CASE STUDY ON
THE EFFECTS OF TOURISM
ON CULTURE AND
THE ENVIRONMENT

NEPAL

Chitwan-Sauraha and Pokhara-Ghandruk

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UNESCO PRINCIPAL REGIONAL OFFICE FOR ASIA AND THE PACIFIC
BANGKOK, 1995
UNESCO Principal Regional Office for Asia and the Pacific.


51 p. (RACAP Series on Culture and Tourism in Asia 4)

1. TOURISM. 2. CULTURAL HERITAGE. 3. ENVIRONMENTAL QUALITY. 4. ARCHAEOLOGICAL SITES. 5. NEPAL. I. Title. II. Series.
PREFACE

The present publication in the series on Culture and Tourism in Asia is devoted to the Effects of Tourism on Culture and the Environment in Nepal. The "case studies" were undertaken as part of a project jointly formulated by Indonesia and Thailand in 1992 and based on a research design developed by experts on culture and tourism in a meeting held in Cipanas, West Java, Indonesia from 22-24 July 1992.

The project comes within the purview of the "World Decade for Cultural Development" (1988 - 1997) proclaimed by the General Assembly of the United Nations, which ushered in a new era of sustained activities in the field of culture both at national and international level. The United Nations Educational Scientific and Cultural Organization (UNESCO) being assigned the role of lead agency for the Decade has sponsored the project.

Over the past decade Asia has witnessed tremendous social, cultural, political and technological changes. The rapid growth of tourism on large scale in some countries in the region has been a significant agent of these, not all very welcome, changes. Like in most developing countries of the world, tourism in many Asian countries is also conceived as a powerful means of attracting the coveted foreign exchange and an easy means of boosting the national economy. It brings investment, creates jobs, and promotes sales of crafts and local artifacts, etc. Accordingly the cultural heritage sites, performing arts, crafts and natural resources have all been exploited in attracting the tourists. This approach, however, reduces the cultural heritage and the environmental assets to an economic commodity minimizing or sometime completely ignoring their socio-cultural values.

Moreover converging of a large number of tourists of different background on a historic monument or site and location of tourists facilities on the cultural heritage sites have often resulted not only in altering of the original features but also in all kind of pollution damaging or even destroying the fabric of the monuments and works of art. The zeal of collecting mementoes, particularly from the archaeological sites, has also led to vandalism of many sites. Tourism, viewed from another perspective, is also a factor of acculturation which affects attitudes, alters popular beliefs, changes mentalities
and spreads new concepts relating to work, money, and human relationship. Sometimes it also destroys the ties that bind people to their faith, religion and aesthetics. In the wake of accumulation of restaurants, bars, discos and other entertainments come disturbing public behaviour, drunkenness, vandalism, crime, indecency, etc. The youth in many cases emulate the visitors behaviour and social conflicts brew. On the other hand tourism, by bringing people of different cultures together, provides a direct contact between them and thus serves as a powerful means of diffusion of world cultures. It provides an opportunity of friendly and peaceful dialogue leading to better understanding between people and nations. It can build bridges and create friendship between nations leading to establishing of peace—the penultimate goal of the United Nations.

Sporadic studies on various aspects of tourism have been carried out previously but there are serious gaps in existing knowledge on tourism in Asia. There is a need to review these studies and evaluate their impact. The project aims at assessing the present state of tourism, and studying its impacts on culture and the environment in participating countries in Asia. The findings of the case studies are expected to lead to formulation of practicable guidelines which will promote sustainable tourism: a tourism that encourages better understanding of a people and respects for their culture, and protects natural and social environment of the host country.

The present volume is the result of the researches undertaken in Nepal. Messrs. Ram Niwas Pandey, Pitambar Chettri, Ramesh Raj Kunwar and Govinda Ghimire deserve to be congratulated for their sincere efforts to collect, review and analyze the data. The views and opinion expressed in the case study represent the views and opinion of the author and not of UNESCO. The recommendations in Chapter V may be found useful and utilized by the interested agencies. It is our sincere hope that the case study will encourage further research on the impacts of tourism on culture and the environment.

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1. INTRODUCTION

Background

Nepal, a small country with an area of 147,000 square kilometers, has a population of 18.46 million (1991 census). It is one of the poorest countries in the world; per capita annual income is $170, and it is estimated that about four in ten people live below the poverty line. The bulk of the population lives in rural areas and relies on traditional agriculture but, this is limited to only 19 per cent of total land area. The harsh physical environment, high population growth (2.1 per cent per annum) and limited productive land constrain the people to subsist on poorly managed natural resources. They have very few employment opportunities outside agriculture.

Landlocked, Nepal features diverse physiographic and ecological characteristics. Roughly rectangular in shape, it borders China in the north and India in the east, the west and the south. The country is divided into three broad geographical belts: Tarai, hills and mountains. Above the Tarai plains, there are 1,310 identified peaks of the Himalayas, including the world’s highest, Sagarmatha (Mount Everest 8,848 m). Of 140 peaks, 122 are open for mountaineering.

Nepal’s diversity attracts tourists. Its physical uniqueness offers a wide scope of activities that range from visiting jungle resort camps to trekking in snow-capped mountains.

Tourism is important to Nepal as a source of foreign exchange and a major employment generator. At the time of writing the sector accounted for approximately 22 per cent of total foreign earnings (or 4 per cent of GDP). This figure is subject to change, however, as a result of world economic recessions, famine, political disturbances, as well as problems besetting the host country. For a country like Nepal, which lacks abundant resources, the tourism sector is expected to continue to play an important role in the country’s development, but not without negative consequences.
Rationale of the study

Nepal's tourism industry has its share of problems. Although the number of tourists visiting the country has increased every year since 1970, Nepal still receives only a small fraction of the visitors to Southeast Asia, India and Sri Lanka. Those tourists who do visit, with the exception of trekkers, stay for short durations. The tourism industry is highly capital intensive, with foreign exchange earnings used for importing expendable goods, or used to further promote tourism.

Although, the importance of the tourism sector's contributions to the economy cannot be dismissed, this sector generates a host of unfavourable effects on the country's culture and environment. It has aggravated existing environmental problems and placed more pressure on the fragile economy and national resources. These problems are compounded by an erosion of local customs, an increase in drug abuse and theft of antiques and cultural property.

In the existing literature on tourism in Nepal, studies regarding the socio-cultural and environmental impacts of tourism are few. The studies that have been made are sketchy and isolated; they shed very little light on the subject matter. In order to promote the development of an appropriate kind of tourism that prevents or minimizes cultural and environmental degradation, more in-depth studies are needed for an understanding of the industry's problems.

The present study is a modest attempt to highlight the impact of tourism on the economy, culture and environment of today's Nepal.

Objectives

The main objective of the study is to gain an understanding of the nature of the effects of tourism on the local culture, environment and economy. The study purports:

1. To review the existing literature on tourism with an emphasis on the government policy and the present infrastructure of tourism;
2. To create a typology of tourism sites based on their similarities and difference;
3. To carry out in-depth case studies of two locations and to determine the impact of tourism on the people inhabiting those locations.
Methodology

The macro-analysis of tourism is based on the existing data published by the Ministry of Tourism of His Majesty's Government of Nepal and on the current government policy pertaining to tourism.

Case studies on two different locations were undertaken. One site is a wildlife park in Chitwan that is located in the southern plains approximately 165 km from Kathmandu. The Park was selected for this study in order to gain a better understanding of the culture of wildlife camping and animal watching. The impact of its tourism activities on the life-style of the Tharus population was also analyzed. The other site chosen for the case study is Ghandruk, a village one day travelling distance from Pokhara, the second busiest tourist destination after Kathmandu. Inhabited by the Gurung hill people, it is en-route to the Annapurna Base Camp, where trekkers pass on their route to the Annapurna sanctuary in western Nepal.

The two locations selected for the case studies are very different. Together, they provided an overall picture of the country's various kinds of ongoing tourism activities, thereby showing how these activities have affected the socio-economic and cultural lives of the Nepalese people.

In-depth interviews were held both with the households engaged directly in tourism and also with those who were not. The interviews were reinforced by semi-structured questionnaires to collect information and opinions on the effects of tourism.

Limitations of the study

1. The study is largely based on secondary information. Therefore it is difficult to quantify the impact of tourism on the culture and environment. Though there have been numerous studies related to tourism, these studies pertain to specific locations, which are not representative of the country as a whole.

2. The case studies cover two culturally diverse locations. One studies the impact of tourism on an indigenous population of the Tarai called the Tharu; the other, the Gurung hill people. Although the case studies do not permit us to generalize, they attempt to provide a general picture of tourism and its positive and negative effects on the culture, economy and environment of Nepal.
3. Since interviewing the respondents was not based on any scientific sample surveys, the results do not correlate directly to the inferences which are drawn from the sample surveys.

The framework of the report

The study is divided into four chapters. Chapter I gives a brief introduction, complete with the rationale, objectives, methodology and limitations of the study. Chapter II provides an overview of the tourism sector in Nepal. It also presents government programmes and objectives. Chapter III and IV introduce two case studies and examine the impact of tourism on two different groups of people who inhabit the plains of Nepal and the hill regions around the Annapurna sanctuary. Based on the information generated by the study, Chapter V then offers some recommendations to enhance the tourism industry in Nepal as well as to protect the socio-cultural and ecological conditions of the country.
II. TOURISM SECTOR IN NEPAL

Tourist arrivals

The uniqueness of Nepal with its panoramic natural beauty and its rich cultural heritage has attracted many people to this country. The number of tourists visiting Nepal is increasing (see Annex Table 1). In 1987, 248,000 tourists visited the country. In 1990 the numbers went up to over 254,000; and, in 1991, there were roughly 293,000 tourists. Although the table shows that the number of tourists visiting Nepal is increasing, there are exceptions. For example, there was a slight decline in 1981, followed by others in 1984 and in 1989. These declines are mainly attributed to the world recession and political disturbances outside Nepal.

