

CULTURE AND TOURISM: A STUDY OF SIKKIM

**Submitted by
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*Dissertation submitted in partial fulfillment of the requirements for the
degree of Master of Philosophy in the department of political science*



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2016**

08th February 2016

DECLARATION

I, **Prabesika Pradhan** hereby declare that the subject matter of this dissertation is the record of work done by me, that the contents of this dissertation did not form basis for the award of any previous degree to me or to the best of my knowledge to anybody else, and that the dissertation has not been submitted by me for any research degree in any other university/institute.

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CERTIFICATE

This is to certify that the dissertation entitled “**CULTURE AND TOURISM: A STUDY OF SIKKIM**” submitted to Sikkim University in partial fulfillment of the requirements for the degree of Master of Philosophy in Political Science is the result of *bona fide* research work carried out by Miss **PRABESIKA PRADHAN** under my guidance and supervision. No part of the dissertation has been submitted for any other degree, diploma, associate - ship and fellowship. All the assistance and help received during the course of the investigation have been duly acknowledged by her.

Date: 08th February 2016

Place: Gangtok

DR. AMIT KR. GUPTA

SIGNATURE OF THE SUPERVISOR

ACKNOWLEDGEMENT

Initially, I would like to extend my earnest acknowledgments to my supervisor Dr. Amit Kr. Gupta, for his exquisite supervision, advices and observations which made doable to complete this dissertation. He has devoted his precious time and efforts for this work.

I also would like to take this opportunity to acknowledge my teachers Dr. Durga Prasad Chhetri, Dr. O.P. Gadde, Mr. Bidan Golay, and Mr. Budh Bahadur Lama for their support, encouragement and ideas that helped me to complete this study.

I also would like to extend my gratefulness to Sikkim University Library and all the staff for facilitating and for their help.

I also would like to stretch my appreciativeness to all those people who has offered me encouraging hands in one way or the other to finish my work.

Finally I would like to express my profound gratitude to Aja (Lt. R.N. Pradhan), Gaurav Subba parents, families and god for their unconditional love and support.

Thank You!!!

Prabesika Pradhan.

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ABBREVIATIONS

ATOAI	Adventure Tour Operator Association of India
CES	Code of Ethics
DESME	Department Of Economics, Statistics, Monitoring &Evaluation
DG	Director General
DTC	Department of Tourism
GIS	Global Information System
GPS	Global Positioning System
GWSP	Gulmarg Winter Sports Projects
HDR	Human Development Report
HIMTAB	Himalayan Tourism Advisory Body
IHM	Institute of Hotel Management
IISM	Indian Institute of Skiing And Mountaineering
IITTM	Indian Institute of Tourism And Travel Management
INS	Institution of Network of Stakeholders
INTACH	Indian National Trust For Art And Cultural Heritage
IRRA	Indian Rivers Runners Association
ITDC	Indian Tourism Development Corporation
MOT	Ministry of Tourism
NCHMCT	National Council For Hotel Management And Catering Technology
NEC	North Eastern Council
NIWS	National Institute of Water Sports
NTO	National Tourism Organization
O&M	Ogily And Mather
SATTO	Sikkim Association of Adventure Tour Operator
STDC	Sikkim Tourism Development Corporation
TAS	Travel Association of Sikkim
TAAS	Travel Agents Association of Sikkim
TDM	Tourism Destination Management
TOM	Total Quality Management

Chapter I

A Conceptual Framework of Culture, Tourism, Development and Cultural Tourism

I. Introduction

Tourism is a service industry with latent vast growth potential and therefore, has become one of the crucial concerns of not only the nations but also of international community as a whole. In fact, it has come up as a decisive link in gearing up the pace of socio-economic development world over. Thereby it has come to weigh significantly in the growth strategies of the developed countries as also of the developing ones. It is being perceived as an important instrument of economic development. Most of these countries have sought the answer in development through the tourist recreation industry by exploiting their historic societal - cultural environmental resources. With the advent of tourism as a leading growth industry is a part of a gradual process involving the displacement of manufacture from its dominant positions and the transactions to a service oriented economy. In other words, tourism is largely examined and questioned for its ample potential which give rise to changes in the economic, ecological, societal and cultural edifice of a country. However two aspect of tourism¹ – its capacity to generate employment, both directly as well as indirectly, and its potential to earn international currency for the host country has made this industry greatly desirable for all concerned governments, planners, entrepreneurs and people in general. It has therefore increasingly to occupy a place of importance not only for the business sector but also for the concerned academic and management institutions (Kamra, 2009).

Travel is an old as civilization itself, with the earliest travel resulting from nomadic prehistoric² human beings traversing great distances in search of food and favorable climates. As centuries progressed, the motivation for travel changed as people traveled for the purpose of trade, war, economic gain, religious conviction and study

¹ Much tourism professional are afraid to speak about terms such as tourism security and tourism safety. There is a common feeling among tourism and travel professionals that these terms will frighten customers and that the less said the better. In reality nothing could be further from the truth. Travelers and tourist, for the most part, seek out place where there is a sense of security and safety (Tourism Tidbits Archive, 2004).

² Prehistoric is the period that begins with the appearance of the human being about five million years ago, and finishes with the invention of writing, about 6,000 years ago. It is a long period divided into three stages: the Paleolithic Age, the Neolithic Age and the Metal Age (www.Historiasiglo20.org/history).

(Theobald, 1998). Travel as we know today, however is a relatively recent phenomenon. Most often referred to as tourism, the idea of leaving one's home and work in search of pleasure and leisure is a distinctly modern occurrence. Tourism antecedents can be found in the 19th century with the arrival of the Industrial evolution. Industrialization resulted in profound economic and social changes that lead to the creation of a new middle class and inexpensive modes of transportation. These changes meant that travel and tourism was no longer the preserve of the wealthy elite (Burkart, 1981). Thomas Cook³ was the first to take advantage of the social and technological changes brought about by the industrialization (Poon, 1993). Cook organized travel on a scale which had not yet been by offering packaged tour, first domestically in England, then to international destinations as far away as India and Egypt. By mid -1970s, mass tourism was well established, with approximately 158.7 million international tourist arrivals being recorded. Tourism has continued to grow significantly in economic and social importance, as is evidenced by the ever-increasing numbers of international tourist arrival. By arrivals had increased to 204.8 million, and by 1990 their number was as high as 425 million (Smith, 2003).

According to the World Tourism Organization Tourism is a double-edged activity, it has the potentials to contribute in a positive manner to socio-economic achievements and stimulates developmental process and helps to restore cultural heritage⁴ and also helps to generate large-scale employment opportunities (Tourism, 2014).

The terms tourist and tourism were first used as official terms in 1937 by the League of Nations. Tourism was defined as people travelling abroad for periods of over 24 hours. Since the end of the Second World War, tourism has emerged out as one of the world's largest industries with a growth rate in excess of 5 percent per annum over the past twenty years. International tourism flows across frontiers in the year 2000 reached 698 million while receipts from tourists reached US\$ 595 billion (including receipts from international transport fares.) Estimates prepared by the World Tourism Organization indicate that global domestic tourism flows are at least ten times greater

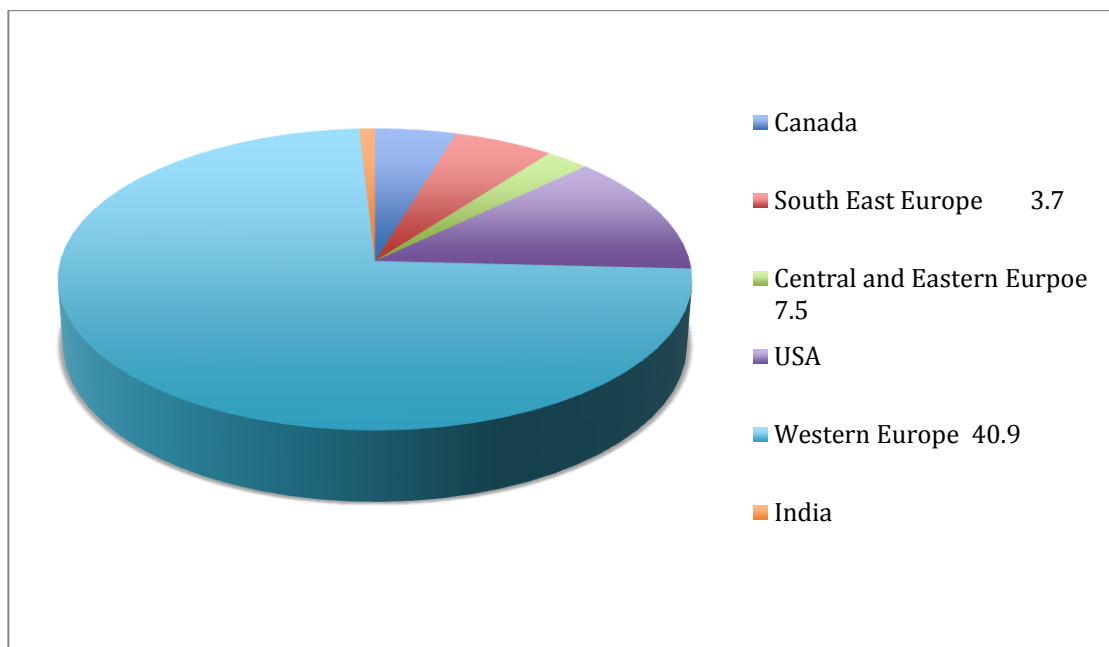
³ Thomas Cook was a British Nationalist; he founded a travel agency Thomas Cook and Sons popularly nicknamed Cook's Tours (Williamson, Andrew. The Golden Age of Travel. Thomas Cook).

⁴ Cultural Heritage is an expression of the ways of living developed by a community and passed on from generation to generation, including customs, practices, places, objects, artistic expressions and values. Cultural heritage is often expressed as either Intangible or Tangible Cultural Heritage (Icomos, 2002)

than international tourism flows indicating that there were at least 6,980 million domestic arrivals in 2000 (Main Report On 20 Years Prespective Plan for Sustainable tourism Development In The State Of Sikkim, 2002).

Tourism has emerged as the largest global industry of the 20th century and is projected to grow even faster in the 21st century. Recently, academicians have paid attention to the changing patterns of tourism as an embodiment of the broader societal changes and the shift towards post-modernism. It is said that leisure related activities have become increasingly commoditized, reflecting a global “culture of consumption”⁵ (Gupta, 2011).

Figure No I .1. Worlds’ Shares of International Tourist Arrivals in 2010



* Source: www.eea.europa.eu

In India, Tourism is almost three times bigger than the size of automotive manufacturing industry and generates more jobs than the chemical manufacturing, automotive manufacturing, and communication and mining sector added together.

⁵ The notion of a culture of consumption, as the notion of economic thought itself, is very modern. In the early 21st century, we live in an era when nearly everyone takes some modicum of knowledge about economy whatever his or her opinions of it for granted. Concepts such as consumerism, consumption and consumer also have become a major focus of much cultural debate including newspaper, political and academic discourse. In fact, the contemporary situation of living in a culture of consumption though seemingly natural is actually quite recent and took much work and time to develop and deploy (Valdiva, culture of consumption) .

