

Suitably Altering Amid Predicaments in Rural Nepal

✍ Prakash UPADHYAY, Ph.D

Abstract

The major argument of this article is that societies and cultures are dynamic and triggered by various dynamics. However the past legacy of quandary affects the present societal development. To this zing, the rural communities in Bandipur who have been the victims of apathy and desertion in the past are more susceptible to quandary underneath the obsessive pressure of tourism and modernization at the present. This has created circumstances with a high probability of cultural conflict between tourists and locals, entrepreneurs and the commons. Nevertheless, local entrepreneurs involved in tourism business perceive tourism's upshot more optimistically and sturdily in immediate sense than tourism's cultural consequences and insinuation in the long nudge.

Keywords: socio-anthropological, stipulation, maneuver, alterations, avant-garde, hooliganism

1. Prologue

Mass of populace dwell in definite vicinity with reciprocated social, cultural and economic cooperation, coordination, harmony and intimacy delimited with definite norms and values sharing common pool resources encompassed by assorted distinct norms and values set within the place for the use rights and taboos of the society. Embedded with social norms the intent, belief, resources, preferences, needs, risks, and a number of other predicaments affect populace's social-cultural and economic identities and the degree of cohesiveness. The growth, development and alterations lead to a challenge to an effervescent life in the society and are associated with several human crises of the past and the present. Nevertheless, societies, cultures, economies and their alterations are vibrant, effervescent and inexorable entities. The process of socio-cultural and economic alterations and predicaments in Nepal are the veracities not only in urban areas but also in rural parts and the similar propensity prevails in Bandipur VDC (Village Development Committee) of Tanahun District in western Nepal.

2. Problem Avowal

The social-cultural and economic milieus are fizzy to alteration in the

status of dwellers. It is also inevitable for every culture and society to change and the similar circumstances prevails in Bandipur. Beneath the burly pressure of urbanization, westernization embedded with tourism industry and modernization trends, Bandipur once known as abandoned ghost town; the social-cultural and economic standing of people is altering which makes it prerequisite that a socio-anthropological study of alterations related predicaments ought to be made.

The prevailing trend of tourism development has outweigh the cultural aspects and made more important to endow a critical research on the change of social-cultural status in once a ghost or abandoned Bandipur village that would best represent overall trend of changes predicaments of rural Nepal at a time when the rapid migration of youths to abroad has converted rural areas of Nepal into poltergeist regions.

3. Objective

The major objective of the article is to explore the alterations (*economic-social-cultural*) brought in by tourism and predicaments --*past and present* in Bandipur VDC of Tanahun district.

4. Methodology

There is higher likelihood of getting errors caused by human related and other methodological related factors (Kish, 1965 and Murthy, 1967). In this study an attempt has been made to maintain methodological clarity.

4.1 Study Site Location

The study was accomplished in Bandipur VDC of Tanahun District of Western Nepal. The field work was conducted and accomplished during the authors' personal short visit to Bandipur starting from June 19, 2012 to June 25, 2012. This site was selected for the study because in the recent days, embedded with raising tourism industry, Bandipur has witnessed a high level of Urbanization, Modernization and Westernization of culture and society that has created scores of glitches in the local society and people's life style.

4.2 Sampling

Out of total population of 12,450 dwelling in 3056 households (CBS 2011) in Bandipur, the people living in study area ward no. 3 (having the high concentration of tourists and tourism involvement) is 250. Out of 250 households, 100 households with a total population of 380 people (with 186 male and 194 female) were chosen randomly for study. This represents

40 percent households selected on probability random sampling.

4.3 Nature and Sources of Data

More primary and some secondary data were collected. Secondary data were collected from library sources, reports, brochures and electronic sources. Primary data were collected from field study.

4.4 Primary Data Collection Instruments

Primary data were collected through: Household Enumeration, Structured questionnaire, Interview, Observation, Focus Group Discussion (FGD), Key Informant Interview -5 respondents (Teachers, Local political leaders).