Data on tourist arrivals in the country also show some seasonal variations. The peak seasons are in the autumn months of October and November and spring month of March. Tourist arrivals are low in the summer months.

With regard to nationality, tourist arrivals from Europe during the mid 1970's up to the mid 1980's increased. Among the Europeans, the number of German, Danish, and Italian visitors was highest. At the time of writing, tourist arrivals from India and Japan were increasing. At a slower rate, the percentage of tourists from Australia and the Pacific were also on the rise (Nepal Tourism Statistics 1990: 35-36).

Average length of stay

The average length of stay of tourists in Nepal, consistent from 1974 to 1990, was around 13 days. In 1991, there was a marked decline to approximately 9 days. The length of stay varies from tourist to tourist, depending on their main purpose of visit. Tourists who mountaineer and trek stay for many days, while others are here for a short time only.
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Purpose of visits

A majority of tourists to Nepal come for pleasure as opposed to business travel. Over 90 per cent of the total tourists visiting Nepal during the period from 1963 to 1973 came for holiday. Between 1974-1984, the proportion dropped to 80 per cent. It remained slightly above 70 per cent from 1985 to 1991. The decrease in the proportion of tourists was off-set by the increase in trekking and mountaineering. From 1984 onwards, the arrival of tourists for relaxation remained more or less the same with an exception of a drastic fall in 1991. The proportion of tourists coming to Nepal for mountaineering and trekking has remained more or less static: around 16 per cent (see Annex Table 2).

Arrivals by sex and age

The male-female ratio of tourists has changed over the last 31 years from 1.1:1 in 1962 to 1.6:1 in 1986. Since 1986 the ratio has remained fairly static.

By age group, more young tourists have started coming to Nepal in recent years. Of those visiting Nepal in 1966, 61 per cent were under 45 years of age, while 70 per cent were of that age group in 1990. Students constitute a major portion of tourist arrivals (see Annex Table 3). Their arrival may be attributed to the increasing popularity of mountaineering and trekking.

Foreign exchange earnings

An appraisal of the tourism sector reveals that it has been an important source of foreign exchange earnings in Nepal. Foreign exchange earnings are shown to be dependent on the number of tourist arrivals, as fluctuations in the number of tourists correlate to the fluctuations in the amount of revenue earned from tourism. The gross foreign exchange earnings in convertible currencies substantially increased from Rs.121 million in the period between 1974-75 to Rs.725 million in 1982-83. During 1989-90, the earnings from tourism were Rs.1,649 million. However, this figure, when adjusted for inflation and other factors represents a real decline of 20.6 per cent. The earnings from tourism in the late 80s and early 90s show some increase which is the result of the increase in the exchange rate of foreign currencies compared to the Nepal Rupee. It should be noted that there is one

US $1 = 49 Nepal Rupees
basic problem in relating the number of tourist arrivals and the earnings from tourism. The number of tourist arrivals are given on the basis of the English calendar while the foreign exchange earnings are computed on a fiscal year basis, which begins on 15 July in Nepal (see Annex Table 4).

Several studies have been made in the past to determine the per capita per day expenditure by tourists. In *The Economic Impact of Tourism: An Input-output Analysis* 1974, Veit Burger reported that the per capita per day tourist expenditure was Rs.169 with 6.9 nights as the average length of stay. In another study reported in *The Economics of Tourism in Nepal* in 1981, this rate was estimated at Rs. 390.3 during the average length of stay of 14.5 nights. For the year 1987, the data published by the Ministry of Tourism shows that the average rate was US$27. For 1990, the figure was US$27.2 and in 1991, this figure rose to US$31. The per capita tourist expenditures, however, revealed wide fluctuations as well as no fixed trend.

Tourism related agencies in Nepal

The growth in the number of hotels, travel and trekking agencies correlates to the number of tourists arriving in Nepal. In the years before 1970, there were several hotels in Kathmandu and only a few in the Chitwan Safari Camps and Pokhara. As there were virtually no travel and trekking agencies, the hotels handled the technicalities of these activities. But since 1970, the number of tourist arrivals has risen together with the speedy growth in the numbers of hotels, travel agencies and trekking offices.

Between 1981 and 1985, a growth in the number of hotels and related service infrastructure has taken place. Ironically, this was also a period when Nepalese tourism did not show any growth in terms of tourist arrivals. The paradox can be explained by the fact that the development of hotels started in the 1970's when the tourism sector looked encouraging, but due to the highly uncertain nature of tourism, there was a decline in the number of arrivals in ensuing years.

The data on hotels published by the Ministry of Tourism show that there were 168 hotels of different standards operating in Nepal in 1990. Ninety-seven hotels are operating in the Kathmandu Valley, of which 46 are star category hotels, compared to 11 located outside Kathmandu (see Annex Table 5).
Between 1979 and 1990, the number of beds in all categories of hotels increased from 2,468 in 1975 to 3,434 in 1986. From 1986 to 1990, there was a three-fold jump from 3,434 to 10,244 beds (see Annex Table 6).

The growth of travel and trekking agencies was more rapid. By the end of 1992, 247 travel agencies were registered with the Department of Tourism. Likewise, there were 161 trekking agencies and 56 rafting agencies (Source: HMG Ministry of Tourism). Among the trekking agencies operating two were established in 1970, seven during 1971-75, 11 during 1976-1980, 28 during 1981-85 and only eight during 1986-87. It was not until after 1987 that the travel and trekking agencies rapidly expanded, with the result that the supply of such services now exceeds the demand. Despite the existence of so many agencies, a major part of the business related to travel and trekking is still controlled by a handful of influential agencies.

Tourism development objectives and policies

Great importance has been given to tourism development in the Eighth Five Year Plan of Nepal (1992-1997). The plan has laid down specific objectives, policies and programmes for the development of tourism in Nepal. The main objectives are:

1. To expand the tourism industry and tourist activities, which are currently concentrated in only a few areas, by building physical infrastructure and promoting tourism to create additional opportunities for employment. This, in turn, will help ease poverty and raise the standard of living of the population;
2. To increase the number of tourist arrivals;
3. To promote the environmental, historical and cultural heritage and raise the quality of services and facilities related to tourism;
4. To take measures for overseeing the stable development of the tourism industry and link it to other economic sectors in a coordinated manner;
5. To develop the necessary infrastructure for the operation of efficient, safe, comfortable and quality air services for the proper advancement of the tourism industry.

The Tourism Plan of the Government has also underlined that:
1. Special attention will be paid to develop tourism in a number of new destinations within Nepal;

2. Monetary and financial incentives will be provided to encourage the private sector and foreign investors to develop resort areas, hotels and other infrastructure;

3. Special programmes will be devised and carried out to encourage while, at the same time, conserve religious and cultural tourism;

4. Extensive promotional campaigns targeted at high budget tourists will be conducted in order to increase their number of arrivals;

5. Problems related to the seasonality of tourism will be reduced by developing new tourist activities to promote and maintain tourist arrivals all year round;

6. The utilization of import substituting materials and services will be raised in order to augment foreign exchange reserves derived from the tourism sector and to integrate this sector with other areas of the economy;

7. Trekking tourism will be promoted in new areas which will create further employment opportunities for the rural population living in those areas;

8. Programmes will be conducted to attract more foreign tourists, especially those from India and the Pacific region;

9. Efforts will be made to use Nepalese diplomatic missions abroad and other agencies for the promotion of tourism;

10. The flow of funds from commercial banks to the tourism sector will be treated as priority sector loans;

11. The flight handling capacity of Tribhuvan International Airport will be expanded. The airport will be equipped with extensive facilities and developed as a hub;

12. A liberal sky policy will be adopted to encourage foreign airlines to fully utilize Nepalese air space in international flights;

13. The private sector will be encouraged to operate domestic air services, airports and services related to air traffic. This move will provide better physical facilities at remote domestic
Airports and will create fresh competition, altogether raising the quality of domestic air services;

14. A feasibility study will be undertaken for the construction of a second international airport.

During the Eighth Plan period, emphasis will be particularly given to the improvement of existing physical infrastructure and the development of new tourist spots to divert the heavy traffic of tourists from the limited number of locations.

Planners estimate that the number of tourist arrivals during the five years covered by the Eighth Plan will increase by 8 per cent, earning an estimated 17 per cent of additional revenue in terms of foreign exchange.

By the fifth year of the plan period 442,214 tourists will be expected. On the whole, the sector is foreseen to earn about US $137 million by the terminal year of the plan.

Tourism and environment

Although concern about environmental degradation started relatively late in Nepal, both the Government and international organizations working in Nepal have strongly acknowledged the problems and recommended measures to balance the environment. Their attention mainly rests on the preservation of endangered wildlife fauna, plants and aquatic life and the prevention of further deforestation, which has triggered a host of other problems. Deforestation aggravates soil erosion and, in so doing, affects the agricultural livelihood of over 80 per cent of the population. It has been an ongoing process that originated long before the advent of tourism in the mid 1960's (Pawsan 1984).

Pollution is another alarming problem; it is visible on most routes. Its causes are many and multi-faceted, arising singularly or in combination with several factors such as the following: (a) lack of hygiene, (b) lack of facilities for proper sanitation, particularly for local people, porters and guides, (c) lack of facilities for litter, (d) lack of environmental awareness, (e) ineffective rules and regulations, (f) and lack of monitoring of environmental health.

