerpt below:

The locals, who used to be very restrained, used to sing love songs day and night. Former Sati, Kali, and current dishonesty (Sati, Kali, and Chhali times). It is said that it is better to get rid of the disease because it has caused a lot of distortion in society. (Bhaviram Gurung, personal communication, June 24, 2021).

In some cases, sexual activity may have been hidden beneath a "blanket of mystery" in Rodhi houses. According to Pignede (1966), youth usually choose torment to feel more secure. "When youthful individuals needed sex, they did it subtly, in a field on the outskirts of town" (Messerschmid, 1966). Andors (1976) claims that Rodhi is "where young ladies discover cherish" and describes in detail the village-wide strife he witnessed after three boys made six young ladies pregnant in Rodhi projects (Andors, 1976). Rodhi had more than just cooperation, sharing joys and sorrows, and labor sharing. It was used for sexual purposes by some people. Therefore, it was abused, but according to all of the anthropologists quoted above, heterosexual sex was one of those joys, even if the Rodhi home was not generally the location of actual intercourse. It had been continuously performing for three decades, but due to globalization, modern forms of entertainment such as Facebook, YouTube, and television, as well as the culture of attaining restaurants such as Rodhighar and Bar, foreign employment, and migration, these issues have arisen in this community.

### **Globalization and Impacts in Rodhi**

Globalization has led to many nations relying on international forms of communication and finance. Only with globalization have social and cultural constraints been redrawn across geographical barriers, and all human activities have been coined to the globe as the focal point.

Local communities benefit from globalization in various ways, including more employment opportunities both locally and overseas and increased tourism. The Gurung were evacuated from the village and are now connected to the rest of the world through networking, media, and education. "The program of singing dohori and dancing is known as Rodhi base gathering, literally "sitting" or "staying" in a Rodhi" (Paudel, 2002).

Rodhighar appears to be dying in the Ghandruk area as a result of unplanned migration, cross-cultural marriage, the culture of less childbearing, negative effects, modern song, cultural assimilation, the impact of Western culture, the pressure of education from childhood, modern dance clubs, and due to remittances. People used to work hard to live in the village due to a lack of income, but now their source of income is gradually changing by working in a foreign country.

Globalization, according to Beynon and Dunkerley (2000), is a creative process that leads to the consistency or uniformity of culture. The most exciting and freeing aspect of globalization is cultural hybridization, in which the union of various components produces new cultural forms. Western food, fashion, and music have influenced ethnic identities. Here is an excerpt of the participants in this regard:

We put on cultural acts for tourists, and they pay us money in exchange. We are using this money to maintain trails and educate others about why tourists visit this area. For uneducated women, we have informal adult education, i.e., adult education (praud sikchha). (Kulendra Gurung, personal communication, June 23, 2021).

The culture of this area is built on collaboration among hotel owners and traveling guests. All of these are possible because we garner the benefits of the tourism trade and provide excellent service to visitors. Despite the fact that people from all ethnic groups attend these song-and-dance gatherings, Rodhi's Gurung background and close connection with today's commercial dohori led to their involvement. Thus, native Gurung Rodhi practices, "Gurung culture," and more broadly, "janajti culture," leading to declining. Globalization is responsible for this change because it explores foreign cultures around the world rapidly. The following statements of the participants show how globalization has influenced:

Globalization influences local businesses, a lack of emphasis on education for dropouts in the 6<sup>th</sup> and 7<sup>th</sup> grades, and a lack of attention due to foreigners. The old custom of marrying a cousin's daughter is disappearing. It is found that there is no resistance against inter-caste marriage. (Hidayendra Gurung, personal communication, June 24, 2021).

Cultural identity decline and the rapid development of homogenized, Westernized, and consumer culture have both been connected to globalization. Globalization affects not just technology but also ideas, beliefs, and lifestyles (Scheurman, 2010). Globalization brings changes in education and cultural practice. We have seen modern entertainment tools such as films, dance bars, Hindi and English films, modern songs, hybrid music, migration, education, occupation, population change, and a decline in youth interest. There is a compulsion to earn money for livelihood. Thus, people are getting money-oriented and trying to earn money instead of preserving native culture.