5. Field Site Location

Bandipur Bazaar is situated on a ridge above the Highway town of Dumre, and presents sightseers with an exhilarating mix of history, architecture, incredible views, awe-inspiring caves and unspoiled landscapes. The place as it is now developed as tourism destiny was originally a trade route of India and Tibet. After the migration of Newar people mainly from Kathmandu, Bhaktapur and Lalitpur six generation ago, the place has developed as a densely populated Newar place, whose history is still evident from the traditional houses, temples etc depicting Newari culture. There prevail various beliefs on Bandipur's origin that were collected from the field respondents. After the victory of Kathmandu valley by King Prithvi Narayan Shah some Newar businessmen of Kathmandu valley fled to Bandipur and settled there. Consequently Bandipur became a trade route between India and Bhot (Tibet). Naming of Bandipur VDC as "*Bandipur*" was due to various reasons: a) Place of prayer (*Bandana or bande*) b) Bandipur was the self governing state of Magar ethnic group in the past and the place was surrounded by forest with the sources of water in-between. In Magar language, '*ban*' means forest and '*di*' means water, which together mean "*Ban-di*" c) The Newars from Banepa, originally called Bandikapur, came and settled here and those people were called *Bandikapure*, the place was then called Bandipur.

Bandipur presents a typical *Bhadgaunle* Newari culture; however, still other cultures can be noticed. Nevertheless, Bandipur and the Newari community living there is stupendous because of assorted matchlessness with another community in particular. A trendy tourist destination Bandipur presents an enthralling place for trekking and hiking place and experiencing a warm and clammy climate. The place is also momentous

for its traditional festivals like *chudka*, *dhan nach*, *ropai nach* etc which has made Bandipur rich in its socio-cultural aspects added with the amusing milieu that is eluding more and more visitors year-around. One belief of the locals is that during the full moon day in October the moon comes exceptionally close to the earth and the reflection of the light of the sun from the moon makes the place silently blissful and even the pin drop sound can be heard and this credence magnetize and mesmerizes tourists to this place. This belief has played an avant-garde task in augmenting the tourism industry in Bandipur.

6. Alterations in the Society in Bandipur

Majority of Bandipure is inundated with Newari culture and tradition. As the place carries the historical magnitude and due to its natural vistas the socio-economic status of people has significantly changed after the promotion of tourism. The culture, customs, traditions, rites and rituals have shaped a different portion due to concoct of the indigenous societies, migrated societies and unavoidably the western societies and this change is gaining momentum because of flourishing tourism. The comprehension of this alteration in socio-cultural aspects under various aspects of society, culture and economy of the populace inhabiting there are discussed under the following sub-headings.

6.1 Caste/ Ethnicity

Though mainly a Newari village, yet in subsequent decades, people from other districts also migrated here. Now a mixed type of ethnic people can be seen in Bandipur with a dominant Newar group. Among the sampled 100 households, 39 percent are ethnic groups (including the Newars) with the least 17 percent Brahmin, 12 percent Chhetri, Dalit 22 percent and other groups respectively. The number of other ethnicity is also manifestly seen with the migrating people crafting alterations in the social structure.

6.2 People's Occupation

Initially Bandipur was the trade route between India and Tibet and now the place has developed as more of a tourism destination and less of a transit point for business. The flourishing tourism industry has paved the way for alterations in people's occupations. The availability of lodge, hotels, and restaurants are markedly seen in the center of Bandipur bazaar that is providing jobs to people. Many people are involved in farming sector also and they possess plots where various agricultural crops are grown with a dominant crop as maize, rice, wheat and orange (Field Survey, 2012). Of

the sampled 100 households, 26 percent people are engaged in agriculture sector, 29 percent of people are engaged in business including tourism and the least number of people are in other types of occupation like teaching (11%), housewives 11percent, livestock rearing (11%), sewing at home 6 percent, and other 6 percent. The business sector includes tourist hotels, groceries, emporiums etc.

6.3 Availability of Health and Drinking Water

Majority respondents choose the Community Hospital for the treatment of diseases but many people still believe on traditional way of healing disease through sorcery (witchcrafts) like *Dhami*, *Jhakri*, etc. However, the superstitious-traditional way of healing the disease by witchcrafts is slowly eliminating away due to the availability and advancement of health institutions in Bandipur with one Bandipur Community Hospital having 15 beds, one Tuberculosis (TB) Center and one Homeopathic Clinic. The thriving economy has eased many people to visit nursing homes in Pokhara and Kathmandu.