While deforestation and pollution are the major causes of environmental degradation in the mountains, pollution pressure has not affected the mountains as it has the plains. In the mountains, tourism has become a boon for the survival of local people in terms of providing income for them.
On the whole, the tourism sector has generated a living for the locals. However, it has also contributed to the disruption of the environment. In this light, the trade-off between environmental problems and economic gains created by tourism cannot be measured so easily. A compromise is needed when the economic problems besetting Nepal are considered. Tourism needs to be encouraged, but not without policies to improve and maintain the environment.

Cultural tourism, attractions and activities

Tourists visiting Nepal are not only attracted by the snow peaks, forests, ancient cities and villages but also by the diverse people and cultures of the country. In Nepal there are 70 ethnic groups who speak roughly 42 different languages. They are separated by geography.

People who live in the mountains are different from those who live in the hills or plains (Tarai). They have their own lifestyle, dress, food, religion, ornaments and beliefs. They are traditionally agro-pastoral and are often engaged in business with people in the Tibetan region of China. As such, they are commonly known as Himalayan traders.

Buddhist monks and nuns in culturally rich monasteries and nunneries also reside in the mountains. They live in the unique Himalayan setting of Nepal, where symbiotic relationships among the sacred, secular and eco-sphere prevail. Their firm belief in supernatural forces has made them known worldwide, leaving tourists awed and anxious to make the Himalayan region the prime destination of their visit. For similar reasons people in the hilly region attract tourists. Unlike their counterparts in the mountains who subsist on a staple of potato and practice Tibetan Buddhism, the hill people have corn and millet as their staple food. They believe in Hinduism, spirits and shamanism which form additional sources of attraction for tourists.

The southern region of Nepal is mostly inhabited by the Tharus who are no less fascinating than the highlanders or the martial people of the hills.

Like the Himalayan region, the Kathmandu Valley is popular with tourists. The Valley possesses all the remnants of ancient and medieval civilizations, providing tourists with a scenario of historical events, beautiful monuments and fine traditions of art. Here, tourists find a unique religious-cultural blend of Hinduism and Buddhism. They are fascinated with the rituals associated with these religions, such as animal sacrifices, long and arduous
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pilgrimages, and cremations near the Pasupati Nath Temple. They are also intrigued by the well-preserved material cultural heritage.

Called the Land of Temples and Festivals, it is not surprising that tourists and culture books on Nepal frequently mention the more than 366 annual festivals. As the majority of the people of the Kathmandu Valley are spiritual by temperament, they actively participate in the festivals and frequently worship their gods and goddesses. For older people, visiting the temples in the early hours of the morning is routine.

Kathmandu is the first destination for the majority of tourists, mainly because Kathmandu is the only city with an international airport. Since over 90 per cent of tourists arrive in Nepal by air, there is no other choice for them. Upon arrival in Kathmandu, the hotels and restaurants provide cultural programmes for tourists.

Travel agencies also cater to tourists’ needs by providing tours that are conducted by trained city guides. The tours include sight-seeing in and around the city, where tourists are taken to Durbar Square (the medieval palace complex of Kathmandu) and Buddhist monasteries such as Syambhunath and Bodhanath, as well as Hindu temples like the Pasupatinath.

Apart from visiting the ancient temples in Kathmandu Valley, tourists visit other cities that lay claim to some aspect of Nepalese culture. Patan, a medieval city, is famous for bronze art. Bhaktapur is reputed for its antiquity, while Kritipur is renowned for the lifestyle and culture of the indigenous people who inhabit the Kathmandu Valley. Cultural tourism such as this is prevalent throughout the Kathmandu Valley.

For more strenuous tourism activities, trekking, mountaineering and rafting expeditions are popular. The Himalayan region offers ample opportunities for tourists who wish to pursue these adventures at their own pace. Trekking in the mountain region falls into three categories: normal trek, controlled trek and guided trek.

The popular trekking routes are to Mt. Everest in the east; Lantang, and Helambu in the central region and in surrounding areas; and Jomsom in the west. Treks to upper Dolpo and Lomanthang of Mustang are more difficult and expensive. A trekker has to normally pay US$700 for a 10-day trek (1992). Trekking permits to Lomanthang are limited to 1,000 annually. These limitations have been placed in order to control pollution in the areas and also to keep a balanced environment. Trekking to Manaslu and
Kanchanjunga is limited only to groups and is conducted by the trekking agencies alone.

After trekking, tourists return to either Kathmandu or Pokhara, the second most important destination for tourists, where they set out to do water rafting in the Trisuli River. Rafting in the Sunkosi, Kaligandaki, Arun, Karnali, Bheri and Serekhoa is also possible. Although data on river rafting are not available, the Nepal River Rafting Association estimates the number of water rafting tourists at 20,000 per year. This shows that mountain tourism features prominently in Nepalese tourism. In 1990, expeditions alone numbered 170; for that year, royalty to the government amounted to Rs. 735,512 (Tourism Ministry 1990: 55).

Aside from trekking, mountaineering and river rafting, a large number of tourists, specially from India, visit Nepal as pilgrims. Indian pilgrims visit holy places that include Pasupatinath in Kathmandu, Gosaikund (a sacred lake in the mountains located in the central region of Nepal associated with the Hindu deity, Shiva), Janakpur, and Lumbini (the birthplace of Lord Buddha). In addition to Indian visitors, there are Japanese, Koreans, Thais, and Sri Lankans who visit Lumbini.

In the Tarai, tourists visit the Chitwan National Park, Bardia National Park, the Kosi Tappu Island and the Royal Shukla Phanta. Because of its ideal location near Kathmandu, the Chitwan National Park is a popular site for tourists. Tourism to these National Parks is popularly known as "wildlife tourism" or "jungle tourism". The chance to spot deer, rhinoceros, crocodiles and tigers in the jungle fascinate tourists who visit these areas. There are a few tourists who come to Nepal for hunting. However, tourism of this kind is not encouraged by the government.
III. Case Study 1: Chitwan-Sauraha

Introduction

Since the designation of Chitwan as a National Park in 1973, there has been considerable activity on the social and economic fronts in and around the nearby village of Sauraha. This has brought a multitude of transformations into the socio-economic and cultural life and activities of the villagers.

The village of Sauraha, located in close proximity to Chitwan National Park, is connected with Tandi village by a six kilometer seasonal road. The latter is situated on the East-West National Highway at a distance of five kilometers from the main city of Bharatpur. There are several ways of reaching Tandi from Kathmandu. One can fly to Bharatpur from Kathmandu and then travel by bus or car to Tandi. To go to Sauraha, one can ride along the Prithivi Highway through Mugling, situated mid-way to Pokhara. An alternative route to reach Sauraha is to come from the Nepal-India border towns of Birgunj and Bhairhawa. The distance from Kathmandu to the national park is 165 kilometers, and the road that connects the two places for the most part runs parallel to Trisuli River, a popular spot for white-water rafting. In Tandi tourists going to Chitwan National Park are transported by land rovers or jeeps.

Sauraha is the name given to settlements located in and outside the National Park. The River Budhi Rapti divides the area into two parts. Tandi, Chitrasarik and Gothauli are all located on the northern side of the river; Bachhauhi, Sauraha, Johweni, Malpur and Badreni, on the southern part. Further to the south of Sauraha there is a thick forest. Near this forest there is a large settlement called Padampur. Because of the Rapti River's high level of water during the monsoon period (occurring from mid June to mid September), the villagers of Padampur are isolated and have very little contact with the people from other villages and localities.
Number of tourists

Sauraha has recently become popular because of its location near Chitwan National Park. According to the data provided by local sources, Chitwan National Park is the third most important destination of tourists visiting Nepal. In 1990, from a total of 254,885 tourists visiting Nepal, 59,488 had visited Pokhara, while 34,610 had visited the Royal Chitwan National Park.

In 1992-1993, the number of tourists visiting Chitwan National Park jumped to 55,000. This figure is roughly an 80 per cent increase over the 1991-92 figures. What is noteworthy is that there was a sudden upward trend in the number of arrivals in 1992-93 compared to previous years, when tourist arrivals were more or less the same. (See Annex Table 7).

Most visitors to Chitwan National Park made convenient visits to the nearby Sauraha village; in 1992-93, there were 23,000 visitors to Sauraha. The importance of Chitwan National Park as a tourist destination, and therefore of Sauraha, is indicated by the growing number of tourists visiting these areas.

Lodges/resorts in Sauraha

In April 1993, there were 34 lodges or resorts operating outside the park in and around Sauraha. Another five were under construction, and four were in the process of being commissioned. Of the 43 lodges, five were owned by Tharus while 16 were owned by the hill migrants who had settled in Sauraha. The remaining 22 were owned by people from Kathmandu or others from outside the Chitwan area. The average accommodation capacity of the resorts and lodges is 16 beds.

Because there are no regulations concerning rates charged, undercutting activities abound. In a few cases, the room rate was as low as Rs. 40 per night. Indeed, competition between the better quality and low budget lodges and resorts was high. While low quality lodges experienced a boost in business on account of their successful promotional activities and advertisements, high quality ones suffered from profit losses because of poor promotional tactics. At the time of writing, competition among lodge owners was intense, and this tension will probably increase in the future, exacerbated by the new resorts which are under construction.
The types of lodges/resorts vary from big and extravagant - such as the Jungle Adventure World, Gaida Camp and Elephant Camps - to small ones like the Windies that cost only around Rs. 60,000 to construct. Most of these lodges are modelled after traditional Tharus-style huts with thatched roofs. Unique in shape and style, these roofs are difficult to maintain. The hill migrants and a few Tharus are mainly responsible for roof maintenance. As grass is the major supply item and can be procured without charge from the local forests, thatched roofs maintenance generates income activities for the local population.

It was not until 1992 that villagers were first permitted to collect products, such as grass and firewood, from the forests within Chitwan National Park. Since then, the park has been opened every year for a few days from mid-January to the first week of February. When the park is opened, even schools are declared closed. As a family activity, school children and their parents venture into the forest together to gather forest products they need for home consumption as well as roof maintenance at the resorts.