The Tourism direct contribution to India's GDP is INR 2 billion which is almost three times more than the contribution of automotive manufacturing (Wttc, 2012). Tourism in India is broadly classified into (i) North Indian Tourism, (ii) East Indian Tourism, (iii) West Indian Tourism, and (iv) South Indian Tourism. Each part of India offers identifiable differences from the rest of the nation. The policies and changes implemented by the Government of India has also been a instrument for providing the necessary boost to the Indian Tourism and hospitality industry and attracting more and more foreign tourist every year.

The Indian government has realized that country's potential to rise in the tourism industry and has taken several steps to make India a global tourism hub. Some of the government initiatives in the sector are as follows:

In India and the Ministry of Tourism, launched a campaign to promote Incredible India as a tourist destination in 2002 (Incredible India Interview, 2005). The phrase "Incredible India"⁶ was adopted as a slogan by the ministry. Before 2002, the Indian government regularly formulated policies and prepared pamphlets and brochures for the promotion of tourism, however, it did not support tourism in a concerted fashion (The Incredible India Campaign, 2006). However, in 2002, the tourism ministry made a conscious effort to bring in more professionalism in its attempts to promote tourism. It formulated an integrated communication strategy with the aim of promoting India as a destination of choice for the discerning traveler. The tourism ministry engaged the services of advertising and marketing firm Ogilvy & Mather (India) (O&M) to create a new campaign to increase tourist inflows into the country (The Incredible India Campaign, 2006). The campaign projected India as an attractive tourist destination by showcasing different aspects of Indian culture and history like yoga, spirituality, etc. The campaign was conducted globally and received wide appreciation from tourism industry observers and travelers alike. However, the campaign also came in for criticism from some quarters. Some observers felt that it had failed to cover several aspects of India, which would have been attractive to the average tourist (Incredible India, 2006).

⁶ Incredible India is the name of an international marketing campaign by the government of India to promote tourism in India in 2002 to an audience of global appeal. Incredible India title was officially branded and promoted by Amitabh Kant, then the Joint Sectary under the Union Ministry of Tourism, in 2002 (Sunil, 2009).

In 2008, the Ministry of Tourism launched a campaign targeted at the local population to educate them regarding good behavior and etiquette when dealing with foreign tourists. Indian actor Aamir Khan was commissioned to endorse the campaign, which was titled 'Atithidevo Bhava', Sanskrit for 'Guests are like God'. Atithidevo Bhava aimed at creating awareness about the effects of tourism and sensitizing the local population about preservation of India's heritage, culture, cleanliness and hospitality. It also attempted to re-instill a sense of responsibility towards tourists and reinforce the confidence of foreign tourists towards India as a preferred holiday destination. The concept was designed to complement the 'Incredible India' Campaign (Amir Khan in Incredible India Campaign, 2009).

I. 1. Defining Development

The definition of development has changed over the past five decades with economic, political and social trends. The study of development usually includes the application of methodologies and conceptual models borrowed from anthropology, economics, political science and sociology. Development is a process in which something passes by degrees to a different stage. A somewhat simplified, but useful way of distinguishing among development theories is to classify them according to where the casual explanation lies internally or externally. For example, social theories that focus on internal characteristic of society, such as cultural values to explain development include modernization theory⁷, whereas world system theory⁸ place more important on external relations among countries to explain differences in development. Similarly, economic development theories⁹ that focus on internal economic forces belong to development economics theories, whereas macroeconomic growth

⁷ Modernization theory maintains that traditional societies will develop as they adopt more modern practices. Proponents of modernization theory claims that modern states are wealthier and more powerful, and their citizens are free to enjoy higher standards of living (Bernstein, 1971).

⁸ Sociologist Immanuel Wallerstein developed world System theory. According to Wallerstein, the modern nation-state exist within a broad economic, political and legal framework which he calls a "world system". Just an individual behavior cannot be understood without reference the socio-cultural system in which they are members, individual societies or nation states cannot be understood without reference to the world-system in which they are embedded (Wallerstein, 1974).

⁹ Economic Development theories, in the 1950s and early 1960s, the process of development was viewed as a series of successive stage through which all countries must pass. With the right mix of saving, investment and foreign aid- these countries could be put on the path to development, thereby making development synonymous with aggregate economic growth. Waltz Rostow became the most influential advocate of the stages of growth model of development.

theories¹⁰ focus on external forces that produce growth. In consequence, each theory also defines an internal or external policy space where development strategies are to be carried out.

I. 2. Development of tourism in Sikkim

Similarly, Sikkim being a sub state holds a dominant place due to its Tourism with the blend of different cultures. Natural beauties of Sikkim make it an important tourist destination for tourists. Its rapid growth and development has contributed in the socio-economic development of the state. Tourism has become a major source of employment and income generation in Sikkim. The government has accorded tourism as a priority sector as to bring economic and social development in Sikkim (Government of Sikkim, 2012).

Sikkim's natural beauty and rich cultural heritage has been attracting large number of tourist to the state. As a result of which tourism is one of the fastest growing industries and has been identified by the government as one of the thrust areas. The number of tourist visiting Sikkim has shown an increasing trend since 1980. Through during early a year, which was the formative stage, there were slight fluctuations in the tourist flow from 1990s onward till recent years there has been a steady increase (Sattar, 2011). Until the year 1990s, there was very little tourism activity mainly because of the stringent Inner Line Permit¹¹ System, which restricted the movement of the Tourist in the state. However, with the sustained effort of the state government and the timely realization of the Central Government, Inner Line Permit was relaxed in the year 1990 which led to unprecedented flow of tourist from the successive years (Sattar, 2011).

Tourism in the State of Sikkim is growing at a rapid pace in a very well thought of and planned manner. Sikkim now has become one of the best sought after hill destinations at the global level. The leadership is very committed and the State Government has been very effective and successful in educating and guiding the

¹⁰ Macroeconomic growth theory deals with the long-run growth of income, output and employment.

¹¹ Inner Line Permit (IPL) is an official travel document issued by the Government of India to allow inward travel of an Indian citizen into a protected area for a limited period. It is obligatory for Indian citizen from outside those states to obtain permit for entering into the protected states. The document is an effort by the government to regulate movement to certain areas located near the international border of India. This is an offshoots of the Bengal Eastern Frontier Regulations, 1873 (regulation 5 of 1873

people regarding tourism on the basic principle of Sustainable Development. There are certain very strong steps which have been taken up to preserve culture, tradition, heritage and environment /ecology of the State. A number of well planned Programs are also being taken up to educate the people by organizing capacity building Programs for the youth and other people engaged in tourism sectors. The policy document seeks to make tourism sector a main civil industry of State, to enhance employment potential as well as to foster economic integration through developing linkages with other sectors. The Tourism department has the following aims and objectives:

1. To position tourism as a major engine of economic growth.
2. To harness the direct and multiplier effects of tourism for employment generation, economic development and providing impetus to rural/village tourism.
3. To focus on domestic tourism along with international tourism as a major driver for growth.
4. To position Sikkim at global level as eco-tourism destination.
5. To acknowledges the critical role of private sectors with Government working as a pro-active facilitator and catalyst.
6. To create and develop integrated tourism circuits based on different special themes, special tourism products, unique experience tourism products and premium tourism destinations.
7. To ensure that tourist to Sikkim get physically invigorated, mentally rejuvenated, culturally enriched, spiritually elevated and feel Sikkim from within.
8. The policy document takes into consideration ten (10) key areas that will provide guiding thrust to tourism development. These are: Welcome Information, Facilitation, Safety, Cooperation), Infrastructure Development and Cleanliness, Environment, Ecology and our great asset Peace (Sikkim Tourism Policy, 2010).

The state has elaborately designed a long-term sustainable developmental plan to conserve the ecological fragility of the region. In Sikkim the government has accorded high priority for the development and promotion of tourism based on the

basic tenants of eco tourism and village tourism. In fact, all of these efforts are made to prove that sustainable tourism can economically benefit the host population and at same time be a savior of the environment. Tourism in Sikkim will not be understood without understanding its culture as culture of any particular regions plays a very dominant role in promoting Tourism. Various ethnic cultures of Sikkim provides a natural boost for the tourism of the State and with the help of different cultures one can find the best tourism in Sikkim.

I. 3. Culture

Culture¹² is more complex concept than tourism, as it is evident by the extent of the debate over the term and the hundreds of definition that parallel exist. According to Kroeber and Kluckhohn “Culture consist of patterns, explicit and implicit, of and for behavior acquired and transmitted by symbols, constructing the distinctive achievements of human group including their embodiments in artifacts the essential core of culture consist of traditional (i.e. historically derived and selected) ideas and especially their attached values; culture system may, on one hand, be considered as products of action, on the other, as conditional elements of future actions”. Culture comprise of patterned ways of thinking, feelings and reacting, acquired and transmitted mainly by symbols, constituting the distinctive achievement of human groups, including their embodiments in artifacts, the essential core of culture consist of traditional i.e. historically derived and selected ideas especially their attached values (Minkov, 2013).

Culture has a several properties: to quote Bodley, “it is shared, learned, symbolic, transmitted cross- generational adaptive and integrated”. For example, there is common agreement in a culture on what things mean. In America, for example, brides wear white as a symbol of purity. In China, a bride as a celebratory or happy color wears red, while in India white is a color of mourning. Thus colors take symbolic meanings, as do religious symbols, arts, etc. all culture is learned; none is inherited.

¹² Culture is the characteristics and knowledge of a particular group of people, defined by everything from language, religion, cuisine, social habits, music and arts. The Center for Advance Research on Language Acquisition goes a step further, defining culture as shared patterns of behavior and interactions, cognitive constructs and understanding that are learned by socializations. Thus, it can be seen as the growth of a group identity fostered by social patterns unique to the group (Zimmermaan, 2015).

And it is passed on from one generation to the next, which is why schools and families are so important in cultural transmission (Jervis, 2006).

Explanation of culture according to Britannica Reference Encyclopedia (2013), Culture is integrated pattern of human knowledge, belief, and behavior that is both a result of and integral to the human capacity for learning and transmitting knowledge to succeeding generations. Culture thus consist of languages, ideas, beliefs, customs, taboos, codes, institutions, tools techniques, work of art, rituals, ceremonies, and symbol. Every human society has its own particular culture, or sociocultural system (Jacob E.Safra, 2013).

Upon examining the modern usages of the term culture, Williams identified three broad categories: (i) as indicative of a particular way of life, (ii) as a general process of intellectual, spiritual and aesthetic development and (iii) as the works and practices of intellectual and artistic activity. Over time, a shift in meaning has occurred away from former and toward the latter two categories, resulting in two basic uses of the term culture in current academic literature: culture as processes and culture as products (Richards, 1996). Henceforth every part of the world has its own culture and that are different from each other, and this different culture provide uniqueness for the country or State. Culture is regarded as one of the straightest forward and at the same time the most varied and complex idea or phenomenon of the modern society. In general the word culture is used to refer to the sculpture, architecture, painting, music, dance and other dance forms. On the other hand, while talking about culture, expressions are used like corporate culture¹³, primitive/modern culture, Hindu/Islamic culture, folk/mass culture, pop/yankee¹⁴ culture, youth culture, consumer culture, work culture, club culture and so on. However, culture is not only confined towards art form, rather, it is exposed in a wide and broad spectrum which includes knowledge, beliefs, art, morals, rituals, law, customs, costumes and any other capabilities as well as habits acquired by man as a member of society (Taylor, 1971).