In the personal communication, one of the participants shared:

Being a member of the mother group and a primary school teacher, I witnessed several changes in the Gurung culture. She did not think this was an outstanding initiative for preserving traditional Gurung culture. Rather, it aided in the preservation of ancient and traditional rites and rituals, as well as the creation of numerous new cultural influences in the Gurung community. She acknowledged that certain new customs and cultures were carried into society with the flow rather than Rodhi, such as the English New Year rather than the Nepali New Year, Christmas, and birthday celebrations. It was not because of tourism, but because of a global trend. (Sarita Gurung, personal communication, June 24, 2021).

Globalization brings changes to native cultures and religions and increases global consumerism. It promotes global communications and global tourism. Rodhighar appears to be losing its native culture in this area as a result of unplanned migration, cross-cultural marriage, the culture of having few children, negative effects, modern songs, cultural assimilation, the impact of Western culture, the pressure of education from childhood, modern dance clubs, and Dohorighar of urban areas. Thus, along with the native celebration, Rodhi's traditional culture and occupations have influenced this community. One of the perceived experiences of the participants is like this:

Because of globalization, tourism facilities increased: schools, clinics, electricity, and Wi-Fi were set up, and new houses with attached bathrooms were constructed. But people have houses in Pokhara and other big cities. (Bimal Gurung, personal communication, June 26, 2021).

Globalization has exchanged goods, services, capital, technologies, and cultural practices worldwide, and its effects are evident in the Rodhi culture of the Gurung community. Although globalization brought economic and technological change to this study area, the restaurant setting for dohori performances grew out of the Gurung tradition of a youth organization in an urban area. Rodhighar, or "Rodhi house," would be chosen to earn money instead of sharing and helping, where they gather to sing, eat, and drink. With globalization, tourism facilities increased at Ghandruk, and hotels, restaurants, bars, and homestays were set up here. Rodhi has changed its form and is declining in its native form, which has become clear in the excerpt below:

Globalization has a direct detrimental influence on this society. Ghandruk's younger generation is rapidly changing in terms of attire, cuisine, language, music, and dances. Instead of donning traditional Gurung attire, they imitated foreign culture by dressing in trendy western-style clothing. Traditional dances and songs, such as Rodhi, are on the verge of extinction, and English, Hindi, and Nepali rap, pop, and modern songs and dances are in use. (Personal communication from Karna Bahadur Gurung, June 25, 2021).

The open dispute about relocation and social alteration has centered intensely on the social elements activated within the accepting nations. In any case, the movement has vital suggestions for the social elements within the source nations and the potential to modify the social design around the world. There's an expansive body of writing in humanism, political science, and history that analyzes the dynamics of social globalization (Norris & Inglehart, 2009). In the Ghandruk area, local people faced global issues because of globalization, which is seen in the excerpt below:

When it comes to roles and commitments, people are influenced by Western culture and are happy with the roles and commitments of tourists and travel agencies, even if there are disadvantages for young people. Village people, especially young people, often don't wear their cultural outfits, so they focus on Western culture. Cultural dances aren't done much anymore. People go sightseeing. I want to make money. In a sense, we make money from it, but at the same time, we lose the credibility of our culture. (Lalmati Gurung, personal communication, June 22, 2021).

Globalization leads to an unused crossover in world culture, a "global mixture," conjuring the idea of the "global village." Others get it from McLuhan and Fiore (1968), whereas others get it from social globalization as a frame of social government; thus, it is a worldwide phenomenon (Religious Administrator, 1990; Kraidy, 2005; Ritzer, 2012; Tomlinson, 2012). In the same way, Huntington (1993) and Inglehart & Norris (2003) accept that in an interconnected world, social contrasts will become more notable and lead to worldwide social polarization, alluding to a "clash of civilizations." The situation in Ghandruk is the same regarding cultural change as in the above conclusion. As a result, globalization is to blame for native cultural changes such as Rodhi. Focusing on the changes in Rodhi, one of the participants said:

Rodhi did not work as people expected. The locals have moved away due to a lack of enthusiasm for more opportunities. Social objection from outside the network affects the youths, and gradually it becomes less prevalent here. (Kalpana Gurung, personal communication, June 25, 2021).

Rodhighar is a place, where group of youth gathered to enjoy in Gurung community in Nepal. But it becomes endangered in village. It may be a day-by-day party or a semi-everlasting house where younger girls and boys of the city gather to sing, communicate, and joke. The Rodhi appear to be dying out in some areas, and several Gurung cities no longer have settled Rodhi homes as such, even though they did in the past. In this way, social objection from outside the network affects the network's thinking first. The effect of tourism and migration on the Ghandruke way of life is that people discover charm, admiration, and optimism. With the improvement of tourism in Ghandruke, the nice and terrible effects of tourism on society became

visible.