Unfortunately, there has been a drastic change in the method of construction in new resorts. The resorts that have been under construction have corrugated sheets as roofing material rather than grass collected from forests. The traditional Tharu hut designs are being replaced by concrete buildings to provide accommodation suitable for tourists from India, Hong Kong and Taiwan.

Employment

Tourism in Sauraha has been an important, but a secondary, factor in generating employment for the local populations. Although employment is found in the lodges and resorts, as well as in the National Park, work in this sector remains secondary to agriculture. Nevertheless, the high and growing numbers of people in and around Sauraha engaged in the tourism sector poses the threat of a labour shortage in agriculture. This problem is particularly acute for big landlords. They usually end up renting land to local people.

The nature of tourism in Sauraha renders tour guides a necessity. All tourist activities, except for elephant rides, require guides. The number of guides formally trained is near to 100. But in 1992, only 70 people had registered as guides and this figure decreased to 40 in the following year. (This statistic excludes freelance guides.)
Guides are hired by tourists personally or through hotels, resorts or lodges. Of the total number of guides, only ten per cent are local Tharus. The rest are hill migrants who have lived in the Sauraha area for many years. Regardless of their ethnicity, guides are an important group in Sauraha; they even have their own association.

Another important type of employment is jeep driving. In 1989, most tourists who visited Sauraha from Tandi (a distance of six kilometers) travelled by bullock cart or by elephant. These various modes of transportation have been completely replaced by jeep transportation, creating employment for jeep drivers. Every resort in Sauraha carries jeeps to bring tourists from Tandi to Sauraha and for jungle drives. During the time of writing, there were 40 jeep drivers in Sauraha.

Similarly, canoe-rowing is a popular occupation in Sauraha. It is an indispensable skill almost all the people of Sauraha have learned and which some have made into a career. The Tharus fishermen (BOTF) and pot-makers (Kurnais) are mostly engaged in this activity. In one day, about nine canoes are found on the River Rapti, carrying tourists to see the crocodile and the elephant breeding centres. There are altogether 11 canoes operating on the river for tourists. Canoe-rowers earn an average salary of Rs. 1,200 to Rs. 1,500 (US $24 to US $30) per month. Their activities are contracted with the hotel association. In the fiscal year 1992-93, the hotel association paid Rs. 220,000 (US $448) to the National Park, although the total earnings from canoe activity amounted to Rs. 600,000 (US $1,224) for the same period.

The total number of workers employed in different lodges and resorts is estimated to be around 400. Maximum employment is found in Gaida Wildlife Camp, which employs 110 people, followed by Elephant Camp which employs 30 people. These figures are impressive considering the average employment for each lodge/resort is ten people. As the minimum salary of Rs. 800 (US $16) per month is low, local people form 80 per cent of those employed. They perform a variety of tasks, ranging from guidework to cooking, caring for dining rooms and guest rooms, as well as washing. With the exception of laundry work, there is no other kind of employment for women. The top management employees of the resorts are mostly from Kathmandu. Work in resorts/lodges is indeed significant for employment generating, but a whole series of activities catering for tourists within Sauraha Village have also provided work opportunity for people.
Apart from lodges/resorts, Sauraha village has one laundry shop, several guide centres, six restaurants, five bicycle hire centres, 20 mobile shops and four groceries that sell green vegetables, meat, eggs, and other food items.

Seasonal vegetables are also made available to the lodges/resorts by a contractor. The biggest contractor of the village reported that he supplies 100 kilogram of vegetables each day during the months from October to March. After April, the demand drops to 50 kilogram per day. Food supplies also come from vendors who procure vegetables from Tandi. Normally, these suppliers provide 40 kilogram of vegetables each day during peak season, after which, during the off season, the supply is reduced by 50 per cent. Approximately 70 tons of vegetables are brought to Sauraha from outside annually. These vegetables mainly come from Tistung, Palung, Aghore or the hill areas near Kathmandu, located on the Kathmandu - Hetauda Highway, and areas around Birgunj. Although vegetables are procured more than 100 kilometers away from Sauraha, good road links have made them easily available. If it were not for imported foodstuffs, Sauraha would suffer a shortage because very little is cultivated in Sauraha, due to the labour shortage.

Packag programmes to Sauraha

Package programmes to Sauraha are usually sold by safari agents in Kathmandu. The package tour generally covers a period of two flights and three days, and costs U.S. $90 for a stay of this duration. Included in this cost are the entrance fee to the park, the elephant ride/or jungle drive, and food and accommodation in the resorts. Data from the field survey indicate that there is near uniformity in the tariffs for Sauraha except in the case of few sub-standard resorts or of those which cater to low-income tourists.

Resort owners report that agents receive around U.S. $50 when tourists reach their resort in Chitwan. Roughly 40 per cent of the fee tourists pay for the trip gets distributed to various persons involved in the process of transporting tourists from the airport to the city and selling wildlife sight seeing packages in Kathmandu. A resort which charges a tourist U.S. $90 for a two-night and three-day visit to Sauraha takes in about U.S. $50. From this amount, the resort handles all expenses. Its net profit is then an average of Rs. 500 (U.S. $10) per tourist for the package deal.

The quality of services offered to tourists at Sauraha does not meet the required standard because resort owners do not get all the profit from the
Jeep drive inside the Jungle of Chitwan National Park

A view of Tharu village inside the Park
Modern building and Restaurant of Sauraha

The Tharu women in non-Tharu dresses

A view of a local dwelling
prices they quote. Because the competition among the resorts is high, there is often a 50 per cent reduction in the prices at some resorts. Thus, prices vary from resort to resort. The price of the bus ticket from Kathmandu to Tandi also varies. Tourists who are ignorant of standard prices end up paying a higher price. In this light, tourism to Sauraha is highly disorganized. Tourism activities around Chitwan National Park area are more organized and these have a more favourable economic impact. Although the local Tharus benefit less than hill migrants, it is noteworthy that much of the overall tourist expenditures go into the pockets of local people.

Ecology and environment

Natural environmental balance involves the interaction between life forms and other substances essential for life. The preservation of the environment is a pre-requisite for sustainable development. Therefore, in order to have healthy and sustainable tourism in and around Sauraha, the proper maintenance of the Royal Chitwan National Park must be ensured.

Approximately 100 kilometers long and 40 kilometers wide, Chitwan National Park is located in a tropical and subtropical climate and has an altitudinal range of 800 meter - 1,500 meter. It contains a dominant sal forest (70 per cent), grassland (25 per cent), lakes (17 per cent) and rivers (3 per cent). A large number of species of different kinds, including 43 mammals, 49 reptiles, 486 birds, and 120 fish, inhabit these domains.

Chitwan was declared a hunting reserve in 1963. A decade later, the late king His Majesty King Mahendra, declared Chitwan to be the first National Park in Nepal on account of its preservation potential for rhinoceros and tigers. The park also maintains a gahalal breeding centre at Kasara and an elephant breeding centre at Sauraha. Since 1983, the Park has been enlisted as a UNESCO World Heritage Site.

Although tourism plays a vital role in generating both national and local revenue, it has an adverse effect on the environment, leaving the sustainability of the park at risk. Inside the park, there are altogether seven hotels and lodges, of which Tiger Tops is the oldest. Built before the park’s establishment, Tiger Tops helps bring a large number of tourists and earns a substantial foreign currency. For example, the hotel receives U.S. $250 for a stay of three days and two nights. All hotels and lodges are held responsible for incurring environmental damages, such as consuming large quantities of natural resources.
During an interview with park officials contacted in the context of this case study various opinions were raised. While one retired chief warden expressed an aversion to hotels inside the National Park, others disagreed. Those in favour of hotel buildings could not imagine relocating the hotels elsewhere. What was drawn from the observations then was that the presence of hotels did not cause great damage to the environment. Nevertheless, its accompanying vehicles, tourists and activities are not at harmony with the park's environment.

Discussions with Dr. U.R. Sharma, a Chief Planning Officer of Forest and Soil Conservation, revealed that he was in support of forming an "impact zone" around the central part of Chitwan National Park. This zone could be properly utilized, whereupon community forestry in the villages could be developed on a complementary basis. This plan would help protect the National Park, while meeting the demands of the local people.

Owned by the National Park, the elephant breeding centre cares for 22 elephants. The centre is burdened with the heavy costs of operation and maintenance. Dr. Kamal Gaire, the centre's head explained that because of the low budget, problems related to elephant diseases and pregnancy tests are inadequately met. In addition to this centre, there are two elephant camps. The 20 elephants kept in these camps are used for tourist rides. This activity serves as a good tourist attraction, but the trail for the elephant walk is haphazard and mismanaged.

The ghadiyal crocodile breeding centre at Kasarb was founded in 1978 as a conservation project, but since 1981, it started functioning as a tourist attraction. At the centre, 18 ghadiyals, one of the world's most endangered species, are reared along with 18 magars. With the condition that they are properly monitored, these animals are annually released in the Narayani, Gandaki, Rapti, Koshi and Bheri Rivers. Visitors to the park are drawn to this site.

On the whole, the National Park has enormous man-made environmental related problems to overcome. These include the trespassing into wildlife sanctuaries, unmanaged fire practices, grass cutting, successive change in the grassland ecosystem and overgrazing by domestic animals. These problems are compounded by the army's long presence, construction of 200 kilometer roads within the park, rapid growth of tourist lodges and unaesthetic building construction. If not tackled now, these disturbances will become real threats to the healthy environment of the park.
Displacement of local people

As Sauraha became a very popular tourist attraction, many people sought land to establish hotels there. Consequently, the land became expensive. For money, the Tharus sold their land. The money they get in return is misused, often for alcohol consumption. As they yield their land to non-Tharu groups, the Tharus face an encroachment onto their cultural identity. Sauraha is now an area with a heterogenous population.