A Culture is a unique human reality, which has originated from the unity of

¹³ The term corporate culture became widely known in the business world in the late 1980s-early 1990s. This is related to organizational culture, which refers to culture in any type of organization including that of schools, university, non-profit groups, government agencies, or business entities (The American Heritage Dictionary, 2000).

¹⁴ The term Yankee and it's contracted from Yank, and have several interrelated meanings, all referring to people from the United States (Cambridge Advanced Learner's Dictionary Online).

humankind in nature, but it situates itself as a meta-natural reality (Singh, 2000). Culture is manifested as the technological, mental, moral, social, aesthetic and spiritual achievements of mankind. It gives meaning to one's relationship with the other, as it also forms the subjective identity. Culture defines the quality of social change as its indicator. By selective the adaptation to outside cultural forces, it has been a large measure of resilience. With all its institutional pervasiveness, it has a core, which acts as a filter or a moderator to the outside forces of cultural contact and change. This also explains why in each mainstream culture one may find existence of subcultures and counter-cultures.

Likewise Sikkim a sub state of India who became a sub state of India in 1975 provides different cultures that are very much vibrant and gives a unique identity.

I. 4. Various Ethnic Cultures of Sikkim

Sikkim is located in the western- most part of the Eastern Himalayas regions where Sikkim lies 27 degree 5 minutes and 28 degree 10 minutes latitudes and between 88 degree 4 minutes and 88 degree 58 minutes east longitude. It has a total area of 2,818 square miles or 7,096 square kilometer. The physical shape is somewhat rectangular about 113 kilometers long and 64 kilometers wide. The present truncated shape of Sikkim is due to the pressure and conquest by its powerful neighbors in the past. Once the territory of Sikkim was extended as far as Limbuwan¹⁵ (presently the eastern part of Nepal) in the West, Chumbi¹⁶ Valley (now in China) in the North, parts of Western Bhutan in the East and the whole of Darjeeling district, including Siliguri in the plains, as far as Titaliya¹⁷ on the Bihar-Bengal border in the South (Gurung, 2011).

The culture of any place is often depicted through its cuisine, people, religion, language, art & crafts, music and dance. In Sikkim, we will find a perfect blend of all these attributes to make a distinct culture of its own. Not only this, Sikkim embraces a synthesis of various communities along with their practiced religions. Sikkim culture

¹⁵ Limbuwan is an area of the Himalaya historically made up of 10 Limbu kingdoms, all now part of Nepal, Limbuwan means land of Limbus (Chemjong, 2003).

¹⁶ Chumbi Valley is an altitude of 3,000 meters and was the forefront of the British military expedition of 1904 into Tibet. The British occupied it for nine months after the hostilities to secure Tibetans payment of indemnity.

¹⁷ Treaty of Titalia was signed between the Chogyal of Sikkim and the British East India Company.

has also been imbibed from the neighboring countries without compromising on its own individuality.

Sikkim is a multicultural society cohabited by a multiple cultural-linguistic groups of which the Lepchas (also called Rongs/Monpas), the Bhutias (also called Denzongpas/Lhopas) and the Nepalis (also called Gorkhas/Paharias) from major communities in Sikkim. Lamaist Buddhism and Hinduism are the two major religions and apart from it, we find Christianity also. Besides, a small group of the population still practices animism found particularly among the Lepchas and mongoloid stocks of the Nepalis (Gurung, 2011).

Sikkim has an inter fusion of diverse communities, cultures, religions and customs. Sikkim is a fine specimen of harmony between people from different areas and regions. In Sikkim, the leading communities are the Lepchas, Bhutias and Nepalese. However, the plainsmen, who have settled there, owing to their businesses, dominate the municipal areas and Government services. The developmental activities in Sikkim like construction of roads, bridges, buildings etc, have informally invited migrant laborers from the plains and Nepal (Sinha, 1975).

I. 5. Cultural Tourism

Cultural tourism is tourism motivated wholly or in part by the interest in the historical, artistic or lifestyle/heritage offerings of the tourism destinations, be it a community, region, group or institution. Cultural Tourism is not a new, since ancient times it has been a motivation for travel, although only among a tiny minority of the general public. The Grand Tour¹⁸ was once considered an essential part of a gentleman's education. Today it is a worldwide mass trend that people travel to experience other culture. But it is since the early 1980s that cultural tourism has been recognized as distinct from recreational tourism. Although, the statistic show us very definite increase in the number of tourists participating in culture tourism, while most

¹⁸ The Grand Tour was the traditional trip of Europe undertaken by mainly upper class European young men. The custom flourished from about 1660 until the advent of large-scale rail transport in 1840s, and was associated with a standard itinerary. A Grand Tour could last from several months to several years. It was commonly undertaken in the company of a Cicerone, a knowledgeable guide or tutor (Thompson, 1991).

definitions agree that cultural tourism, involves the consumption of cultures by tourists, a number of difficulties to exist (Richard, 1966).

To further complicate matters, cultural tourism is composed of two elements that are in them and are difficult to define that is -culture and -tourism. Cultural tourism is community based, participatory and designed for the improvement of the economic and social well being of local residents, and in additions to the concerned institutional and physical environment. It also pinpoints towards the need for careful planning to protect the integrity of the sites and minimizes harmful impacts. Moreover the host community needs to plan ahead and to ensure that cultural tourism sustains and benefits local communities socially- culturally as well as economically. The cultural tourist wants to discover the country and its culture with comprehensive understanding and to achieve all this expects knowledgeable explanations interactions and feed backs.

I. 6. Importance of Cultural Tourism

Tourism acts as a melting pot of different cultures. It has also lead to resurgence of cultures. Cultural tourism has enabled the countries to accord its importance to the development of cultural products. Cultural tourism satisfies the cultural and intellectual curiosity of tourists and involves visits to the ancient monuments and places of historical and religious importance. Tourism has always stood as a unique vehicle for cultural propagation, which is essential to a deeper understanding of people. Tourism with its basic elements of movements stands for the possibility of communication between differing civilizations and it has served in this sense, since its first emergence. Cultural tourism is a very good source for broadening the limits of human knowledge. It helps people to become acquainted with the usages and customs, to visit the museums and to admire works of art. The focus of cultural tourism is on culture, art, literature, history and architecture, etc of a country.

I. 7. Key Principles in Cultural Tourism

1. Destination

One of the most important destinations for cultural tourism is a tribal hotspot. For indigenous cultures that have stayed largely separated from surrounding majority, tourism can present both advantages and problems. On the positive side there are the

unique cultural practices and arts, which attract the curiosity of tourist and provide opportunities for tourism and economic development. The negative side is the issue of how to control tourism so that those same cultural amenities will not be destroyed and people do not feel violated. Other destinations include historical sites, which again the region has in plenty (Barman, 2010).

2. Destination Planning

As the question of globalization takes place in this modern time, the challenges towards preserving the few remaining cultural communities around the world become hard. In a tribal-based community, reaching economic advancement with minimal negative impacts is an essential objective to any destination planner. Since they are using the culture of the region as the main attraction, sustainable destination development of the area should be vital for them to prevent the negative impacts (i.e. destroying the authentic identity of the tribal community) due to tourism (Barman, 2010).

3. Management Issues

Certainly, the principle of “one size fits all” does not apply to destination planning. The needs, expectations, and anticipated benefits from tourism vary greatly from one destination to another. This is clearly exemplified as local communities living in regions with tourism potential develop a vision for what kind of tourism they want to facilitate, depending on issues and concerns they want to be settled or satisfied. In this regard, it is essential that the local communities themselves come forward to preserve their cultures, because it is not possible on a sustainable basis for the others who are interested in preserving the culture of the tribes to go there and work for the preservation of their culture. In order to do this, the issue of capacity building comes as a very fundamental topic of discussion. Capacity building¹⁹ is one of the most important management challenges faced by the policy makers which it is getting due attention that it deserves (Barman, 2010).

4. Planning Guides

Culture: the heart of development policy: it is important for the destination planners to take into account the diverse definition of culture, as the term is subjective. Satisfying

¹⁹ In 1991, the term evolved capacity building. UNDP defines capacity building as a long-term continual process of development that involves all stakeholders, including ministers, local communities, non-profit organizations, professionals, community members, academics and more. UNDP outlines that capacity building takes place on an individual level, an institutional level and the societal level (United Nations Committee of Experts on Public Administration, 2006).

tourist interest such as landscape, art, nature, traditions, ways of life and other products associated to them-which may be categorized cultural in the broadest sense of the word, is a prime consideration because it marks the initial phase of the development of cultural destination. The quality of service and destination, which doesn't solely depend on the cultural heritage but more importantly to the cultural environment, can, further developed by setting controls and policies, which shall govern the community and its stakeholders. It is therefore safe to say that the planner should be on the pellet with the varying meaning of culture itself as it fuels the formulation of development policies which shall entail efficient planning and monitored growth (e.g. strict policy on the protection and preservation of the community). While satisfying tourist interest and demands may be a top priority, it is also imperative to ruminate the subsystem of destination's (residents). Development pressure should be anticipated and set to their minimum level so as to conserve the area's resources and prevent a saturation of the destination as to not abuse the product and the resident correspondingly. The plan should incorporate the locals to its gain by training and employing them and in the process encourage them to participate to the travel business. The plan should make travelers not only aware about destination but also concern on how to help it sustain its character while broadening their traveling experience.

5. Sources of Data

The core of a planner's job is to design an appropriate planning process which facilitate community decision. Ample information, which is a crucial requirement, is contributed through various technical researches and analyze. Here are some helpful tools commonly used by planners to aid them:

- i. Key Informant Interviews.
- ii. Libraries, Internet and Survey Research
- iii. Census and Statistical Analysis
- iv. Spatial Analysis with Geographical Information System (GIS) and Global Positioning System (GPS) technologies.

6. Key Institutions

The government's local authorities and the official tourism board or council, with the involvement of various community and indigenous representatives, development organizations, and the academic, primarily leads participating structures (Ranjit, 2010).

Mass tourism²⁰ has long been target of criticism, as it has created a wide range of problems, several of which are outlined by Richard Butler and are as follows, (i) change in local attitude and behavior, (ii) pressure on people, (iii) loss of resources access, (iv) rights, privacy, denigration of local culture, (v) reduction of aesthetic, (vi) pollution in various forms, (vii) lack of control over the destination's future, and (viii) specific problem such as vandalism, litter, traffic, and low-paid seasonal employment. The belief that mass tourism that has brought social, cultural, economic, and environmental havoc, has led to calls for change in tourism practices and the promotion of new forms of tourism (Butler, 1999).

New forms of tourism have therefore emerged claiming that their impact are less destructive than those of their mass tourism counterpart. As a development option, cultural tourism provides a positive economic and social impact, it establishes and reinforces identity, it helps build image, it helps preserve the cultural and historical heritage, with culture and helps renew tourism (UNESCO, 2003).