The field survey deduced that all the sampled respondents consume drinking water from the pipeline distributed by the government in each houses, and during the scarcity, people go to fetch water from the pond lying nearby the Bandipur Bazaar. 28 percent respondents reported of the use of contraceptives of family planning and the average family size was found to be 5.9.

6.4 Educational Status

With the raising awareness on education, many new educational institutions have been established in Bandipur. The place has the following educational institutions till now.

Table 1: Educational Institutions in Bandipur

S. No.	Educational Institutions	Level/Centers
1	Bandipur Campus	B. Ed
2	Notre Dame Higher Secondary School	10+2
3	Bhanu Higher Secondary School	10+2
4	Setu Nepal Kindergarten	Child care
5	Shree Bandipur Padma Pustakalaya	Library

Source: Field Survey, 2012

Despite these institutions, table 2 clarifies that 28 percent of the sampled household head respondents are illiterate. The literate people's percentage is 42 percent. They can simply read and write. The Primary, Secondary and Higher Secondary passed respondents number is 15 (30 %).

Table 2: Educational Status of Household Head Respondents

Educational status	Frequency	Percent
Illiterate	28	28.0
Literate	42	42.0
Primary	14	14.0
Secondary	14	14.0
Higher Secondary	2	2.0
Total	100	100.0

Source: Field Survey, 2012

As far as the education of the students is considered, except in Setu Nepal Kindergarten no any external agencies (NGO) have so far provided any support for the education. However some foreigners come for volunteering in the institutions. It was deduced that the guardian have regularly discussed about their children's education in school for the betterment and there has not been any discrimination in the name of son and daughter for education except in some cases where the son goes to private school and daughter in government school. This scenario depicts the change in the traditional thinking of the people amid change vs. stagnation dichotomy.

6.5 Stipulations of Gender Norms

In the *caste ridden and priest ridden* oriental society of Nepal, the dominant social, cultural and gender related philosophies maneuver the way the local people of the communities perceive their local relationships, including the gender relationship. All ethnic, religious and caste group of diverse societies have diverse gender concepts, social backgrounds, dissimilar knowledge systems, different priorities and diverse style and strategies and perception towards gender which influences the women and their status perceived. When Nepalese women's status is analyzed in this light, the depiction is generally depressing as Nepali society is a inflexibly patriarchic and semi-feudalistic. Here women's condition is murky in every facet of life. Thousands of years old semi-feudalistic patriarchal, agriculture based society has deteriorated the status of women owing to which women are subordinate to men virtually in every aspect of the life. The rampant nature of patriarchy embedded with semi-feudalistic social structure is adding together further tribulations. Even though the gloomy condition of Nepali women, their status is not analogous every where and in all groups as women's relative status varies from one ethnic/caste group to another and from place to place. The status of women in Tibeto-Nepalese communities generally, is relatively better than that of

Parbatiya (Hill people), and Newari women in Bandipur. Most of the Bandipure male members are involved in instrumental roles viz. Business services like hotels, shops or go for job while most of the female members are involved in farming sector; sewing and rest of them are house-wives playing expressive roles.

Likewise, most of the societal roles are vested upon the instrumental role of male and woman seems inferior only with expressive role inside the house. Majority of female respondents were involved in farming, rearing livestock, sewing and cutting and acting as house-wives, while males were involved in most of the external works, agriculture, business and jobs. It clarifies that to some extent female were restricted within house with expressive role of socializing children and cooking food, farming and teaching at lower classes in rare cases. However, in household affairs, in practices, general consultation is done mainly with the wife and family members. The gender norms and the yoke of patriarchy seem still burly in Bandipur and it is altering at a snail's pace.

7. Cultural Alterations in Bandipur

Appearances of rapid change in cultural life, ways and social structures in Nepal tend to be interpreted as significant, even, radical, departures from the past. In the larger arena of studies about socio-cultural change, scholars have admonished to go beyond the single and most often static examples of change to seek more reliable patterns of cultural continuity (Messerschmitt, 1982). After 19th century, when settlement of Newars in Bandipur started, the place has seen numerous changes in its social and cultural aspects. As it is understood that the culture is the outcome of a society, the ethnic diversity that flourished afterwards led to the several noticeable changes and it was triggered by the development of Bandipur as a popular tourism destination. From the dead town to the tourism destination and from the business transit point to government led institutional arrangements and finally to a community based cultural platform, Bandipur has witnessed several social and cultural adjustments. Bandipur had turned into a dead city in the past due to the pandemic malaria disease and various unpopular political decisions of 1960's that led to drain out of the settlement completely from the place. The government institutions and the headquarters of Tanahun district were shifted to Damauli in 1968, and the place faced several social and economic crisis and change in its social, economic and political structures.