The Tharus and non-Tharus alike are all in a process of transformation. Tourism has significantly brought with it outside influence that has altered the socio-cultural make-up of the Tharu community. Inhabitants compete for material status symbols defined by western cultures. This inevitably means abandoning their traditional ways.

The traditional extended family structure, previously comprising up to 32 members, has been replaced by the modern-day nuclear family. Likewise, traditional dress has become unpopular. Even the age-old tradition of tattooing women has been abandoned. It was previously thought that tattoo marks would ensure the reincarnation of individuals. Today, women are more concerned with preserving their bodies and beauty than their souls. Men, particularly young ones, are preoccupied with societal vices such as drugs and alcohol. Urbanization, modern education and movie entertainment collectively have also been responsible for the change that is rampant in all strata of Tharu society.

Modernization of social tradition

Biannually, the people of Sauraha perform two rituals in their baramthan, or village shrine. Called asaribarna and leuribarna, these rituals are observed in July and October respectively. During the rituals of baramthan, people are accorded a time of relaxation from their hard work throughout the year. Nowadays, the rituals have been shortened to only one day, partially because the inhabitants no longer work in the field. Another change is the inclusion of women’s participation in handling water. In the past, women were not permitted to take water from the well. These days, this rule is not adhered to because the water supply is plentiful. As in most rituals, the village priest or the faith-healer, also called quru, performs the rites.

The role of the quru is gradually declining in this area. The faith-healer formerly performed dewai worship. The purpose of this ritual was to
ward off various kinds of diseases from children. Today, this ritual along with belief in witches controlled by quraus and other supernatural forces are disappearing; some have never even heard about these practices and beliefs. With regard to medicinal learning, youngsters do not feel the need to learn from elders and experienced quraus the traditional methods of healing. Guided by tourists, new ideas, modern facilities and education, these youngsters believe that traditional ways are useless in the modern world.

Within Tharus families, the concept of individualism is on the rise, creating friction between family members. The clash between the older and younger generations is most pronounced. Influenced by modern lifestyles, youngsters are preoccupied with conforming to Western ways and leaving behind what had been the norm in Sauraha. If a daughter or a son’s wife earns money, she keeps it as her personal property, whereas in the past, this money would go towards fulfilling the needs of all the members of the family. With a sense of financial independence, youngsters engage in buying trendy clothes and riding modern vehicles. Bicycles have replaced bullock carts as the preferred means of transportation in and around the villages. Jeep-riding, provided by hotel owners, has also become popular with the villagers. It is indeed more convenient and less strenuous than riding bullock carts.

The older villagers informed the research team that when they were young, they used to sing and dance at weddings, mortuary rites and various kinds of sacred performances. The dances at these ceremonies are called rasidhari. This tradition has now been abandoned by the present generation. In the past, the system of practicing a dowry for a daughter did not exist. Today, it is a necessity, one that leaves the poor at a disadvantage. Additional expenses include hiring a Brahmin priest to perform the wedding ceremony.

The Festival of Colours, Faqui, and the Fasting Ceremony, Jitiyu, are very popular in the Tharu community of Chitwan. Faqui is observed by males; Jitiyu by females. According to tradition, all households are required to participate in these ceremonies. However, due to changing times, the rate of participation at these festivals is very low. Owing to their preoccupation with tourist activities, many pay a Rs.10 fine to avoid these gatherings. To remedy this situation, at the suggestion of the Ministry of Tourism, a big festival was organized in 1992 in Sauraha with the aim to promote the revitalization of Tharu traditions. Since then, the Tharus have actively participated in all their festivals and ceremonies. In this context, the view that tourism can help to revive the hosts’ traditional culture seems to be correct.
Cultural performances

When tourists buy the tickets to their destinations, they also buy the culture of the host society. In Sauraha, the Tharu cultural programme known as the Tharu Stick Dance is especially popular with tourists. The dance is performed in the evenings by 150 performers at various lodges in Chitwan National Park.

The performances are monopolized by a group of about 24 to 30 people from Padampur-Bankattha, an area located inside the National Park. This makes it difficult for Tharu groups outside Sauraha to perform at hotels in Sauraha. Thus, for one programme at the hotel, the Padampur-Bankattha group charges Rs. 400 (US $8). In one evening, they perform on average three programmes in three different hotels. Sometimes, they offer four to five varieties of the programme.

The following account is a common sight on performance nights. Dancers cycle one by one to the hotel with their musical instruments and costumes. Upon reaching the hotel, they change their dress and prepare an altar. Then they start their performance. The first item on the agenda is a dance borrowed from outside the community called bhajeti, in which dancers move gracefully to the sway of a big stick. The second and third acts are known as damphu and thekara respectively. These dances are usually performed during the Faqui festival in February. The fourth show is known as a jhili, a song and dance performance in which guests are invited to participate.

The damphu is performed only by those people who have drums. In the village, this is traditionally performed by the older males who own drums. All the while the drums are beating, younger males dance to its rhythm with their small sticks, while children partake in the thekara. Due to increased commercialization, the villages have condensed these festivities to only three days, whereas previously, it was a drawn out process that stretched from the waxing to the waning period of the moon.

The time constraint and dearth of guides well-versed in Tharu culture leave package tourists little opportunity to learn about the host people. It is suggested that guides be given training about the Sauraha culture and traditions in addition to lessons about wildlife. Knowledgeable and well-informed guides could then meet the inquiries of tourists successfully.
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Prostitution

The introduction of tourism into a society brings with it the darker side of the industry. Although there are few reported cases, prostitution does exist in Sauraha. In this village, there are approximately 20 girls engaged in the profession. A majority of them came from outside Nepal. The prostitution ring in Sauraha is accelerated and even encouraged by the presence of middlemen, who reap most of the profits. This study reveals that prostitution is not directly related to or influenced by tourists, but rather by local workers involved in tourism-related activities. Guides, in particular, are not only the customers, but also the provider or middlemen.

Life in Sauraha

In the Sauraha complex there are two Tharu villages. Centrally located within the tourist destination, Sauraha village consists of 20 households, whereas Odra village comprises 25 households. The distance between these villages is less than a kilometer and there is a road linking them. Within this area, there are about 15 big hotels and 20 mobile shops and restaurants. The guests move around these two villages in the course of their visit to Chitwan National Park using the road connecting them. Both sides of this road are decorated with hotel signboards, guide offices, restaurants and bus/air information centres. The strolling tourists can see scenes of everyday life of the Tharus: children playing barefoot either on the roadside or in the courtyard of their houses, while adults are busy working in their houses. In the evenings, the Tharus in turn can see tourists dining on the rooftop of restaurants, with fluorescent light and modern music.

Most of the Tharu villagers engage in work as banivaras or daily labourers. They either work in the fields or in the hotels. Lodge owners employ them for handywork such as repairing fences, roofs and so on. The banivaras labourers do not have many opportunities to raise their status or mingle with tourists because of their lack of education and knowledge of foreign languages. They also lack entrepreneurial skills. This compounded with their laid-back attitude explains why they are relegated to manual labour while their counterparts run the hotels and restaurants.

When the banivaras have money, they spend a large portion of their income on socializing. This may include drinking with friends or providing a dinner party for the family. In any event, the Tharus enjoy spending time with
their families and community. The quasi-leisure activities of fishing and firewood collecting are usually carried out in groups.

Clearly, despite the changes in their community incurred by tourism-related activities, the Tharus have managed to retain their traditions. However, the growing economic and cultural gap between them and their guests leaves some Tharus resentful and even more protective of their environment.

**Hosts - guests relationship**

The village tour programme includes visits to the villages of Oda, Malpur, Badreni, Bachauli, Sauraha and Dorange. These villages are inhabited by a mosaic of Tharus, Gurungs, Tamangs, Botes, Damuwaras, Magars, Dhobis, Bahun-Ghhetris and Damais. These tours provide visitors with an opportunity to see firsthand the villager's way of life. The more adventurous tourist treks through the villages on his/her own, without the help of a guide. Others prefer to be accompanied by guides familiar with the local language and culture.

Tourists have varied backgrounds and interests. To a large extent, they come with the intention to meet and mingle with the local people, exchanging gifts and ideas. Tourists frequently presented gifts to their hosts that range from small items, such as clothes, chocolate, pencils, to more extravagant gifts, like sums of money. Monetary contributions are sometimes put to good use by the locals. Some are spent towards education, investing in business and the like. Today, however, the more popular trend is to bring only smiles, thereby reducing the risk of changing the traditional lifestyles of the locals. Today's tourists are more removed emotionally from their village encounters out of a deeper respect for the people and their traditional culture and environment.
IV. CASE STUDY 2: POKHARA-GHANDRUK

Introduction

Ghandruk, located north-west of Pokhara, is the entry point to both the Annapurna and Machhapuchre mountains. It is a village not only popular for trekking but also for a cultural orientation to the Gurung culture. Ghandruk can be reached from Pokhara in several ways. From the village of Suikhet, nearby Pokhara, trekkers can reach Ghandruk via another important village called Dhampus by walking for two days. It is also possible to travel to Naya Pul from Pokhara by bus and then walk to Ghandruk via Berethati, a trekker’s paradise. The construction of roads from Pokhara to Baglung has now made the once important Berethati trail obsolete. At present the most popular route for trekkers is the one day journey from Pokhara to Gandruk.

Ghandruk is inhabited mostly by the Gurungs. The population of the village is estimated at about 2,000 in 1992. With 300 households, the average size of one household is six persons. Of the 300 houses, 252 have a supply of electricity.