Cultural tourism is among the new form of tourism that claims to be less harmful and more benevolent towards cultures. Cultural tourist participating in this form of tourism describes himself or herself as thinking tourist who is more cautious, sensitive and constructive with regards to their behavior. According to Brian Wheeler (1997) however, claiming a less destructive approach appeases the guilt of thinking tourist while they continue to spread global tourism. The impacts of tourism are most frequently seen as economic, environmental and social and cultural with the latter two often combined into one (Wheeler, 1997).

I. 8. Roles and impact of Culture on Tourism

Tourism has assumed a vital role in the development of destination around the world. In most cases, culture is a major asset for tourism development as well as one of the major beneficiaries of this development. The developing relationship between culture and tourism were viewed as largely separate aspect of destination. Cultural resources were seen as a part of cultural heritage of destination, largely related to the education

²⁰ Mass Tourism is a form of tourism that involves tens of thousand of people going to same destination often at the same time of the year. It is the most popular form of tourism as it is often the cheapest way to holiday, and is often sold as a Package Deal. Government and local people often support mass tourism because it generates a lot of income for local areas. There are many advantages of mass tourism as it generates jobs, local people are directly benefited from employment, infrastructure development takes place etc.

of the local population and the underpinning of local and national identities. Tourism on one hand was largely viewed as a leisure-related activity separate from everyday life and culture of the local population. This gradually changed towards the end of the century, as the role of cultural asset in attracting tourist-distinguishing destination from one another become more obvious. In particular, from the 1980s onward cultural tourism became viewed as major source of economic development for many destinations

The growing articulation between culture and tourism was stimulated by a number of factors:

i. DEMAND

- Increased interest in culture, particularly as a source of identity and differentiation in the face of globalization.
- Growing levels of cultural capital, stimulated by rising educational levels.
- Aging population in developed regions.
- Post modern consumption styles, emphasizing personal development rather than materialism.
- A desire for direct forms of experience (life seeing rather than sightseeing).
- Increased mobility creating easier access to other cultures (OECD, 2008).

ii. SUPPLY

- Development of cultural tourism to stimulate jobs and income.
- Cultural Tourism was seen as a growth market and quality tourism
- An increasing supply of culture as a result of regional development.
- The growing accessibility of information on culture and tourism through new technologies.
- The emergence of new nation and regions eager to establish a distinct identity.
- A desire to project the external image of regions and nations.
- Cultural funding problems related to increasing cultural supply (ibid).

As a result, culture has been increasingly employed as an aspect of the tourism product and destination imaging strategies, and tourism has been integrated into cultural development strategies as a means of supporting cultural heritage and cultural production. The synergy between tourism and culture is seen as one of the most important reasons for encourages a more direct relationship between these two

elements. The relationship is more significant, given the growing importance of both tourism and culture. The OECD estimates that international tourism accounts for approximately 30% of global service exports in 2006. Similarly, culture and creativity are increasingly being recognized as important economic drivers. An OECD study on the economic importance of culture indicated that in several major economies, the value of the cultural industries was between 3% and 6% of the total economy (OECD, 2008).

The combination of tourism and culture is therefore an extremely potent economic engine. According to Europa Nostra (2005) “more than 50% of tourist activity in Europe is driven by cultural heritage and cultural tourism is expected to grow the most in the tourism sector.” Similar positive assessments can be found elsewhere, usually based on UN World Tourism Organization estimates that cultural tourism accounts for 40% of international tourism (Richards, 2007).

Culture, is also seen as one of an important aspect of the tourism product by NTAs, National Tourism Organizations (NTOs) or regional marketing organizations because it is seen as a very large market that attracts high spending visitors, which is growing rapidly and is seen as a “good” form of tourism to promote (Richards, 2001).

Cultural tourism is particularly attractive because of the raft of benefits it can deliver to local communities. According to the National Trust for Historic Preservation in the U.S., these benefits include:

- i. Creating jobs and businesses.
- ii. Increasing tax revenues.
- iii. Diversifying the local economy.
- iv. Creating opportunities for partnerships.
- v. Attracting visitors interested in history and preservation.
- vi. Increasing historic attraction revenues.
- vii. Preserving local traditions and culture.
- viii. Generating local investment in historic resources.
- ix. Building community pride in heritage.
- x. Increasing awareness of the site or area’s significance.

It is clear that culture is important for tourism and for the attractiveness and competitiveness of destination the most successful destination are those that can create a positive synergy between culture and tourism. But this synergy does not

happen automatically: it has to be created, developed and managed. In an OCED report on culture and local development (2005) Xavier Greffe has identifies a number of criteria, which are important in developing a positive relationship between culture and tourism:

- i. The permanence of cultural activities.
- ii. The degree of participation by local people in addition to tourist.
- iii. The territory's capacity to produce all goods and services demanded on this occasion.
- iv. Interdependence of these activities to foster clustering effects.

Similarly, Tourism in Sikkim over the years has evolved into the biggest employment generator prompting the State government to declare it an Infrastructure Industry. This would attract more investors in Sikkim thus spiraling the growth of our economy. Tourism is one of the priorities and important sector of the State and it is to become the main economy of the State development. It is non-polluting, low cost and high return oriented industry for the State subjective to certain precautions. For this, the State has adopted the Integrated Development for making the Tourism most viable sector.

I. 9. Area of the Study

Sikkim a vibrant cultural tourism destination has been chosen for the present study. The selection was prompted by the unparalleled composite culture, which has been a direct bearing on tourism development. Also, the magnificent art and architectural style that speaks volumes of the rich culture and heritage of Sikkim influenced the selection.

I. 10 Objectives of the Study

This research work is undertaken with certain specific objectives.

1. To carry out an in-depth study to highlight the rich cultural heritage of Sikkim.
2. To identify linkage between culture, tourism and cultural tourism
3. To analyze how the various ethnic culture of Sikkim can promote cultural tourism as well as helps in development of tourism in Sikkim.

4. To review the status of existing development plans of schemes for the development of tourism in Sikkim.
5. To investigate the major issues and challenges that impact cultural tourism in Sikkim.
6. To suggest ways and means to promote culture, tourism resource of Sikkim.

I. 11. Limitation of the Study

The following limitations were encountered during the course of research:

1. The area of the study is very vast and encompasses a plethora of cultural products and expressions spread over a premier and dynamic cultural tourism destination, regarded highly not only in India, but also across the globe. A microscopic study always seemed to be a through limitation owing to this.
2. The review materials were available in abundance on cultural tourism perspective of Sikkim yet, not much published literature pertaining to cultural tourism management was available.
3. Many famous cultural programs and activities, in the promotional sense, fall outside the ambit of Cultural Tourism, in Sikkim. However, the researcher has attempted to include certain aspect under the purview of the study.

I. 12. Research Questions

1. How the culture of various ethnic groups of Sikkim helps in development of Tourism Industry in Sikkim?
2. What are the various factors that help in the advancement of cultural tourism in Sikkim?
3. What are the various challenges faced by tourism industry in Sikkim?
4. What are the socio-economic, implications of development of Tourism in Sikkim?

I. 13. Research Methodology

Sources of Data

Data for the research have been collected from both primary and secondary sources and through field-visits.

Primary Data

An expert opinion study has been conducted through focused group interviews, one-to-one interviews and reference group interviews. The research is based on information gathered through desktop research and a Delphi Study incorporating twenty statements on the problems and prospect of cultural tourism in Sikkim.

The researcher had met the experts as per their convenience and interacted with them using a questionnaire consisting 20 statements. The data gathered was subsequently analyzed.

Secondary Data

The data has been collected from a number of secondary sources. Published works both related and relevant to the subject under study works of eminent authors and personalities who have contributed immensely to the promotion of culture in Sikkim, tourism promotional literature, reports of Ministry of Tourism, Government of India and Department of Tourism and Civil Aviation in Sikkim. Publication of cultural organizations, manuscript, documents, archive information, articles from journals and feature stories in periodicals, website and e-resources are the source tapped extensively for collecting secondary data.

I. 14. Scope and Chapterization

There has been age long and continuous interaction between North East Indian culture, Indian culture and World culture over a wide spectrum and this has produce significant results in all areas of development. It is a sad fact to note that the concept of cultural tourism in North East India has not been made a topic of research by academicians or historian and such an important area is totally neglected. As deep-rooted studies has not been done in linking tourism industry with the cultural aspect of these states. There is ample scope for research in cultural tourism and its utmost importance in a fast changing society dominated by technological progress.

The scope of the present study is very far-reaching and profound. The study aims at unveiling the special attributes of culture, tourism and cultural tourism and how

tourism progress socio-economic standards of the people of Sikkim. Sikkim is endowed with innumerable cultural tourism attractions, distinctly positioning the state in world tourism map. Further, deep-rooted studies have not been undertaken in linking tourism industry with culture. Hence there is ample scope for research in the dynamics of cultural tourism management and its utmost importance in fast changing society of Sikkim. Further it will study the concepts like Cultural Tourism. The study will try to interconnect the diverse concept like culture and tourism. The study focuses to understand how using its various culture of Sikkim can develop Tourism industry. Mostly it will try to focus upon the cultural tourism aspect of Sikkim. Tourism has become one of the important properties for the state, as Government of Sikkim has identified Tourism as one of the thrust areas. The study will focus upon the developmental aspect, as how various culture of Sikkim can help Tourism to develop. Not only the study will focus upon the development of Tourism industry but also the proposed study will try to study what are the socio-economic implications of the development of Tourism in Sikkim. Lastly the study will revolve around cultures of Lepchas, Bhutias, and the Nepalis communities, as without the collaboration of culture tourism of Sikkim cannot be understood. Sikkim as an important tourist destination shall be the first beneficiaries of the study, and its result, especially the ethnic communities with their rich cultural traditions and other attributes are also part of the scope of the study.

In first part of Chapter I, an attempt will be made to discuss the Introduction: conceptual framework related to the concepts of Culture, tourism and Development and Cultural tourism. In second part, a brief history of Tourism will be discussed. In the third part the statement of the problem, review of literature, scope, objectives, research question, research hypothesis, methodology and chapterization will be discussed.

In second chapter a brief history of people of Sikkim will be discussed. It will mainly focus upon the different cultural communities in Sikkim that are Lepcha, Bhutia and Nepali. Further it will focus upon different aspect that form culture as a whole like, Shelter and Architecture, food and dress, language and literature, folk dances, festivals etc. of Sikkim.

In third chapter, it will focus upon the key principles in cultural tourism and also concentrates to relate how culture can be used for development of cultural tourism industry in Sikkim. Most importantly it will try to look out how cultural tourism can be used to promote development of tourism industry. Further, the chapter will focus upon the various factors that help in advancement of tourism industry in Sikkim. Further the chapter will also try to find out what are the various challenges faced by tourism in Sikkim.