Plant (2007) enlightens that many years ago this place was a bustling marketplace for the Tibetan and Indian traders who crossed into Nepal. Employees of the large government office schooled their children here, and this hamlet in the foothills of the Himalayas was a bustling community. But a series of political and economic changes soon occurred: the Chinese invasion of Tibet altered trade routes, the government office was relocated and the market soon attracted fewer traders, and eventually closed. One of the many transformations of this place had begun; fortunately, a more positive future was also to come. In the time being the alterations occurred. The abandoned town where goat rearing was the popular profession in the houses started noticing changes when the goat houses were converted into popular tourist lodges. These several alterations invited the cultural variations in various institutions which are presented broadly under the following sub-headings.

7.1 Newari Guthi System

The Guthi network is based on caste based patrilineal linkages. All Newars are the *guthiyars* of their own *sana* guthi and as the members of their respective guthis, they participate in all the activities, ceremonies, *rites de passage* organized by their guthi. The Newari guthi are the economic organizations and to a great extent similar to the *Kula* institution as alleged by Brownislaw Malinoski in his study of the Aganouts of Western Pacific. Guthi is controlled by the eldest person of the Guthi called *Thakali* and members are called Guthiyar. In Bandipur VDC, the system of Guthi is still active during some kinds of religious and cultural occasions. There are Guthis of different Newari clans such as: *Piya, Pradhan and Shrestha*. The main purpose of Guthi system is to help and assist the bereaved family and such type of Guthi is called “*Shi Guthi*” helping in performing the rites and rituals of the death ceremony in the bereaved house. This shows the vital but intact role of Guthi amid the changing society and culture. Due to cultural assimilations interestingly *Dalit* Sarki community in the study ward possess their own Guthi system for performing the rituals of deceased members of the family. The possession of Guthi by *Parbatiya* (hill dweller) Sarki community is an interesting example of cultural assimilation—a unique alteration.

7.2 Ceremonies, Rituals and Festivals

Due to Hindu predominance the people celebrate Dashain, Tihar, Holi, and most importantly the Newar cultural festivals like Bagh jatra, Ghode jatra, Gai jatra, Lakhe nach, Khadga Jatra and some special ethnic festivals like

Loshar, dance like Chutka nach, Bangdhure nach, Ropai nach etc. Bisket Jatra is also observed where the grandsons of five grandfathers perform *Putali bajaune* activity in every five years interval. Amid raising tourism these indigenous festivals are performed by the support of Bandipur Tourism Development Committee. Magars observe full moon day of Baisakh Purnima, in which unmarried women perform *Ghatu* dance with married women singing folk songs. Sorathi and Chutka are other popular dances in Bandipur which are under the severe threat of urbanization and modernization processes. However, the flourishing tourism industry is creating several opportunities for the preservations of traditional art, architectures and dances in Bandipur.

7.3 Faith and Religion

Religion prescribes ethical guidelines for many aspects of daily life and also navigates belief systems and norms in the matters of gender, sexuality, rights etc. Despite dominant Hinduism, the Bandipure society is directed towards a common platform of religious leniency and syncretism. Striking verity is that cultures and festivals of Hindu are dominant and still the Buddhist festivals and even English Calendar New Year day and Christmas is celebrated in Bandipur. It ascribes to the fact that a multi-cultural diversity is emerging in Bandipur. Raising tourism industry has helped in innovation of western beliefs and ideas. The trend of multi-cultural celebration is slowly spreading and this trend is more triggered by the augmentation of tourism and tourists flow.