The local government is attempting to protect indigenous culture. 'The current ward committee aggressively urges lodge owners to utilize local products and regional food instead of importing commodities from other cities,' says the ward chairperson. This endeavor has aided a huge number of local farmers who manufacture and sell local products to better their living conditions. Similarly, the village's women's interest organization attempts to inspire young people to maintain and perpetuate their historic customs and local culture for future generations. Rodhi, in its original form, on the other hand, causes problems in Ghandruk.

It has made a large distinction here between the well-known Ghandruk residents' means of imparting income-producing possibilities through tourism. Meanwhile, the occasions when locals meet vacationers have converted the Ghandruk into a visitor's way of life. The terrible outcomes of tourism have normally been visible in the human clothing, ornaments, food, language, songs, dances, and lifestyles of the people of Ghandruk. Many more youthful generations are curious about the present-day way of life. In addition, tourism has stimulated Ghandruk's artwork and architecture. To meet the evolving wishes of vacationers, the development of accommodations and resorts has accelerated rapidly, resulting in the transformation of conventional Ghandruk houses into present-day, high-priced houses. Therefore, the cutting-edge Ghandruk way of life is the best mixture of cutting-edge and conventional perspectives.

The Gurung people are connected with the outside world for different purposes through education, the media, and the internet. Many people migrated to urban centres, and they adapted to new entertainment mediums like Facebook, restaurant and bar, radio, television, and modern music. Globalization exchanges goods and services, capital, technologies, or cultural practices, so globalization spreads through various means of entertainment. That is why, Rodhi has been replaced by modern means of entertainment.

### **Discussion**

Rodhi was an identity as well as a form of entertainment. Rodhighar is an institution found among the Gurungs of Nepal. It could be a daily social gathering or a semi-permanent residence where youthful young ladies and boys of the town gather to sing, converse, and joke. In a few regions, the Rodhi and Rodhighar appear to be dying out. Numerous Gurungs migrated to towns like Pokhara, Kathmandu and out of the country like the United Kingdom and Singapore. Thus, Rodhi has been shifted from home to a restaurant setting, and Rodhighar disappeared to village areas like Ghandruk.

Informant Sajjan Hamal said that there is no single reason to decline Rodhi's practice in Ghandruk. "The barrier

to Rodhi may have various causes: migration, education, and modern means of entertainment due to globalization process." Likewise, having smaller families and leaving traditional lifestyles and occupations are responsible. The number of students is also low in this area.

Stirr (2009) and Andors (1976) found that Rodhi is on the verge of declination due to the caste system and Hindu religion. Globalization, tourism, and migration impact Ghandruke's native Rodhi. Informant Nanda Gurung said Rodhi raised moral issues, and debate occurred among the people. Parents blamed that youngster for not fulfilling their duties at home and school due to Rodhi. Due to the impact of globalization in Rodhi, young people wanted to have sex, fell in love, and then boys made girls pregnant. That became a matter of conflict. Thus, gradually, the society became stricter for the young ones.

Everyone preferred to live in big cities; according to Sarmila Gurung, the culture of having few children and keeping hostels from an early age caused the decline of the Rodhi culture. Likewise, Informant Sher Bahadur Gurung said that migration has affected the village. The boys went aboard to the cities of Pokhara and Kathmandu, and the daughter-in-law moved to cities for better children's education. Thus, the village's old culture disappeared. According to Ahearn (2001), Gurung youth study at school together. They meet daily and start to exchange letters that are not necessary to join traditional institutions. As a result, Rodhi has changed in form and is no longer practiced in its native form in the Gurung community. His argument is also related to modernization and globalization.

The people of Ghandruk are charming, respectful, and positive. Tourism has positive and negative effects on their lives. As a positive impact, it has made a big difference in the increased standard of living in Ghandruk by enabling income-generating opportunities such as running guesthouses, lodges, and coffee shops. Meanwhile, the experiences of those who meet tourists have transformed the Ghandruk culture into a visitor's culture. These globalization activities are linked to Rodhi's changing form and decline in its native form.