In 1980, approximately 90 per cent of all Gurung households had members who were employed in either the British or Indian armies. Preference for these armies and not the Nepalese army or the police force are based on financial considerations. Now employment in the military is on the decline; the demand for recruitment in the Indian and the British armies has fallen drastically. A poll conducted in April of 1993 revealed that about 50 per cent of the households still had family members in these armies. One informant reported that in the last three years only one person got recruited into the British army. It was also noted that 24 people went either to Japan or South Korea for employment during this period.

Number of tourists

The number of tourists or trekker visiting Ghandruk has been increasing. In 1990, 4,825 trekkers visited Ghandruk. This figure doubled to 8,165 and, in 1992, over 10,000 trekkers visited this place.
A view of lake-side in Phokara

A view of Ghandruk village of Annapurna region
A view of a lodge in Ghandruk
Case study 2: Pokhara-Ghandruk

Popular trekking routes

Generally tourists go trekking up to Annapurna Base Camp or Jomsom. The Annapurna trek has the longest trail that takes a duration of 23 days for trekkers to complete. The most popular route is to the Annapurna Base Camp which takes a shorter time to cover. The main reasons for its popularity are the scenic beauty, namely the snow-capped mountains in close proximity, good trails, nice accommodation facilities and presence of several varicities of fascinating flora and fauna that line the trail.

There are several kinds of tourists. Some are inclined to trek on their own with or without porters. Such trekkers are known as FIT (Free Individual Tourists). They prefer staying in lodges. The second group of trekkers follows the tea-house treks. Their agendas are managed by the trekking agencies. Similarly their food and lodge arrangements are made in one of the lodges on the trekking routes. The third kind of trekking programme is fully arranged by the trekking agencies, responsible for providing all logistic supports, guide services, tents and food.

Realizing the importance of the trek to the Annapurna Base Camp, the Annapurna Conservation Area Project (ACAP) has implemented numerous action programmes for improving the villages en route to the Annapurna Base Camp. ACAP has introduced an entry fee of Rs.650 (US $13) to the Annapurna Base Camp. The money thus collected goes to a fund for the development of the area.

Employment

It has been estimated by the Trekking Agent Association of Nepal (TAAN) that out of 50,000 people involved in the tourism sector, about 10,000 are employed as porters in the trekking route to Annapurna and Jomsom. Many of them carry tourist luggage, while some work as guides.

Apart from working as porters and guides, many people in the area run small tea shops, cold drink stalls, and especially lodges. There are numerous lodges en route from Naya Pul to the Base Camp. Presently, there are 26 lodges between Chhomrung and Annapurna Base Camp, 17 between Ghandruk and Ghorepani and 60 between Pothana and Landruk. In Ghandruk itself there are 15 lodges. Employment in each Ghandruk lodge ranges from two to ten people. Altogether 58 people are employed in the lodges here. All
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the lodges are run by family members from the village. Low employment in the lodges is mainly due to the shortage of labour in Ghandruk.

Bed capacity in the lodges of Ghandruk ranges from 10 to 24 beds, with an average capacity of 15. On the whole, Ghandruk can accommodate roughly 230 trekkers each night in the lodges.

Activities in the lodges are quite hectic. During the trekking season, from October to April the lodges are fully packed with trekkers. Lodge-owners have to work from four in the morning to late in the evening. Electricity availability has greatly simplified their life and has given them time to do other kinds of activities. Electricity is used here for boiling water, cooking, and providing light in the lodges. Since the resort-owners pay a flat rate, maximum use of energy is encouraged.

Lodge management committee

There is a lodge management committee in Ghandruk. It consists of all the members who run the lodges. Two general meetings are held annually to discuss the management of the lodges. The first meeting takes place before the trekking season to decide on the prices of the food. If the food prices in the restaurants are to be increased, such recommendations are made only once a year.

The lodge management committee also collects hotel and lodge taxes. A flat rate of Rs. 150 (US $3) is imposed on the lodges. However, if the lodges are located on public land, a tax of Rs. 300 (US $6) is levied on them. This tax money is sometimes used to finance loans given to lodge-owners for renovation of small-scale projects. A small flat rate of interest is charged on such loans, and rates are decided by the Committee.

Ecology and environment

The impact of tourism on the environment in Ghandruk cannot be assessed without discussing Pokhara. Pokhara is the gateway to the trekking routes of the Annapurna Sanctuary. So far Pokhara has been the second destination (after the Kathmandu Valley) of tourists in Nepal. It is a lovely site situated on the south of the Annapurna massif displaying snow-capped peaks that magnify the grandeur of the locality. The beauty of Pokhara has been further enhanced by a splendid lake called Phewa Tal. A mosaic of mountains, vegetation, lakes, people, and culture of the region of Pokhara has
Case study 2: Pokhara-Ghandruk

contributed to the resplendence of Pokhara and attracts a great number of tourists from abroad.

Presently, Phewa Tal Lake is facing a serious threat. Buildings have been built all around the lake without proper planning, and they have imposed a potential danger to the lake. Phewa Tal is 9 kilometers in length and about 1.5 kilometers in width. Its maximum depth is 24 meters. Its average water flow rate is 9.21 cubic meters, and electricity generation capacity is about 1,000 kilowatts (by four generators). The future of Phewa Tal is a cause for concern because of siltation, pollution and encroachment from several points and sources.

According to the Phewa Tal Watershed Conservation Project, the siltation of the lake is mainly caused by the newly built Pokhara-Baglung Road that passes through the catchment area of the lake located north of it. The soil recently deposited in the lake is exactly similar in composition to that found on the road sides. The siltation will be further aggravated in the lake if the proposed Pardi-Pame Road, which runs parallel to the northern boundary of Phewa Tal, is built. This road could pose a threat to the life and quality of Phewa Tal. For this reason, the Pardi villagers, the hoteliers and other environmentalists oppose the construction of this road. Their efforts have succeeded in suspending the construction of the road for the time being.

At present the siltation rate of the lake is very high. It was estimated that in 1990-92 silt deposition was as high as ca. 210,000 cubic meters. This rate and volume of deposition in Tal and Harpankhola were finally correlated. Analysis reported some alarming conclusions. It was found that if the present rate of siltation continues, it would take about 15 to 20 years to completely fill the Harpankhola (mouth of Phewatal) and only 280 to 300 years to do the same for the whole of the Phewa Tal (Sthapit and Leminer 1992). It is important to note that in this process, one single factor is not solely to blame. A complex ecological interaction increases the magnitude of destruction. Therefore, the life span of Phewa Tal may be much shorter than estimated if this siltation problem is not properly and quickly addressed and remedied.

The major source of pollution in the lake comes from a drainage of the Seti canal that carries the pollutants from a wide area of Pokhara city. This drainage canal directly feeds into the Phewa Tal. In addition, because the lake is located in the low lying area beneath the settlement area, pollutants including sewage and other wastes accumulated from the surrounding chains of
shops, lodges, and houses, ultimately reach the Phewa Tal. Thus, Phewa Tal has been regularly receiving a large quantity of pollutants.

One lodge, noteworthy for its treatment of environmental problems, is an example for the other lodges. Although located within the Phewa Tal area, the Fish Tail Lodge has been able to preserve the health and beauty of its setting and environment. The manager of the lodge reported that the lodge has spent a considerable amount of money in the afforestation of the northern side of Phewa Tal. This lodge has properly managed its waste production by the methods of biodegradation treatment and incineration. For maintenance reasons, the lodge uses a large amount of wood. The manager of the lodge informed that the wood used there was purchased from outside, and not at all procured from the nearby forest.

A large number of houses have been built all along the northern side (Pardi and Khare) of the lake for various purposes. On the southern or forest side of that lake new hotels are also being built. It is speculated that these new developments will further degrade the quality of Phewa Tal, exacerbated by the denudation and encroachment on the jungle by the people living near Sarang Kot.

Tourists on treks go to either Jomsom-Muktinath or Ghandruk-Annapurna Base Camp. Ghandruk is the headquarters of the Annapurna Conservation Area Project (ACAP) which is sponsored by the King Mahendra Trust for Nature Conservation (KMTNC), an NGO/Nepal project envisaged to function for nine more years. When tourists trek to Annapurna Base Camp or a nearer site, a one-day trek leads them from Birethanti to Gurung village, located on the north-east facing slope. From most of the houses in this village, one can readily enjoy the view of the mighty Machhapucchre, some parts of the Annapurna and other lovely snow-capped mountains located in the northern direction.

The Ghandruk - Annapurna Base Camp route is quite different from other trekking routes because people have taken enough care to maintain its cleanliness, reflected by the clean hotels on this route. Garbage on this route is kept in baskets, generally hung on the twigs of trees, near the lodges and at different places on the trekking trails. There is a joint effort among local groups, tourists and other participants to preserve the natural beauty of the area. Individual hotel owners regularly burn garbage, while local social groups provide for the maintenance of road and other similar affairs of sanitation. Likewise, Ama Samuka, better known as The Mother's Club, have
Case study 2: Pokhara-Ghandruk

...contributed in preservation efforts by renovating the area’s pavements. This group raises money by employing various traditional and cultural practices. It should be noted that the successful maintenance of the village environment is possible because responsible government, ACAP and other sponsors act as true guardians.

As for firewood, the Community Development Committee (CDC), comprising villagers, rangers and ACAP representatives, is responsible for its collection and management. Other villagers also oversee firewood procurement. On average, a household consumes one bundle of firewood weighing around 20-30 kilograms per day. Timber that is used for house or furniture-building is available for the local people on the basis of their needs.