8. Quandary of Trauma versus Popular Tourism Destination

There was a time when Bandipur became an abandoned ghost town, place for goat rearing after the abandonment of this area and establishment of district headquarters at Damauli. Even up to recent days many Bandipure were still not free of the past trauma of abandoned ghost town legacy. The nostalgia of the abandoned Bandipur village is still fresh in the mind of many Bandipure. Remaining isolated for decades, Bandipur is now recovering being developing as a unique new tourist destination as a part of a European Commission/Asia funded partnership project with the two European partner cities Municipality of Hydra, Greece and Comune di Riomaggiore, Italy. Its objectives are to develop and promote Bandipur as a tourist destination, enhance, upgrade and conserve the artificial and natural environment of Bandipur, and support local enterprise to revitalize economic activities, ultimately extending the length of tourists stay in

Nepal (BECT Project, 2010). To this line, Bandipur Tourism Development Committee (BTDC) has been established in 2003 working in collaboration with Nepal Tourism Board (NTB).

An assortment of plans, policies and program have been fashioned at local, regional and national level so that maximum benefit can be obtained that would help to uplift the social, economic and cultural status. Also to increase the livelihood sources of the rural communities, various provisions like Home stay, training of cook, waiter, waitress, etc. has been intensified at the local people. Visitors' information center has been established to facilitate information, ideas and knowledge to the visitors about various places of interest. The Committee has set the target of not only the enhancement of the rural livelihoods of the poor but also the revivification of the culture and traditions of the local communities. This revitalization of the culture and development of the tourism sector has been initiated formally after the Visit Nepal 1998, which has helped in establishment of café, Tourist hotel and restaurants, resorts, guide map to facilitate and promote the tourist to stay longer by setting a target of One-stop Bandipur and by tourism extension from different places like Pokhara and other prominent tourism localities.

The support of Bandipure living in Kathmandu has been crucial in providing financial support. Activities like cleanliness, sanitation, availability of clean drinking water, electricity, internet and mobile access, and tourist guide map and resource center have been in progress through the support of Ministry of Tourism and Civil Aviation by incorporating various programs at the policy level. For this action, the financial support of NRs. 20 Lakhs has been sanctioned to implement various programs for tourism augmentation for 5 years starting from 2009.

Despite the positive augmentation of tourism industry, cultural differences between tourists and residents are significant and it is deduced that residents perceive tourism's socio-economic impacts more strongly and more positively at the present than tourism's cultural impacts in the long run Although it is not doable to separate tourism's socio economic and cultural impacts, certain brunt are more based on economic or cultural factors than others. Keeping this view in mind, a two way sharing of ideas and understanding of culture BTDC has put forward the concept of Home stay where about 150 tourists can be safely and adequately adjusted. This is helping the visitors to experience the local real life in a real life situation and also for understanding and knowing the culture, tradition and

livelihood by being close to the rural families. Attempts have been made to prevent and mitigate quarrel, hooliganism, and untoward acts like noise making, quarrelling by consuming alcohol, drugs etc.

9. Maneuver of Tourism and Socio-Cultural and Economic Alterations

Mass communications and mass travel have made the societies of the world accessible to people in ways that they haven't been. It's a fastidious challenge to be encumbered with tourism in Nepal amid all socio-cultural, ethnic and other diversities. Tourism has become an industry of vast dimensions and ultimately supports economic growth and social development (Acharya, 2002). In order to promote tourism in Nepal, the ninth five year plan has made a 20 year long strategic programme. The main objective of this programme is to develop Nepalese tourism up to the desirable standard. However, the impacts both positive and negative are important concern which should not be undermined. Endersen (1999) argues that tourism's impacts are often grouped into economic, environmental, social, and cultural; these categories are somewhat arbitrary and overlapping, and the latter two often are combined into one. The table 3 confirm the fluctuating trend of tourists (both internal and external) coming to Bandipur but at sluggish rate. Various programs are set up at local to national level to increase the flow. The declaration of Tourism Year 2011 proved a palpable yardstick in the flow of tourism for which various activities have been organized to attract more visitors.