The fourth chapter deals, with the development of tourism will be analyzed wherein, an attempt will be made to discuss how tourism in Sikkim was developed and what are the policy that are implemented by central government in order to promote tourism. Further it will try to analyze what are the methods and policy use by state government to further develop tourism. In second part of this chapter it will concentrate upon what are the socio-economic implication of development of tourism in Sikkim. Finally the Field Report will be discussed and obtained information from sample survey, face-to-face interview, and schedule, questionnaire and telephone discussion will be analyzed and processed and checked against the existing information.

The fifth chapter concludes with a detail note of justification as how various culture of Sikkim can helps in development of tourism industry in Sikkim. Further recommendations from various sections of tourism will also be given to further enhance the tourism sector of Sikkim. It will focus upon the recommendation with regard to craft industry, architectural industry, literature and language, food and dress, shelter and architecture, folk culture etc.

I. 15. Survey of Literatures

Culture of any place plays a very important role to highlight those places and the place, which has high cultural diversity, provides a wider area for development in economic, social spheres of that place. Similarly, in Sikkim we find huge cultural diversity and with these different cultural attributes of Sikkim it is boosting the tourism industry of Sikkim. Even though, Sikkim has its own natural potential to promote tourism but the culture of Sikkim is aiding for more development of tourism industry in Sikkim, which in return has help in the development of social-economic aspect of Sikkim. There was wide literature found on culture and tourism but the literature upon how culture aids to boost Sikkim tourism was not found.

Micheal Minkov & Geert Hofstede (2013), *Cross Cultural Analysis*: This book is divided into four parts. Part one and Part two deals with the theoretical and statistical issues concerning cross-cultural analysis by using Hofstede's approach and different research methods now associated with it. Part three consist of presentations of well-known large-scale cross –cultural studies. Part four summarizes the main conclusion drawn from the presentations. But many scholars have argued that Hofstede's conceptualization of culture and its impact on people's behavior might be incorrect. The most cited criticism of his work is by Professor Brendan McSweeney, who argues that Hofstede's claims about the role of national cultural indicate too much determinism, which might be linked to fundamental flaw in methodology.

S.K, Gurung (2011), *Ethnicity and Political Dynamics*. This book is the most recent study of political science on Sikkim. The book has aimed to understand the process of evolution of emergence of cultural-territorial or ethnic politics in Sikkim and addresses the issues of interrelation between political process and emergence of culture-ethnic politics directly. Its review of literature touches the notions of ethnicity, ethnic groups and their processes of formation, ethno-political mobilization, nationalism, etc. from the point of view of two of the approaches to the concept of ethnicity in anthropology, primordialism and instrumentalism. There are major flaw in this book most important are it lacks a clear formulation of the main argument and theoretical approach. The review of the literature additionally contains misinterpretations such as in the summary of Fredrik Barth's Ethnic groups and boundaries (1969). Here the author states that Barth's set of prescriptions and

proscription were imposed by rulers to maintain control over a given society whereas, according to Barth, they govern situations of contact between groups as well as structure inter-ethnic relations and may not be agreed.

Tika Prasad Sharma and S.K Borthakur (2008), *Traditional Handloom and Handicraft of Sikkim*. This article discusses different kinds of handloom and handicraft of Sikkim. It has given a detail account of different traditional and handicraft methods. Sikkim is a state having very old and deep-rooted handloom and handicraft traditions. Different communities have different traditions and in this article it has discussed it so that reader knows what different handloom and handicrafts are present. But this article has only explained how is it made rather it has not discussed how the government can improve the condition of this culture.

Jyoti Prakash Tamang and Namrata Thapa (2014), *Some non-fermented ethnic foods of Sikkim in India*. This article discusses some of the non-fermented ethnic foods and it has discussed 14 different ethnic cuisines of Sikkim. But upon this article it has not discussed other major food items like gundruk, kineema etc as these foods has occupied a global market and these foods also have a health benefit.

Nancy Jervis (2006), *What is Culture?* This article has discuss major important topics like it has focused upon the great debate, cultural transmission, cultural formation, culture versus civilization, race and culture, religion ethnicity and culture, definition of culture and the multicultural cultural classroom. The author says that culture can understood as the totality if what a group of people think, how they behave and what they produce that is passed on to future generations, is what binds together as human beings but also separates us into our different communities. Author has talked about different perspectives but she has actually come over to the discussion of teaching learning process which is not suitable more over the author has talked about the teaching learning process in classroom. She has linked multiculturalism into the multicultural classroom.

Krishan K. Kamra & Mohinder Chand (2009), *Basics of Tourism: Theory Operation and Practice*. The book provides an overview of the tourism industry including discussion of the growth of tourism through ages. This book provides nuts-and-bolts introduction of tourism. This book is very suitable for researcher to understand the

basic concepts to understand tourism. In fact the book provides a detail account on tourism yet, it has not focused upon the policies adopted by the world or countries to promote tourism. Its general presupposition and explanation has made the book to simple and it has not provided the detail account upon which a researcher can carry his or her work further. It has incorporated a whole set of complex factors and explanation of different terms which has created a confusion. Moreover, the book id very good to understand basic concepts related to tourism.

Dinesh Das, (2012-2013), *Tourism Industry in North-East Indian States: Prospects and Problems*. In India Tourism is one of the important sectors. Tourism in India can be divided into different regions so as North East India is also one of the richest bio-geographic areas. It has rich cultural and ethnic heritage that can make it a tourist spot. Tourism has the greatest potential for generating income and employment opportunities in North East Indian states because North Eat India is not only characterize by the blending of flora and fauna but it is also exceptionally rich in bio-diversity. Here, the author points of some of the problems to raise Tourism industry in North East India, and some of the problem are like illiteracy, lack of proper tourism development policy by the government, backwardness of the North East India etc. but some of the problem mention by the authors does not fit in the case of Sikkim as Sikkim is far much advance in case of literacy rate, there are proper developmental policy by state government. Henceforth, with this understanding, there has not been clearly researched upon the state of Sikkim.

CHAPTER II

Various Cultures of the Ethnic Groups in Sikkim

II. Introduction

The population of Sikkim is comprised mainly of Lepchas, Bhutias and Nepalis who has settled down in the land at different period of history. Lepchas are considered to be as the earliest inhabitants of Sikkim (Bareh, 2001). Originally there was no central authority but soon they started organizing themselves into clan system and having local Lepcha chiefs to manage their affairs. In the 15th century Tibetan influx from north started and these immigrants from Tibet soon came to be known as Bhutias. Through these Tibetan influxes Sikkim came face to face with Tibetan civilization. Those people from the north brought Tibetan culture, Tibetan language, the lamist Buddhism²¹ and a combination of pastoralism and semi-settled agricultural pattern.

II. 1. Brief History of Sikkim

The early history of Sikkim speaks of bloody attacks from the east and west. Bhutan and Nepal plundered hamlets and the capital and seized chunks of Sikkimese territory, altering its border forever (Hiltz, 2006). Western scholars and their Indian counterparts maintain their view that Sikkim was not politically amalgamated and it was not a single political unit till 1642, when Phuntsho Namgyal was consecrated as the Chogyal (King) of Sikkim with both temporal and spiritual power by the three Lamas²² at Yoksom Norbugang, West Sikkim (Namgyal & Dolma, 1908). There were numbers of autonomous chieftains belonging to the Lepcha, Tsong and Mangar community and they ruled the territory of the “The Greater Sikkim²³” when many of these Lepchas and Tsong chieftains accepted the supremacy of Namgyal Dynasty in 1642, signed the Tripartite Treaty of ‘Lho-Mon-Tsong-Sum’²⁴ (Risley, 1984) which

²¹ Tibetan Lamist Buddhism was patronized by the Manchu rulers of the Qing dynasty and found a following in some areas of China proper, including the long-established Buddhist pilgrimage center at Mount Wutai (Buddhist in New China, 1985).

²² In 1642, fifth generation descendent of Guru Tashi, Phuntsog Namgyal was consecrated as the first Denjong Gyalpo or the Chogyal of Sikkim by Lhatsun Chhenpo, Nga-Dag Lama and Kathog Lama, the three great lamas who came from the north, west and south to Yuksom Norbugang in West Sikkim (Bareh, 2001).

²³ Lepcha, Bhutias and Limbus inhabited the Greater Sikkim. Present day area composes east of Nepal, north of Bengal, west of Bhutan and south of Tibet.

²⁴ The Lho-Mon-Tsong-Sum (Lhopo-Mongpa(Rong)-Tsong Trinity) was signed by the 8 Bhutia tribal leaders, 12 Limboo tribal leaders and 4 Lepcha tribal leaders in 1642 A.D.(Subba, 2008).

integrated the land resources with the migrant Bhutias and emerged as a country known as 'Mayel²⁵' and later as 'Renjong' by the Lepchas, 'Yioksom' by the Limboos and 'Deyjong²⁶' by the Bhutia which was later on named 'Song-Khum²⁷' by the Limbooni queen Thungwamukma wife of Tensung Namgyal, second Maharaja of Namgyal Dynasty and then amalgamated to Sukhim and again Sikkim (Chemjong, 1967).

The Chogyal introduced a kind of centralized feudal bureaucracy that was modeled after the system of Tibet. Through these feudal bureaucrats, the Chogyal could organize the entire territory of their kingdom under one political unit and established the first centralized administration. There were other ethnic groups such as Limbu, Rai, Mangar, Gurung and Tamangs who were also early inhabitant of Sikkim. Some of them were animist, other were Buddhist and Hindus. The process of assimilation of Bhutias and Lepchas started early days of their contact and grew the passage of the time through conversion to Buddhism and unrestricted matrimonial relations. Most of the Sikkimese Lepcha started speaking Bhutia Language, wearing Bhutia Dress, following Bhutia customs and traditions. Again some of the Lepchas customs and traditions were also incorporated and had become the acknowledge part of the most important festive ceremonies of Sikkim. The adaptation and domestication of Tibetan culture in Sikkim led to the creation of distinctive frontier culture (Choden, 1995).

For thirty years Sikkim was virtually under the British control and after the appointment of John Claud White as a first political officer there was an active encouragement of the British, which led to immigration of large number of Nepalis to Sikkim (Malaviya,2014). Apart from the requirement of man power for road construction and agricultural development, the British was motivated to counterbalance the Tibetan inclinations of the Sikkimese by flooding the Kingdom with Nepalis settlers (Sinha, 1975). The Nepalis dress differently, speak different languages and worship different religion, and they remained apart, especially the upper caste like Brahmins and Chettris. But their mere uniqueness need not be looked at as a factor of discord in the society. But through Nepali influx, the people of Sikkim could gain the benefit of influence by Indian civilization (Gurung, 2006). The coexistence among them the felling of kingship or belonging together developed the

²⁵ Mayel is the land of hidden paradise.

²⁶ Deyjong means the hidden valley of rice.

²⁷ Song-khum/ Sukhim means the new house.

tradition of tolerance, adjustment and accommodation in Sikkim. Thus, despite the factors of dissimilarity, gradually developed in Sikkim a degree of historic and cultural unity and the common tradition. It was further reinforced with Nepali language becoming the Lingua Franca of the sub-Himalayan region (Choden, 1995).