The CDC has taken further initiatives. Members have implemented a programme which addresses the need for re-forestation. In this programme, two areas of re-forestation were visited, and it was discovered that at the end of the project about 70 per cent of trees and shrubs were successfully regenerated, with Alder (*Alnus nepalensis*), as the dominant tree. Presently, villagers want to plant quick growing trees. One respondent of CDC explained that villagers planned to grow mixed local plants such as walnut (*Juglans regia*), champ (*Mychelia sp.*), Painyu (*Prunus cerasoides*), and *Aesculus sp.*

For fodder purpose, the villagers have planted several varieties of local species, including dudhilo, bulchi (*Sarauja nepalensis*), bains (*Salix sp.*), nimaro (*Brassiolopsis sp.*), etc. on the terraces of their own crop fields, in kitchen gardens, and flower gardens. In Ghandruk, what is interesting is that most houses and hotels have a variety of beautiful flowers in their courtyards; the beauty of these yards befit the panoramic view of the Annapurna and Machhapuchhre ranges.

**Tourism and economy**

While the recruitment of young Gurung boys from Ghandruk in the British and the Indian army declines, the growing tourism activities in Ghandruk have help boost the village economy. With the increase in the number of trekkers to the Annapurna Base Camp, the number of lodges/resorts in Ghandruk village has gone up. More Gurung boys are finding employment as guides. Jobs like portering are mainly performed by low caste people who live in the village.
Although trekking has helped lodge resort owners and their families, the rest of the villagers do not benefit from this tourism activity. Most households of the village continue to receive pensions from the Indian and the British armies. Apart from the pension and the remittance provided by these armies, the Gurungs engage in agriculture.

Agriculture in Ghandruk is similar to that of other hill regions of Nepal. Fields are terraced and oxen are used to till land only on difficult terraces. Moreover, the inhabitants have paddy lands which are located near the river banks at low altitudes. The main crops that are grown in the wet lands include maize, potato, millet and rice.

Of all the crops, the potato is the most important for the livelihood of the villagers as well as resort owners. The crop finds an easy market because it is a popular item on the trekker menu. It is planted in Ghandruk in January and February and harvested in July and August, depending on the varieties used and on the date of plantation. Millet follows the potato in importance. It is sown in the month of June and harvested in October and November. Land is left fallow for two months between November and January. Millet occupies an important place in the Gurung economy because it is used for distilling a kind of alcohol called *raksi*, a kind of millet beer that is popular among the Gurungs. Maize comes in third position and is used as the main substitute for cereals. Because of the high altitude of Ghandruk and the adjoining areas, maize is found not to grow very well. Depending on the rains, maize is usually sown in March and April and harvested in September and October.

Except for the potato, very few vegetables are grown in Ghandruk. However, a wide variety of vegetables are readily available in Pokhara. They are provided by the inhabitants from the Tarai. In Ghandruk, there are altogether five people who regularly engage in purveying Pokhara vegetables. These vegetable suppliers on average bring about 40 kilograms of vegetables from Pokhara, which take approximately two to three days to sell. They make a profit of Rs. 4 per kilogramme and earn about Rs. 250 (US $5) per trip. This income-generating activity is only possible from October until the first week of January, during which, the supply of vegetables is consistent. But during the cold winter months of January and February, there is a dearth of vegetables. For extra income, all year round, empty soft drink and beer bottles are collected and then transported to Pokhara, where they are sold for Rs. 1.50 per bottle.
Aside from vegetables, other food items, including eggs, biscuits, cold drinks and beer are obtained from Pokhara. These food items are used in the lodges/restaurants for tourists in addition to cereals procured from local sources. As meat is not easily available in Ghandruk and neighbouring villages, it does not appear on the menus of lodges in the area. What comes in abundance is the potato crop. However, at the time of writing, the crop is infected by an almost incurable kind of water and soil borne disease called brown rot. The only possible remedy would be to stop growing the crop in disease-ridden soil for at least seven years. Contention over this remedy has been raised because there is limited land for agriculture. Plus, the potato crop is too important in the tourism-based society of Ghandruk to eliminate.

The resort business is a profitable one in Ghandruk. Owners of big resorts here earn an estimated Rs. 300,000 (US $6,122) annually, while small lodge-owners make about one-third of this amount. Altogether, these lodge-owners earn a total of Rs. 2,000,000 (US $40,816) per year. Their salary makes it possible for them to invest in real estate in Pokhara and Kathmandu in addition to sending their children to good schools there. The latest trend now is to invest in Ghandruk itself. The collective profits generated from tourism, including the entrance fee of Rs. 650 (US $13) are presently being used to develop the local economy.

The Gurung Hill Community

The Gurungs are divided into jat (clan) systems which are hierarchical in nature. The average family size in these jats is 5.6. In both the family and society, elder males are the respected decision-makers. Many of them have abandoned their traditional livelihood of herding sheep and crop-growing to join the British, Indian and Nepalese armies. These soldiers called laures, who return home to their villages, are well-respected, mostly because they bring material goods and money back to the village.

Cross-cousin marriages are prevalent and even preferable in this community. In the realm of religion, the villagers perform life rituals and practice northern Buddhism. They have institutionalized the post of the Lama (priest), Dhami and Jhankri (shaman and faith healer). Contact and advice-seeking with the Brahmin-Chhetris are common, indicating the villagers' reverence for Hindu gods and goddesses.

Compact settlement is the main characteristic of the Gurung society, reflected by their housing construction. The traditional houses are built of
stones slabs, mud and timber. For roofing, slate is used. The houses are rectangular in shape and are often two-storied. Inside, there is a simple arrangement of just a kitchen and a bedroom.

**Changing norms, values and lifestyles**

Those elderly local Gurungs interviewed expressed their concern about the influence of tourism on the behaviour and lifestyles of young Gurungs. Imitation of tourists' fashions and hairstyles is pervasive among the younger generation of Ghandruk. The traditional dress - *kamlo, kachhad bhoto* and pants - has been replaced by more modern garb imported from the West. Even the Nepali cap, the most important element of the national dress, has been abandoned. The youngsters have distanced themselves from their traditional cultural identity and even display disrespect towards their elders. Some have stopped addressing by kinship title to the respected members of the village. The elders in turn have shown strong disapproval of what is clearly to them the cultural drift phenomenon. Other factors that influence the minds of Gurung youngsters in addition to tourists are *lakures*, Pokhara urban society and Indian movies. Indeed, many forces are simultaneously working together to generate a transformation of the traditional society.

**Marriage**

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

Gurung children and a non-Gurung vegetable supplier in Ghandruk
Lodge owner and tourist in Ghandruk

Cross-cultural relation
Prostitution

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

Hosts-guests relationship

In the sector of trekking tourism, hosts and guests have many opportunities for interaction through the ventures they share. Often, at the completion of a trek, guides and porters from the host country gain a familiarity with their guests' culture. They are thus able to draw certain conclusions about the cultural characteristics of the guests they entertain. Those hosts interviewed held the following views about the behaviours of certain groups: American, English and Australian tourists are generally easy going and are generous with their spending. They are also respectful of those servicing them. Hong Kong tourists display irritability when hotel services and facilities are inadequately met. Finally, Indian guests insist on including more Indian dishes on the food menus.

Economic disparity

When the Annapurna region became a popular tourist attraction, the entire region was designated a government protected area by tourism authorities. Under this plan, non-hoteliers, such as herders, face economic hardship because their land is encroached upon by the construction of tourist-related establishments. Their livelihood is for the most part maintained by either farming or saving army pensions. On the other hand, hotel and lodge-owners enjoy their new economic prosperity. They continue to expand the tourism industry in their area by upgrading present hotel facilities or erecting new buildings. Lohure families who left Ghandruk in the past are beginning to trickle back into the village to take advantage of these new tourism-related opportunities. They hope to be able to open lodges in the area.
The effects of tourism on culture in Nepal

students as well want to improve their English, so that they can participate in the much coveted tourism profession. The tourism industry has left the military and agricultural fields in the area unpopular because of the economic gap it has produced.
V. SUMMARY AND RECOMMENDATIONS

Summary

Nepal is a small country with diverse socio-economic and physical features, drawing a wide spectrum of visitors worldwide to its preserved culture, variegated landscapes, snow-capped mountains and architectural wonders. These exquisite attractions of the country provide visitors a memorable experience.

For a country poor in resources, tourism is an indispensable sector generating much-needed foreign exchange earnings as well as employment. The number of tourists visiting Nepal has risen annually over the past few years. Likewise, the gross foreign exchange receipts have shown substantial increases over the past decade.

Tourism in Nepal, however, has its share of problems. The number of tourists who visit Nepal is only a small fraction of those who visit Southeast Asia or India. The length of time spent by tourists in Nepal is still comparatively short. The sector is disorganized, a situation which is exacerbated by intense competition and business uncertainties. Much of the foreign exchange earned in the sector is spent on importing commodities to sustain the industry. The sector also has introduced, as well as aggravated, environmental problems and degraded fragile natural resources. For example, in some locations in the Tarai, Hill and Mountain areas, the influx of tourists has created a high demand for fuel wood consumption. Littering of mountains with paper and non-biodegradable waste during expeditions has caused additional problems. In addition to the physical degradation of the mountain areas, there are the associated problems of erosion of local customs, drug abuse and theft. Above all, the tourism sector has made the country heavily dependent on it.

Sauraha - An outstanding example of wildlife tourism in Nepal is Sauraha, a village located outside the Royal Chitwan National Park. Therefore, Sauraha was chosen as one of two case studies for this report. Since 1973, there has been considerable activity on the social and economic
The effects of tourism on culture in Nepal

Fronts in Sauraha. Chitwan National Park has brought a number of transformations in the socio-economic and cultural life of the villagers. The Park is the third most important destination for the tourists visiting Nepal. Compared to the number of tourist arrivals to the Park in 1991-1992, there was a substantial increase in 1992-1993. At present, 34 resorts/lodges are operating just outside the Park. Most are located in and around Sauraha. Owned by the Tharus, hill migrants and Kathmandu citizens, these resorts/lodges employ over 400 workers. A few hundred more people work informally in the shops, small tea and beer stalls, restaurants, cultural troupes, and as canoe-rowers and construction workers. Because of low wages in Sauraha, the majority of people employed are locals, who, after meeting their basic necessities, spend their wages on alcohol and trendy clothes. Resort owners, however, generally use their savings to promote their businesses in Sauraha or to expand into other areas, such as Kathmandu and Pokhara. A 1993 study estimated that the total investment in the area's tourism industry has been roughly Rs. 80 (US $1.6) million to date.