Table 3: Number of Tourists Arrival in Different Years in Bandipur

Tourist/Year	2007	2008	2009	2011
Domestic	119	133	128	137
International	122	135	149	161

Source: Bandipur Tourism Development Committee (BTDC) 2011

9.1 The Economic Alterations

Economic growth is the expansion of a country's productive capacity (Cainen, 2007). From the economic aspects job generation by hotels/lodges is a very important impact of tourism in Bandipur. It is obvious that the hotels and lodges are meant for the visitors who do not have home out there. The entry of outsiders obviously requires the home to live in for food and shelter and consequently local people have to work for it. Every hotels and lodges hold paid staffs and workers as per the nature and size of their operations. At the present a tourist level hotel in Bandipur hold 10-15 workers. In this sense the people are able to generate income and

economic changes noticeable. Also, the local people working as porter, guide, etc. are able to earn money from the visitors. Some other people are working for sanitation, maintenance of paved road, construction of buildings and infrastructures which shows that tourism has a positive impact economically. Similarly, the increase in flow of tourist has increased demand of daily supplies of vegetables, fruits and other items. This has provided a good market for local farmers living in the vicinity of Bandipur.

The study also deduced that large numbers of respondents believe that the economic upliftment is centered to the market only. This is true because, the service providers are concentrated to the market only. This has however, nothing to do with the families or people leaving aside the market who are not able to provide any services and facilities to the visitors. They argue that tourism helped in price hike of the commodities and therefore this has a negative impact on poor families. To address this issue BTDC has set a provision of home stay, edify them for waiter, waitress, guide, etc. so that the benefits that is obtained from tourism would spill over to the whole community and the marginalized families and the people leaving outside the market can be engaged in some kind of income generating activities so that selling their products and providing services to visitors can help raise their economic level.

9.2 The Social-cultural Alterations

Social-cultural changes are usual. According to Godfrey and Clarke (2000 cited in Acharya, 2002), socio-cultural change relate to local quality of life and sense of place. Positive change in the quality of life helps to improve living standards for those more directly involved. However in contrary negative changes in the quality of life could be local shops overcharging to tourists and local people, more serious personal assault, loss of authenticity and historical accuracy in interpretation, alienation and loss of cultural identity, displacement of traditional residents (Acharya, 2002 and Endresen, 1999). However, not all the above listed impacts were observed in Bandipur, nevertheless the noteworthy impacts includes change in quality of life of the service providers, job holders of hotels, restaurants, groceries, revivification of culture and traditions, employment of potters, guide etc which are among the positive impacts of tourism on society and culture. The people are able to revive their cultural identity through the display of various cultural shows and dance. The local products have been sold which has emphasized in the further production of such goods and

other products and services.

The idea of people's participation has long been part of development thinking (Agarwal, 2001). This study in Bandipur deduced that with the growth of tourism with the participation of locals, some of the negative impacts has been felt like the increase in hooliganism, vandalism, the trend of westernization in clothing and food habits and the local peoples (youths) discarding their indigenous cultural habits. Also some of the celebrations of indigenous cultures are at gamble as people are becoming more liberal towards the celebration of western festivals. Despite these complications and qualifications, it is clear that tourism generates a variety of impacts, and a key goal of tourism is to generate a more favorable balance in these impacts. The balance will be site-specific and will depend on various factors, including (importantly in this context) how tourism is planned, developed, and managed as claimed by Endresen (1999). The extent of socio-cultural impacts in Bandipur depend on various aspects of the local population, including: the degree of isolation from other, particularly occidental cultures, local inhabitants' reactions to previous context with outsiders, and remaining perceptions, resistance to external influences, which in turn depends on pride and self-esteem, and rights of ownership and usage with respect to the land on which they live. The diverse social and cultural identities are also prone to face numerous challenges. The social aspects of life of the people like their living standard, livelihood, gender issues, also education, occupation etc. are confronted to modification. Initially, business and agriculture were the major occupation of the people and they used to practice subsistence and traditional type of farming. There were no schools, no proper black topped road to connect the places and the absence of the permanency of the headquarters. And before the establishment of the permanent road people used to trek and there were several trekking routes to reach the place. The change has also been observed in the housing pattern, attitude, manner etc. These changes, in one or another part, have been brought about by development of the place as a tourism destination.