The negative effects of tourism have generally been seen in the Ghandruk people's clothing, jewelry, food, language, songs, dances, and lifestyles. Many younger generations are fascinated by modern culture. In addition, tourism has influenced Ghandruk's art and architecture. In order to meet the increasing demands of tourists, the development of lodges and hotels has accelerated, culminating in the transformation of traditional Ghandruk dwellings into contemporary and opulent residences. As a result, today's Ghandruke culture is an ideal blend of modern and traditional viewpoints.

Tourism's social and cultural effects are influencing people's value systems, family relationships, communal lives, community groups, moral behavior, traditional ceremonies, and safety and security (Mathieson & Wall, 1982). Informant Chandra Bahadur Basnet shared that

most hotels, restaurants, and homestays prioritize different international dishes and do not promote Ghandruk's local cuisine. They have to understand the significance of our regional cuisine and culture.

Through the development of cultural activities, a sense of community has been fostered. The local community puts on a cultural exhibition and performs dances for tourists as entertainment, which helps to retain the cultural character (Khanal, 2011). Local people's lifestyles have also changed as a result of tourism, and they have lost their attachment to their past (Pandey, 2010). Same situation is found in this area.

### **Rodhi and Globalization**

Now, Rodhi has changed its form and is declining from its native form in several places, and even it is extinct in some areas. This is due to the Hindu culture's impact, which is found in caste-based society. Woman's social activities outside the home are regarded as sinful. As a result of many other business shifts, the socio-economic employer base has shifted from agriculture to hotels, lodges, and tourism (Andors, 1976). In Nepal, the Gurungs have distinct cultural celebration identities based on ethnic customs and backgrounds (Bista, 1982).

Rodhi has changed the form and is declining from its native condition in many villages, and it will eventually disappear. William (1958) defined culture as meaning "an entire way of life," which means "the humanities and studying the unique strategies of discovery and innovative effort". Rodhi, on the other hand, has a negative value and considers female social activities outside the family as unfocused and immoral because of the Gurung's shifting socioeconomic foundation. Even viewed from the positive side, globalization is a process of exchange now, not only technologically but in terms of changes in ideas and fashion as a whole.

While secret sexual encounters were deemed acceptable in Rodhi, pregnancy somehow became a source of shame within the community. Thus, it started to perform under the supervision of parents (Macfarlane, 1976; Pignede, 1966 & Stirr, 2009), focusing more on Hinduism's neglect and segregation of the sexes than the Gurung. Therefore, Rodhi declined. Those researchers' argument is limited to sexual intercourse. But my finding is that changing the form of Rodhi and declining in its native form is because of globalization process as it makes foreign cultures worldwide while native cultures are disappearing. Foreign researchers did not study the effect of globalization, although there is a great deal of influence from globalization. Globalization affects traditional knowledge, local culture, and native identities like Rodhi. The homogenization argument is a conflict between cultural variation and uniformity and can be divided into either the mainstreaming argument or the commercialization argument.

In terms of cultural variety, the Gurung community is

expanding. Globalization, according to David Held and Anthony McGrew (2002), is a historical social phenomenon that "transforms the spatial company of social relations and transactions, generating transcontinental or interregional networks of interaction and the exercising of strength." Depending on the context, globalization may indicate a variety of things. However, the word "globalization" was originally used in the 1960s, but it only became popular in the 1990s.

Allen and Thomas (2000) defined "globalization" as a system associated with a shift in the spatial enterprise of social contacts and transactions that may be measured in terms of its significant intensity, velocity, and influence. At the same time, traditional cultural competence originates from the local community, which includes values, beliefs, and customs and is the consequence of direct engagement with nature (Agrawal, 1995), according to Roberston (1997). Gurung derives their name from the Tibetan term Grong, which means "farmers." It is similarly popular for its assistance, cooperation, appropriate family members, and collective spirit among the Gurung (Bista, 2004). Smith (2003) advised some points of departure that allow the effects of tourism to be drawn, namely: "The number of tourists to locals; the nature of interactions between hosts and visitors; the nearby notion of tourism; the concentration of tourism in certain localities; and the degree of utilization of local resources." Globalization is a novel approach that results in the homogeneity or uniformity of a way of life. Thus, traditional lifestyles and cultures like Rodhi disappeared in the village, but a hybrid Rodhi culture is performing in the city areas professionally.