Ghandruk - The village of Ghandruk, located north of Pokhara, is an important village for trekkers destined for Annapurna Base Camp. The growing number of trekkers to the Base Camp has resulted in an increase in the number of resorts/lodges in Ghandruk. The village is inhabited exclusively by the Gurung people. Their men have a long tradition of serving in the British and Indian armies. The recent drop-off in the recruitment of young Gurung men in both armies has been compensated economically by the increased tourist activities in Ghandruk. Although trekking activities have helped resort and lodge-owners and their families, they benefit little the other villagers who support themselves from army pensions or by engaging in agriculture. In some cases, the Gurungs have managed to participate in the tourism sector by setting up tea stalls and cold drink shops, while they practise livestock rearing along with traditional agriculture. The main crops they grow include maize, millet and potato.

Recommendations

A. General recommendations

1. The policies framed for the promotion of tourism in Nepal do not yet effectively regulate this rapidly growing industry. Conscientious implementation by all parties involved in the tourism sector is required. The private sector and the
governments collaborate in the planning and execution of policy objectives.

2. In order to increase the number of tourist arrivals, there is a need to study the demand side. Both international and national promotional drives should be conducted more intensively by the tourism promotional centres.

3. Development of culturally and environmentally sensitive trekking tourism should be accorded higher priority. This would create higher employment and generate more money for the local economy.

4. In order to attract more visitors to Nepal, high priority should be placed in controlling air, water and land pollution in Kathmandu, since more than 90 per cent of tourists visiting Nepal arrive first in Kathmandu. So far Pokhara, Ghandruk and Sauraha have been spared from air pollution. Nevertheless, they are subject to other kinds of environmental degradation. The policy-makers of Nepal should follow the tourism development models of the developed countries of Indonesia, the United States of America, Canada and Japan. Issues regarding the modernization of the nation’s tourism plans and programmes for sustainable tourism in the future should be addressed.

5. There is a need to promote domestic tourism in Nepal. Since time immemorial, Hindus, Buddhists and other sections of the population alike have made religious pilgrimages to various places. It is usually the older generations who partake in this activity; but, recently, younger people have also started to venture on similar sacred journeys. They visit the holy sites, mountains, lakes, hill resorts, etc. Their latest interest is white-water rafting. However, most Nepalese citizens cannot afford to undertake these leisure activities, as compared to foreign tourists. The available accommodations do not cater to their financial situation and needs. Therefore, adequate facilities should be provided for local tourists so as to ensure a healthy growth of domestic tourism.

6. Nepal is a country renowned for its religious sites. It has long contributed to the development of pilgrimage tourism. There is a need to advertise the country’s cultural and religious richness
The effects of tourism on culture in Nepal

abroad, in countries such as India, Korea, Thailand, Japan and Singapore. It is suggested that the Ministry of Tourism should cooperate with the Department of Archaeology to ensure the preservation of archaeological remains and relics dating back to the sixth century A.D. Exhibitions of selected archaeological sites should be organized in the foreign countries to acquaint foreigners attracted to archeo tourism.

7. Nepal's festivals and jatras should be widely publicized. Brochures illustrating these celebrations should be prepared by governmental and non-governmental agencies and distributed worldwide. Movies and audio-visual aids are also helpful in drawing tourists.

B. Specific recommendations

I. Sauraha

1. The present study has revealed that the travel industry, in fact, co-ordinates different components of tourist activities at the Royal Chitwan National Park. Tour packages to the Park however are disorganized, starting from the bus ride from Kathmandu to the trip inside the Park. There is no consistency in the rates charged to tourists, and the quality of services rendered to them is poor due to lack of incentives on the part of the resort employees. For a healthy promotion of tourism in the future, there should be a symbiotic relationship between the resort-owners, guides, the National Park management, the Ministry of Tourism and transport companies.

2. It is recommended that at least 15 per cent of the annual earnings from the National Park should be spent on social overheads, such as schools, health services, etc. for the people living around the Park.

3. There is a need for resort/lodge owners to congregate and form a consolidated fund programme. The fund could be used for repairing trails and bridges and for keeping Sauraha clean. Money should also be allocated for advertising Sauraha's tourist attractions. For this purpose, incentives should be taken by the hotel/resort management committee.
Summary and recommendations

The funds would be raised by annual donations collected from various enterprises. Business organizations should be categorized into different standards and charged various rates accordingly.

4. The labour force associated directly and indirectly with the tourism sector is not sufficiently trained. Training programmes should be initiated to upgrade the manpower working in the sector. The consolidated fund mentioned above could be used for this purpose.

5. Rules and regulations regarding the architectural designs of the resorts should be framed and put into effect. In order to preserve the local culture, building designs have to be of such form that they reflect the local traditions and norms. Everyone should be made responsible to adhere to the building designs recommended for the area. Presently it has been found that most of the local huts are being replaced by imported architecture, as in many of the towns of the Terai.

6. Awareness of the need for environmental conservation of the Park and surrounding villages should be raised by means of campaigning among the public and the private sector as well as visitors to the site. Conflict between the public and the Park authorities should be minimized by opening wider channels of communication. Furthermore, laws regarding the environment should be openly discussed so that the objectives are fairly and effectively met.

7. On the village side of the river’s bank, a proper erosion control and green belt programme should be developed for water course maintenance. Also, regular monitoring of the area’s eco-system is desirable, since this is the major source of water for wildlife in the area.

8. Chitwan National Park should promote bio-diversity conservation for sustainable tourism.

9. The Ghadiyal Breeding Centre programme is presently operated successfully and should be further promoted. Through its programme activities, Ghadiyal are introduced to different rivers in and around the Park. In each of these locations, the Ghadiyal population is gradually increasing.
I. The effects of tourism on culture in Nepal

10. With the concept of tourism diversification firmly planted in Nepal, there is a strong possibility of developing cultural tourism both in the mid-western and far-western Tarai regions. Apart from this, a Tharu Cultural Centre (ICC) can be opened in Sauraha on the model of the Polynesian Cultural Centre in Laie-Hawaii.

II. Ghandruk

1. The timber and firewood supply programme is effectively being operated by CDC. There has not been any harmful effect on the forests and accompanying eco-system in the area so far. However, there has been reported cases of damages caused by wildlife. Therefore, proper measures should be taken to prevent future destruction of the natural habitat.

2. Because of the increasing number of trekkers and porters in Ghandruk, the supply of firewood will eventually diminish. Therefore, CDC should take steps to meet the demand of the increasing number of tourists, while monitoring the supply of the existing forest resources. Similarly, tourists should be advised to take fuel with them when trekking to Ghandruk.

3. ACAP is in the process of developing an electric brewery boiler that will cut down a the enormous volume of firewood needed for brewery (400 tons per family on average). ACAP's introductory information and visual centre on the Prithvi Narayan Campus of Pokhara Tribhuvan University should be relocated to a more visible area, such as on the trekking route or in Ghandruk itself. ACAP's initiation for garbage pits is quite a positive step. The pits need further division into two types: (i) biodegradable waste products (e.g. paper), (ii) non-biodegradable waste products (e.g. glassware).

4. Grazing of domestic cattle should be monitored. Uncontrolled cattle-grazing has been known to ravage several types of ground vegetation, shrubby forest and meadows. Therefore, a careful grazing pattern in relation to animal and pasture land ratio should be formulated for a sustainable grazing development in the area.
5. The profitable business of carpet and rug making should be more properly organized and further promoted. This income-generating activity provides a good source of supplementary income and psychological satisfaction for the women engaged in its production.

6. For mountain tourism, the porterage system should be institutionalized. Accommodation should be provided for porters in the high altitude areas along trekking routes. Previously and presently, shelter was only arranged for tourists and their guides, while porters were excluded.

7. Most youngsters report that they do not know the local legends, myths, ceremonies and the significance of various symbols of their culture. Therefore, the Annapurna Conservation Area Project and other concerned institutions should manage a programme of education related to the indigenous culture for those youngsters interested in working in the tourism sector.
The effects of tourism on culture in Nepal

VI. ANNEX

Table 1. Annual Growth of Tourist Arrivals and Distribution of Mode of Transportation (in per cent)

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Source: Ministry of Tourism

44
Table 2. Distribution of Tourist Arrivals by Purpose of Visit  
(in per cent) 1962-1990

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<th>Year</th>
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<th>Official</th>
<th>Others</th>
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Source: Ministry of Tourism
Table 3. Tourist Arrivals by Age (in per cent)

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Source: Ministry of Tourism
Table 4. Total Foreign Exchange Earnings From Tourism  
(in millions of NRS)

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Source: Nepal Rastra Bank

US $1 = 49 Rupee
Table 5. Number of Hotels by Category of Accommodation

**Kathmandu**

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<th>Three Star</th>
<th>Two Star</th>
<th>One Star</th>
<th>Tourist Standard</th>
<th>Others</th>
<th>Sub Total</th>
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Source: Ministry of Tourism
Table 6. Room Capacity of Hotel Accommodation (1979-1990)

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Source: Ministry of Tourism
The effects of tourism on culture in Nepal

Table 7. Tourism Arrivals to Royal Chitwan National Park

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Source: Field Survey
VII. REFERENCES


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