The political developments in the bordering countries²⁸ like Tibet and India persuaded the trend of cultural composite of Sikkim. The customary and old established contacts between Sikkim and Tibet had to be ended with the invasion of Tibet by China on 7th October 1950. It affected particularly the people of Northern Sikkim who were basically traders and herdsman. In 1973, the emergence of military and ideological China on its neighbor demanded Sikkim to look towards India for the fortification. India became its natural supporter not only because of their long traditional relations but also because of the Indian adherence to liberal democracy. With the merger of Sikkim in April 26, 1975 with India the process of modernization and development gained momentum. After a few years of merger, Sikkim expanded its business and service sector, which created a vast avenue of job opportunity. As the availability of the local people had been insufficient, there was influx of most skilled and professional people from other parts of India took place. The expansion of business sectors and market economy also attracted both the businessman and capital from other parts of India. The presence of the plainsmen²⁹ further diversified the population and culture in Sikkim (Choden, 1995).

Like other state of India like Kerala, Maharashtra, etc Sikkim is also a multi-ethnic, multi-lingual and multi-cultural state. The present ethnic distribution of Sikkim has been shown according to the census report of 2001. Bhutia 41,825, Lepcha 35,728, Limbu 34,292 Nepali 338,606, Sherpa 13,922.

II. 2. Tribes and Communities in Sikkim

The ethnographic survey conducted by the Anthropological Survey of India has enumerated 25 tribes and communities in Sikkim. These can again be grouped under four ethnic stocks, namely, Lepcha, Tsong (Limbu), Bhutia and Nepalese. While the first three are single, more or less homogenous entities, the fourth one comprises

²⁸ The state of Sikkim is a landlocked Indian state located in the Himalayan Mountain. The state is bordered by Nepal to the west, China to the north and east and Bhutan to the east, the Indian state of West Bengal lies to the south.

²⁹ Plainsmen are those people who live on plains areas.

several castes, subcaste and tribes. Numerically the first three are the largest ethnic group in Sikkim. The Nepalese are a heterogeneous group. They consist of many castes and tribes of which Bahun, Chhetri, Newar, Rai, Gurung, Tamang, Mangar, Sunwar, Bhujel, Thami, Thakuri, Kami, Damai, Sarki, and Majhi are conspicuous. Each of these exhibit diverse physical and cultural characteristic. While the Bahun, Chhetri and Newar, belong to so-called upper caste of Hindu hierarchy, the service castes like Kami, Damai, Sarki and Majhi are enlisted as Schedule Castes. Other backward classes of the region include Rai, Yakha, Gurung, Mangar, Sunwar, Bhujel, Thami and Thakuri. The Tamangs, unlike the majority of the Nepalese, profess Buddhism, and in 2002, Tamangs are recognized as Scheduled Tribes (Government of India, 2015).

II. 3. Different Cultural communities in Sikkim

The cultural activities of the Lepchas, Limbus, Bhutias and Nepalese have distinctive hallmark of their origin. However, due to the shift of the power from one group to other, the comparatively docile and minority groups have lost much of their originality. For example, the Lepcha culture is partially assimilated with the Bhutia culture and partially with the Nepalese. Again, those Lepchas who have adopted Christianity in the twentieth century are highly influenced by the western culture. The Limbus toso has adopted much of Hindu culture under the influence of the Gurkha³⁰ in West Sikkim in eighteenth and nineteenth centuries. The Bhutias, though have retained the essence of the Tibetan culture, are found to have changed with the tide of time. The cultural activities of all ethnic groups are strongly influenced and guided by their respective religions that they profess. The cultural activities of the Buddhist Bhutia-Lepcha revolve around Buddhist festivals. Similarly, the Hindu religious festival has shaped the Nepalese culture to a great extent. The animistic traits of the Lepchas and the Limbus have curved out an altogether different culture that helped them reviving and maintaining their cultural identity (Singh, 1993).

The Lepcha communities live on the borderline of two great cultures – Tibetan in the north, and Nepalese in the south and west. A third culture (western culture) brought by the British also influenced them to a large extent. As a result, they have most much

³⁰ Gurkha is also spelled as Gurkhas/ Gorkhali, are soilders from Nepaal. Historically the term Gurkha and Gorkhali were synonymous with Nepali and derived from the hill town and district of Gorkha from which the kingdom of Nepal expanded (Northy, 1937).

of their traditional animistic culture. The Lepchas are the most gullible of all ethnic groups in Sikkim and are found that they change their religious affiliations and cultural traits most frequently. During the time of Bhutia rulers, many of the Lepchas adopted Tibetan culture attributes brought by the Bhutias. Thereafter, due to long and close associations with the Nepalese for over a century, a large number of Lepchas acquired Nepalese cultural traits through participation in Nepalese cultural activities. Again, during the advent of British and the Christian missionaries, they experienced an altogether different culture and were greatly influenced by it. Some of them were captivated by the western ways of life and they left their age-old habits to become Christian. Of late, a change has been noticed among the Lepchas in their socio-cultural sphere. They are reverting back to their own traditions and culture. In most of the villages they have formed ethnic organizations (Shezum) that are playing key role in reviving the traditional way of life. The Shezum organizes cultural activities extravaganza for all the Lepcha in the region irrespective of their religious and political affiliations. The ‘Tendong-Lho-Rum-Faat’³¹ is celebrated in the first week of August every year, and a very large number of Lepchas from neighboring Darjeeling, Kalimpong and even from Bhutan assemble in Sikkim to take part in special religious and cultural activities of the community (Statesman, 2004).

The indigenous Tsong or the Limbus is exhibiting signs of cultural revivalism. Like Lepchas, the Buddhist and Hindus too influence Limbu people. The influence of the Hindu Nepalese on the tribe is far deeper than that of the Buddhist. Nowadays, the ethnic Limbu organizations ‘Chumlung’ arranges most of the cultural activities of the Limbus. Chumlung means a body of like-minded people who assemble to express their views and it has always been an integral part of Limbu culture. The cultural activities of the Limbu are based on ‘Mundhum’ or ‘Muddum’, as the Rais calls it which are the collection of oral narratives on nature, man, customs, traditions, rites, rituals, crops and almost all economic pursuits of man. ‘Mundhum’ is recited by the Phedangma (a Limbu priest) during the Limbu rituals and ceremonies. Ritualistic group dances, especially paddy dance (Dhan Nach) at the time of harvest plays a conspicuous role in the cultural activities of the Limbus (Government of India, 2015).

³¹ Tendong-Lho-Rum-Faat is the oldest festival of the Lepcha and is usually held in August. According to Lepcha belief, their ancestor went atop the Tendong Mountain to escape from 40 days and 40 nights of continuous rain.

The Nepalese culture is closely linked to their religions and recreational activities. Though dominantly Hindu, the Nepalese do take part in Buddhist cultural activities. For example, the Bhutia-Lepcha festival of Pang-Lhab-Sol³² always has a contingent of Nepalese drummers and dancers. The Nepalese are prolific dancers and singers, and their religious occasion like ‘Tihar’³³, ‘Bhai Tika’³⁴, etc are always associated with group songs and dances. Each Nepalese caste or tribes has its own set of cultural activities. The culture of so-called ‘Matwalis’ (drinking, non-puritan backward classes) is vastly different from those of the ‘Tagadharis’ (puritan, upper caste who wear sacred threads). While the cultural activities of the ‘Matwali’ classes are manifested through reveling in forms of dancing and merry-making, those of the ‘Tagadharis’ are expressed through religious gatherings and observations (Government of India, 2015).

The culture of the Bhutia community has its root in Tibet. Like the Tibetans, the Bhutia have a very serious sense of religion and culture. Religion is inseparable from their cultural practices. The Buddhist lamas take lead in almost all the Bhutia cultural practices. The Bhutia performs rituals on all occasion related to Lord Buddha and Guru Padma Sambhava³⁵. Beside, they regard certain peaks and water bodies as sacred and many Bhutia cultural activities revolve around them. The Bhutias organize ceremonial dances or chhams in reverence of Mt. Khangchendzonga, lake Gurudongmar, etc. Beside, the Bhutias engages themselves in weeklong religious and cultural activities during Losoong/Lhosar (Bhutia/Tibetan New Year).

³² Pang-Lhab-Sol is a festival commemorating the conservation of Mt. Kanchenjunga as the guardian deity of the state in Sikkim. It has its origin in the Lepcha people’s belief that the mountain is their place of origin. It is also believed that the festival has its roots in Lhasun Chenpo’s (the propagator of Buddhism in Sikkim) vision.

³³ Tihar is a five day long Hindu festivals, which comes soon after Dashain. This five day long festival is considered to be of great importance as it shows reverence to not just the humans and the Gods, but also to the animals like crow, cows, and dogs that maintain an intense relationship with humans.

³⁴ Bhai Tika is the last, and the most important day of Tihar. In this day, the sister applies Tika to their brother’s forehead; thank them for the protection they give. The tika is colourful, which consist of seven colours and called as Saptrangi Tika. Along with the Tika, the sister offers garland of Marigold, sweets, and special dishes for them. The sisters pray for the brothers’ long lives (Ashes, 2014).

³⁵ Guru Padmasambhava was known in Tibet as one of the founding fathers of Tibetan Buddhism, who appeared in Tibet in 749 A.D, and spent 54 years.

II. 4. Diverse Sections that Shapes the Culture of Sikkim

Sikkim is a multi-ethnic, multi-lingual, multi-culture state. Over the years it has been home of the Lepchas, Limbus, Bhutia and Nepalese. Each of these ethnic groups has their own cultural values, which have in fact shaped the culture of Sikkim.

II. 5. I. Festivals

The festivals of Sikkim are of two type one is religious and the other is social. Again the religious festivals are of different categories depending upon which the religion is involved. Social festivals too are varied due to the presence of various ethnic groups. The religious festivals according to the dominant religions practiced in Sikkim may be grouped as under:

Buddhist Festivals:

Buddhist Festivals are always joyful occasion. Typically on a festival day, people will go to the local temple or monastery and offer food to the monk and take the five precepts and listen to the Dharma talk. In the afternoon they distribute food to the monk to make merit and in evening and joins in a ceremony of circumambulation a stupa three times as a sign of respect to the Buddha, Dharma, Sangha. Some of the Buddhist festivals are as follows:

Losar: The Tibetan New Year is celebrated for seven days in the months of February-March. The festival also marks the preaching of Lord Buddha to the devil. The festival is celebrated with such pomp and gaiety. The household gets a refurbishment for the purpose and the front door of each Buddhist house wears a special curtain with religious symbol. People visit each other to wish prosperity and treat guest with sumptuous food and gift. All official establishments and educational institutions in Sikkim remain closed to observe the Losar celebrations.

Bum Chuu: This Buddhist festival is celebrated at the Tashiding monastery on the full moon day in the month February- March. Bum Chuu is the festival of holy water. The water of Rathong Chuu River is stored in a vase for a year in the sanctorum of the holy monastery. Every year on this day the vase is refilled with fresh water from the Rathong Chuu. It is believed that changes in the quantity and quality of the vase water indicate the destiny of Sikkim and its people in the coming year. People from all over Sikkim congregate to the monastery ground on the day to be blessed with the holy water.