The change has been that the trend of resource utilization, type of fuel used, and daily subsistence phenomenon has been drastically altered as people are now inclined to alternative source like the use of LPG gas, they are more involved in business and employment at other places, etc. Educational institutions like schools, colleges are opened, the Community hospitals are in operation and the construction of the road from Dumre to

Bandipur has significantly enhanced tourism and changed the status of the people. The resource utilization pattern and the extraction of public goods from the nature have been institutionalized through the establishment of a CFUG (Community Forest User Groups) a hub for eco-tourism. Also, the growth of tourism has created more jobs and employment for the local investors and business man as well as the rural poor communities through the employment in the hotels or through pottering, guiding the visitors around the places. Furthermore, the people are migrating either abroad or to the urban centers for employment with ultimate rise in their status of living.

The accessibility of daily subsistence goods and services in Bandipur has eased the living in Bandipur. The people are becoming more conscious to the knowledge, information and news through the access of electricity, communication facilities like mobile phones, internet, television and newspaper and the transportation sector. The establishment of drinking water pipes in every houses and access to health facilities by the establishment of hospitals and homeopathic medical and pharmacy have facilitated for the well being and hygiene of the people.

Similarly, the other facet of the society-culture is swamped to alteration with the course of time. The amalgamation of the diverse ethnic societies in the place and enhancement of the tourism has uplifted the sense of liberalism on the observation and celebration of various festivals, rites, rituals etc. The dominant Newar culture is in practice but this trend has been compiled together with multi-cultural and multi-ethnic celebrations thereby eliminating a sense of ethnocentrism and hence supporting social-cultural inclusion. Yet, there are still some cases where people have some kind of social-cultural discrimination viz. casteism as claimed by *Dalits* who are out of track of positive effects of tourism. The attainment of an egalitarian society is rather impossible in the present context of Bandipur and Nepal as a whole but it can be generalized that people are slowly marching towards a stage of open-mindedness where various traditional adjustments and social-cultural advancements are leading to the configuration of a mutual and harmonious society in Bandipur. A quantity of other changes have been also perceived including the change in environment, change in landscapes and infrastructures, change in resource utilization pattern etc. It is deduced that the sanitation and cleanliness have increased and the focus has increased in greenery in Bandipur by afforestation and reforestation in barren and unused places. Bandipur is

rapidly developing as a center for eco-tourism.

10. Termination

The study concluded that society and culture are vibrant and quandary is triggered by several factors. Rural areas as Bandipur are subject to incessant alterations because of the dynamic potentiality of society and factors underlined with it. Augmenting tourism, access to modern communication, transportation, availability of health facilities, plans and programs, intervention of outsiders, development projects, knowledge and attitudes has helped in changing the socio-cultural and economic facets of Bandipur. However, to these changes, the rural communities in Bandipur, who are freeing them from the past ghost town trauma, are more susceptible under the heavy encroachment of tourism industry, urbanization, modernization predicaments compared to other urban centers of Nepal. The study results furthermore helped in concluding that cultural divergences between tourists and local people are significant but locals perceive tourism's socio-economic impacts more strongly and more stalwartly than tourism's negative cultural impacts. Though it is not possible to separate tourism's socio economic and socio-cultural impacts, certain predicaments are more significant than others.

Bandipur may always not necessarily be called as developing, because development is a multi-faceted phenomenon and the change of socio-cultural –economic aspects of rural areas may not always be positive, multi-sectoral and inclusive. In Bandipur local traditional and cultural dance shows, ways and sources of livelihoods, celebration of festivals, etc. has introduced several alterations in society and culture and with growth of visitors income brings with it the factors of changes. The changes (both positive/negative) in the form of predicaments is noticeable in clothing habit, food habit, language, celebration of culture and festivals, housing pattern, livelihood and overall attitude of the local people. However, one ugly facet is that the benefits of changes brought by tourism are short termed; market centered and has been captured by few elites and businessman whereas major bulk of population is under privileged and neglected.

11. Suggestions

It is necessary to bring disadvantaged groups in the mainstream of development, income generating activities and other programs.

Revivification of local culture through exposure of customs and cultural dance shows are indispensable. The skills of the entrepreneurs of cultural products and handicrafts ought to be braced. Bandipur's historical value of its origin and civilization ought to be documented and publicized nationally and internationally to attract more visitors. Rather than focusing on short term positive benefits of tourism, planning related to tourism development in the host community need to ponder on the long term consequences of tourism in the local context.

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