This time, young people are devoted to modern tools of entertainment such as mobile phones, TVs, computers, and YouTube, and Rodhi has become less important to perform as a result of the globalization process. According to Beynon and Dunkerley (2000), "The most exciting and liberating face of globalization is hybridization, in which new cultural bureaucracies are created through the fusion of disparate elements." The effects of globalization are pivotal in making adjustments to such rites and customs. As culture becomes more homogeneous, that innate way of life becomes even more important in providing separation and authenticity. In this sense, the effects of globalization are modifications to traditional rites and customs.

Globalization is a process that reshapes the earth by integrating economic, political, and cultural systems on a global scale. It could also be defined as an intensification of knowledge of the way the world is through expanded consciences. With globalization, the integration of economies, cultures, and societies has been accomplished via a diverse approach that includes conversation, change, and transportation (Steger, 2010). Various factors are responsible for Rodhi's technological, political, organic, social, financial, and cultural consolidation, making globalization a fact (Dierks, 2001). Globalization reflects the prevailing events globally in terms of economic, social,

political, and cultural traits (Reyes, 2001). According to Kajiman Gurungs argued that Gurungs served in the British and Indian Gorkha regiments, as well as the Singapore Police, Brunei reserve troops, and the French. Rodhi's cultural customs have become less important as a result of cultural assimilation and globalization's influence on their culture.

Gurungs are connected to the outside world through migration, foreign jobs, cultural assimilation, education, the media, and the internet. Many people are willing to stay in facilitated cities and adopt new forms of entertainment, such as Facebook, radio, television, and musical cassettes.

### Conclusion

Rodhi has great significance for culture, cultural expansion, entertainment, labor sharing or exchange, marriage, and sharing joys and sorrows that are transmitted or transferred from person to person and from generation to generation. However, native Rodhi is altered in modern Rodhi and Rodhighar. It does not have a single reality as strange as the one blamed on Hinduism. At present, all social, cultural, and economic sectors are influenced by the globalization process. Although globalization has brought various positive changes, it also directly affects native culture by exposing it to foreign culture.

There is no single cause of the decline and change in Rodhi in its native form. There are various reasons, as reviewed in the literature, for this research. Nowadays, Gurungs are linked to the outside world, which includes migration, overseas jobs, cultural assimilation, education, the media, and the internet. Rodhi was impacted by globalization, but still, foreign writers have blamed it on Hindu religion and culture. Gurung's native, rich Rodhi culture is changed and declined by Ghandruk. Among them, due to the influence of the globalization process, modern means of entertainment like Facebook, YouTube, and television, as well as the culture of attaining restaurants like Rodhighar and Bar, foreign employment, and migration, are also reasons. It promotes migration, the education system, modern communication, mass media, overseas jobs, cultural assimilation, bearing fewer children, providing modern education, shifting traditional occupations like agriculture and animal rearing, and foreign jobs being adopted by the people. As a result, globalization is responsible for changing the form of Rodhi and decreasing its native form in Ghandruk. Therefore, native Rodhi cultural practice has been changed and declined in its native form in the Gurung community of Ghandruk.

The Gurung community of Ghandruk is actively concerned with tourism participation, so it is important to examine and understand the native identity like Rodhi in the coming years. This study contributes to our understanding of Rodhi practice and the causes of its declination, which could lead to the improvement of socioeconomic and cultural issues in the community as the community

grows. This study will benefit the stakeholders, such as investigators, practitioners, policymakers, administrators, academia and academicians, and students as well. Further research is needed to preserve Rodhi culture.

### Declarations

#### Ethics Approval and Consent to Participate:

I declare that this research has been conducted ethically.

#### Consent for Publication:

Not applicable.

#### Availability of Data and Materials:

The data will be available on request.

#### Competing Interests:

There is no competing interest with any individual or agency.

#### Funding:

No funding available for this research.

#### Acknowledgments:

I would like to express my profound and sincere gratitude to Associate Professor of Anthropology Dr. Man Bahadur Khatri, Dr. Lal Bahadur Pun, and Mr. Kanchan Mani Dixit, who encouraged and guided me to make this research work strong, valuable, and publishable. I am thankful to the research participants of Ghandruk for their strong support and cooperation in this research issue. Additionally, I would like to thank all of the anonymous manuscript reviewers who provided constructive comments and insightful feedback that helps to make this research work valuable.

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