Lhabab Duchen: Lhabab Duchen is one of the four Buddhist festivals commemorating four events in the life of the Buddha, according to the Tibetan traditions. Lhabab Duchen occurs on the 22nd day of the ninth lunar month according to the Tibetan calendar. On Lhabab Duchen, the effects of positive and negative actions are multiplied ten million times. It is the part of Tibetan Buddhist traditions to engage in victrious activities and prayers on this day (Legge, 1965).

Saga Dawa: Saga Dawa is the date of birth, enlightenment and Nirvana of Lord Buddha observed on the full moon day in the fourth month of Tibetan calendar May-June. On this day, the lamas carrying the Kangyurus and Tangyurs (holy scriptures) on their hand make rounds on the streets while the people follow the procession.

Drukpa-Tseshi: Drukpa-Tseshi is observed on the fourth day of the sixth month July of the Tibetan calendar to celebrate the first sermon of the Buddha at Sarnath. Buddha was the universal preacher of Truth and Justice and is regarded as the savior of mankind. People pay homage by lighting lamps at monasteries to please the supreme lord Buddha (Subba, 2006)

Hindu Festivals

Hinduism almost certainly has longer list of festivals than any other religious traditions, and there are considerable regional and denominational variations. Some of the festivals celebrated in Sikkim are as follows:

Maghey Sankranti: Maghey Sankranti is observed on first day of uttarayana. A fair is held on the day at the confluence (Beni) of the rivers Rangit and Teesta near Melli, West Bengal, where people congregate to offer prayers and to take holy dip at the confluence. This is a major festival celebrated by the Nepalese of Sikkim and its surrounding areas (Manadhar, 2002).

Kusey Aunsi: Father's Day, observed by several Nepali communities on Bhadra (new moon in August-September), when fathers are worshipped by children and given presents to their fathers. It falls on the dark fore night of a month in the hindu callender (Sinha, 2015)

Dashain: Dashain is the most important of all the festivals of the Hindu Nepalese of Sikkim. The festival is celebrated in the month of (September- October) according to the Nepali calendar to worship Goddess Durga. The day is celebrated in all Hindu-dominated areas with great fervor. Among the fifteen days on which it is celebrated, the most important days are the first, seventh, ninth and the tenth.

Bhimsen Puja: Worship of Bhima is performed by the Sunuwars³⁶ at the time of Dasain. The puja is performed in jungle or in front of a stone and a hen is sacrificed. Bhimsen is the deity of commerce and industry, and of fortunes. The Newar community in general and the business community in particular revere the deity for good business (Subba, 2006).

Tihar: Nepali festival, corresponding to Diwali celebrated in other parts of India, when Goddess Laxmi is worshipped. The festival is observed in the month of Kartik according to the Nepali calendar (October-November). The Tihar continues for five consecutive days, one day each dedicated to crow (Kag Tihar), dog (Kukoor Tihar), cow (Gai Tihar), ox (Goru Tihar) and brother (Bhai Tika).

Bhai Tika: A ceremony for brothers when sisters apply tika of sandal wood paste on the forehead of their brothers wishing them a long and happy life. Bhai Tika is ushered by Dewsi when groups of young boys visit houses in the neighborhood and sing Dewsi songs to collect money.

Tribal Festivals

In Sikkim, the local people of Sikkim observe tribal festivals and some of the tribal festivals are as follows:

Losong: Losong is celebrated on the first four days of the eleventh month (December-January) of the Tibetan calendar, this is essentially a harvest festival of the Buddhists. The local Buddhists symbolically sow a few seeds of wheat in a pot and offerings are made to the household deity. Each Buddhist household prepare delicacies with the newly harvested crops, offer it to household deity and distribute among relatives and friends.

Pang Lhab Sol: Pang Lhab Sol is local Buddhist festival in honor of Mount Khangchendzonga, the guardian deity of Sikkim, held on the fifteenth day of the seventh month (August-September) of the Tibetan calendar. Lama dances are organized on this day and the Royal chapel (Tsukla Khang) at Gangtok is thrown open to the public for the day.

In Sikkim the Lepchas and Limbus organize a number of local tribal festivals. The important ones are Tendong Lho Rum Faat (worship of Mount Tendong) Chasok-

³⁶ Sunuwars are one of the indigenous peoples of Nepal and some areas in India. Hinduism influences the tribe. They speak sunuwar language. Sunuwar people are rich in their traditional cultures. They have more than hundreds of traditional feasts and festivals. Every traditional feast and festival has its own objectives, characteristics and system of celebration.

Thisok (Harvest Festival and worship of Goddess Yuma), Yokwa (Worship of Ancestors), Limbu New Year's Day (Maghey Sankranti), Limbu Cultural Day, Sirijanga Birth Anniversary, etc. The social festivals of Sikkim include the New Year celebrations, Holi, the festival of colour and flower festival – all of which are recent additions and grafted on Sikkim soil by the outsiders.

II .5. II. Food Culture

Food culture of Sikkim is directly related to the pattern of food production in state. It has evolved as a result of traditional wisdom and experiences of generations over a period of time. It has been based on agro-climate conditions suitable for cultivations of different crops species such as cereals, pulses, oilseeds, fruits, vegetables, spices and availability of wild edible plants, ethnic belief system and preferences, socio-economic development status, regional and cultural practice etc (Tamang, 2005).

Traditional Foods of Sikkim

Traditional foods are generally categorized into fermented foods and alcoholic beverages, produced by microorganisms, and non-fermented foods. These inexpensive, culturally accepted traditional foods provide the basic diet. Pickle, confectionery, condiments and alcoholic beverages supplement to enhance the level of nutrition with palatability, wholesomeness, flavor and texture. 'Kinema'³⁷ and 'Maseura'³⁸ are two most important fermented legumes; 'Gundruk'³⁹, 'Sinki'⁴⁰, 'Mesu'⁴¹ are important fermented vegetables; 'Dahi'⁴², 'Maohi', 'Gheu'(butter),

³⁷ Kinema is a popular Gurkha food consisting of soybean that has been naturally fermented by lactobacillus bacteria. In Nepal, Sikkim and Darjeeling, the slimy ordrous product of fermentation is prepared traditionally into a soup that is taken with rice, but also can be turned into a savory dip or a pungent side dish to accompany rice or bread. The word kinema is belived to derive from tribal Limbu or Limboo word 'Kinambaa' where 'ki' means fermented and 'nambaa' means flavor.

³⁸ Maseura is an ethnic fermented black gram product of Darjeeling hills, Sikkim and Nepal (Tamang, 2000). It is cone shaped hollow, brittle, and friable product used as a condiment or an adjunct in cooking vegetables. It is commonly prepared from split black gram or green gram.

³⁹ Gundruk is an ethnic fermented vegetable, a dry and acidic product indigenous to the Nepali living in the Himalayan regions of India, Nepal and Bhutan. Gundruk is generally produced during December to February when large quantities of leaves of mustard, rayo-sag (local variety of mustard), radish, and other vegetables pile up, much more than people could consume fresh. The word Gundruk has derived from the Newari dialect gunn, meaning dired taro stalk.

⁴⁰ Sinki is a fermented radish taproot product; it is prepared by pit fermentation in the Himalayas. It is usually prepared during winter.

⁴¹ Mesu is a traditionally fermented bamboo-shoot pickle with sour-acidic taste. The word mesu is directly derived from the Limboo language in which means young bamboo shoot and su means sour (Tamang, 2008).

‘Chhurpi’⁴³ (hard), ‘Chhurpi’ (soft), ‘Chuu’, ‘Somar’, and ‘Philu’ are fermented milk products; ‘Sukako Maacha’, ‘Gnuchi’, ‘Siddra’, and ‘Sukuti’⁴⁴ are fermented fish products; ‘Marcha’⁴⁵, ‘Kodo ko Jaanr’ or ‘Chyang’, ‘Bhaati Jaanr’ and ‘Raksi’ are the alcoholic beverages; and ‘Dheroh’, ‘Phulaurah’, ‘Momo’, ‘Thukpa’ or ‘Gyathuk’, ‘Pakku, Kodo ko Roti’, ‘Phapar ko Roti’, ‘Chambrey’, ‘Achar’, ‘Su Zom’, ‘Po Ngu Zom’, ‘Wachipa’, ‘Alum’, ‘Foldong’, ‘Falki’, ‘Chhwelaa’, ‘Kwanti’, ‘Chatamaru’, edible ferns, etc are some of the traditional Non-fermented foods of Sikkim (Tamang, 2005).

Food culture not only depends on different communities living in Sikkim but also on economic status of the people and availability of food crops especially seasonal vegetables and fruits in different season in a year. It also changes with the people, space and time as because slowly the world is engulfed with globalization and with the advent of globalization food cultures of Sikkim will not only enjoy by the people of Sikkim but also it can enjoy by the people outside Sikkim nationally and internationally.

II. 5. III. Dress Culture

Like, in the case of Food Culture, one gets to see tremendous diversity in the Dress Culture of the people of Sikkim. With its most colorful diversity and patterns also links Sikkim to the history, culture, and identity of its own in the country. Different communities of Sikkim have their own traditional dresses, colour, and pattern etc. Defining and wearing traditional dress symbolizes their commitment to their distinct, community, identity and culture. The effect of globalization has caused a shift in dress towards western culture, which is believed to provide signal of status changes.

Since the state does not produce dress materials of their own except a few traditional dress materials, the dress culture of Sikkim is largely influenced by the availability of

⁴² Dahi is fermented milk product, which is thick and non-alcoholic beverage. Average consumption of Dahi in Sikkim is 61ml/captia/day. In the local vegetarian meal Dahi is served as a side-savory drink.

⁴³ Churpi (hard) is a traditional cheese consumed in the Himalayan region mainly in Nepal, Sikkim and Tibet. There are two varieties of churpi –one is soft variety consumed, as a side dish with rice and other one is hard variety chewed like a betel nut.

⁴⁴ Sukako Maacha, Gunchi, are typical smoked and dried fish products prepared and consumed in eastern Nepal, the Darjeeling hills and Sikkim by Nepalis and the Lepcha, respectively. Sidra is a sun-dried fish product consumed by the Nepalis living in the Eastern Himalayan region of eastern Nepal, the Darjeeling hills and Sikkim and Bhutan.

⁴⁵ Marcha is a traditionally amylolytic starter used to produce sweet-sour alcoholic drinks commonly called Jaar in the Himalayan regions of India, Nepal, Bhutan and Tibet.

dress materials in the market. The Nepali ethnic group prefer to natural fibers like cotton, silk, and wool materials for traditional dresses available in the market from Nepal, as it matches the traditional dress design and colour of the choice. Similarly, Bhutia ethnic groups prefer to the materials that are available from Tibet and Lepcha ethnic community prefers to use their own hand-weave materials and silk for their traditional dress (Subba, 2008).

Generally the Nepali ethnic group has adopted the traditional dress of Khasas (Bahun, Chhetri, Kami, Damai, Sarki) in the rural areas of Sikkim. Hence, most of the rural folk dress adopted by the men is 'Dawra, Suruwal'⁴⁶, Patuka,(waist belt) Thutey-Suruwal, Dhaka-Topi(cap), waist-coat (coat), Golfan(muffler), Moja(Socks) and Labarkojutta (wellington). They also wear Sirupatey Khukuri, Sunako Aunthi, Sunako-chain and Sunako kundal. Most of the rural women are dresses in Fariya, Chaubandi-Cholo, Hembari, Mujetro, Patuka, Moja and Labarkojutta. They may also wear Chaptey –Sun, Dhungri, Bulaki, Kalli, Reji, Potey-Mala, Aunthi etc. the traditional dresses of the other communities of Nepali ethnic group of Sikkim such as Limbus, Gurungs, Khambus, Rais, Sunwar, Yakhas, Tamangs, Bhujel, Thami, Mangar etc. are mostly used in their special festivals, and their stage performing arts. They do not dress their traditional dresses regularly in day –to-day life in the rural areas of Sikkim (Subba, 2009).

Globalization has tremendously affected the rural folk in Sikkim since 1975-76, after the integration of Sikkim into Indian Union. Thus most of the rural folk of Sikkim, especially from the Nepali ethnic group generally prefer to dress in Western fashion. The retention of their traditional dress is higher amongst the Lepcha community of Sikkim. Most of them are found to dress their own traditional dresses in rural areas. The Lepcha men wear 'Dum-Praa', which has three designs 'Tagaap', 'khemchu' and 'Tamblyoak'. However, the young Lepchas prefer to wear western fashion, and a considerable percentage of rural Lepcha folks are dressed in western fashion. Like Lepchas, Bhutia ethnic group has also retained their traditional dress (ibid).

In urban areas of Sikkim, people wear clothes influenced by western fashion. The men prefer to dress suit-pant, shirt, waistcoat, coat, necktie, leather belt, suitor, muffler, etc. while the women prefer to dress sari, blouse, shawl, Salwar-Kamiz,

⁴⁶ Dawra Suruwal is a traditional and former national costume of Nepal worn by men. It is also worn by neighboring Indian people of Sikkim and Darjeeling. The outfit dates back to approximately 150 years.

Chunni sandals ETC. They occasionally prefer to dress their community functions like Bhanu Jayanti⁴⁷, Pang-lab-sol, Tendong- Lho Rum-Faat, New year Day of Limbus, Gurung, Tamangs etc.

II. 5. IV. Languages and Literature

The spoken languages of the inhabitants of Sikkim make room for assimilation of the Lepcha, the Bhutia and the Nepali speeches conveniently in the daily walk of life. Nepali or 'Pahari kura' forms the communicative speech of the common people in Sikkim. The Lepcha and the Bhutia dialect of Sikkim i.e. 'Dajong-ka' are also the means of domestic and social customary communications with the respective communities. Linguistically all the three languages belong to Tibeto-Burmese spoken in East Asia. The Nepali, which is spoken in Sikkim and the Lepcha language, are the offshoots of the Himalayan group though distinct in structure where as the Bhutia language comes from the same Tibetan branch of language. The Tibeto-Burmen group holds a lien the Classical Tibetan. The Government of Sikkim However has shown its broad outlook by choosing English for official use in state administration. In the view of developing the three languages prevalent in the state simultaneously the Government has already formed Textbooks committees in respect to the above three languages. It is novel attempt to study Nepali, Lepcha and 'Denjonka' or Bhutia methodologically among the new generations. Fortunately, Sikkim has got an immense treasure of human knowledge⁴⁸, which is still unexplored. The location of Sikkim, which is in between India and Tibet that is Nathu La, has facilitated the people of Sikkim, to collect the resources of Knowledge from both India and Tibet. Since Bhutan and Nepal, whose cultural heritage is akin to that of Sikkim, the Sikkimese have utilized all resources available from their neighboring countries. Apart from the classical writings of the Tibetan scholar on literature, history, philosophy, medicine, astrology, astronomy and on other secular subjects, the Sikkimese have their local legends, folk tales, folk songs and traditional stories intermingled with myth and history, which speaks about the prospect of Sikkim.

⁴⁷ Bhanu Jayanti marks the birth of the most revered Nepalese poet, Bhanu Bhakta Acharaya. The poet is given the status of Adhikavi meaning the first poet. Adhikavi Bhanu Bhakta was the first Nepalese to translate the Holy Ramayana book, into Nepali version. On this day literary events like poetry recitation and seminars takes place.

⁴⁸ Human Knowledge is a familiarity, awareness or understanding of someone or something, such as facts, information, description, or skills, which is acquired through experience or education by perceiving, discovering or learning.

These add more light to the culture of Sikkim to depict the integrated identity of the Sikkimese people (Pathak, 1981).

II. 5. V. Folk Culture (Songs and Dances)

Folk songs and folk dances occupy a prominent place in the culture of Sikkim. Men and women folk fully participate in dances to mark such important occasions like birth, weddings, rituals or any other festivals.

The performing arts of Sikkim combines folk songs, folk music and folk dances. The range of performing arts, genres, and styles are enormous in Sikkim. Globalization of mass media (TV channels, cinemas, pop songs, classical songs and dances etc.), have changed the tastes of the young generations. Access to new technology, and new performing arts patrons, are profoundly transforming the performing arts of Sikkim in other parts of India as well. Political and economic changes have transformed social relationships between the performing groups and their patrons. Many performs arts such as folk songs, folk music, folk dances and folk musical instruments associated with various communities of Sikkim, and are disappearing with the passage of time along with the people of older generations, day by day (Subba, 2008). Folk culture, especially folk songs, folk music, and folk dances of Sikkim are under intense pressure from the mass media, whose aesthetics are dominated by Hindi and English pop standards. Performance traditions provide a space in which to give voice to these regional and local aspirations, set against those of national elites or the nation state. Folk music and folk dance provides a forum in which to protest subordinations as well as means of experiencing a few moments of release from the care of life. This type of folk culture translates uneasily to tourism, today an important market both for folk artist and livelihood for the people of Sikkim. The state government is trying its level best to promote eco-tourism, village tourism, adventure tourism, heritage/cultural tourism etc. in which this type of performing arts has a major role to play.

Regional festivals sponsored by the Indian Tourism Development Corporation by the state government, by corporate entities, and civic groups such as ‘Sukhim Yakthung Sakthim Phojumbho’, Tharpu, held annually on 23rd August, Provide important venues. Folk culture finds that these audiences, both domestic and international tourist, are largely ignorant of local aesthetics and are satisfied with stereotyped shortened display that meets the call for entertainment (Subba, 2008).

Different communities (both tribal and non-tribal) living in Sikkim have their own folk dance to celebrate their life and also entertain the audience. The performing arts like folk dances of Sikkim combine all the component of folk culture, namely folk songs, folk music instrument, traditional dress, makeup and folk dance, and thus exist both in time and space (Pani, 2005).

Ritual Dances

Ritual dances are an ingrained part of Sikkimese culture. Most of the dances relate to the beauty of the natural surroundings, some depict the harvest season and others are performed for good luck and prosperity. Some of the ritual dances are as follows:

‘Khainjari Bhajan’ and ‘Balun’: The Khainjari and Balun dances of the Higher Khasas (Bahuns and Chettris) contain verses of the Ramayana and the Mahabharata. These dances are performed by 5 to 15 numbers of male members, during the religious and social festivals when the episodes of the epics are recited to the rhythmic, beating of small hand drum called Khainjari. Balun is generally staged in an open space so is the Khainjari. Before the performances of these dances the names of the gods and goddesses are invoked. Long bamboo poles are fixed on the courtyard. Earthen lamps are lit on the sacred papaya fruits, which are hung on bamboo poles before the performance of the dance. Each man in pair move round the poles narrating the Bhajan to the rhythmic beats of the drum, comes forward and goes backward touching each others back. In the case of Khainjari Bhajan there is a leader of the group who narrates the verses of the Ramayana and asks others of the group whether it is true or not? (Gurung and Lama, 2004).

‘Sakyo Rum Faat’: It is a ritual dance of the Lepcha tribes of Sikkim, is an example of dances inspired by local legends. It is performed during the month of November. The dance is performed as a food offering worship of the seven immortal couples of ‘Mayel Kyong’⁴⁹. The Lepchas believe that seeds of all kind of agricultural and horticultural crops were brought from the seven immortal couples. They also believe that the birds were sent to them for guiding them for sowing of seeds. To express their gratefulness they offer all kinds of food to the immortal couple of Mayel-Kyong

⁴⁹ Mayel Kyong is the hidden village. It is believed that every year in each season the seven immortal couples sends Mayel Fo (the birds of Mayel Kyong), the bird to tell the exact time for sowing seeds. The Lepcha people believe that various kinds of agricultural crops, vegetables, the fruits and the flowers are the gift of the seven immortal couples of Mayel Kyong. So to show their gratefulness to them they offer all kinds of vegetables, crops and cereals every year during the month of November.

during this festival. They sing and dance to celebrate the festival (Gurung and Lama, 2004).

Tendong Lho Rum Faat: It is a ritual dance of the Lepchas of Sikkim and is also inspired by local legends. It is performed on the 8th August every year. Realizing its importance the Sikkim Democratic Front⁵⁰ Government has declared state holiday since 1997. This festival dance is connected with a legend of deluge that nearly swallowed Sikkim. On this day, the tribe worships the Mount Tendong, which, according to the folklore, is the savior of the Lepcha tribe. As per the Lepcha mythology, it is said that the entire tribe was saved from 40 days and 40 nights of great deluge caused by continuous rain which drowned the entire 'Mayel Kyong', the modern Sikkim, which was ultimately stopped by Rum (God) and saved Sikkim from drowning. The dance is performed as a worship of the Tendong⁵¹ hill.

Yagrangsing Lang: It is a ritual dance of the Limboo tribes. It is performed on the full moon day of 'Mangsir⁵² Purnima', which falls during Mangsir (December). The dance is performed as a worship of the gods and goddesses mainly the Almighty God Tagera Ningwaphuma, and Sam Sires - the incarnate Deities of the five incarnate priests (Muhikkum Ongshis, Phejiri Phedangmas, Samboko Sambas, Yeboko Yebas, and Yeboko Yemas). They offer newly harvested rice and other cereals, Piuna (satabew-palabew) (all kinds of cereals, pulses, oilseeds etc.), Thi-sook (freshly fermented millet beer out of the newly harvested millet, marigold flowers, bird-meat, chicken, pig etc. and express their gratefulness of sending them to this earth (Iksha Khamber) for protection of the society. The entire Limboo community come with the freshly harvested crops and fermented millet beer for offering (Subba, 2008).

Trance Dances

Trance or spirit dances are different from ritual dances, although superficially it may appear the same. In a trance dance the dancer becomes a temporary embodiment of either a spirit or a deity; whereas in a ritual dance, the dancers are either worshippers or ritual objects. In a ritual, many kinds of inanimate materials like incense, joss stick, kush grass, burning lamps, etc. and inanimate objects like mask, ideal, icon, etc. are used. In a trance dance, rituals are performed either by a priest or the dancer himself

⁵⁰ Sikkim Democratic Front is a political party presently a ruling party of Sikkim. SDF is a political party within the meaning and provision of the Representation of Peoples amendment Act 1988.

⁵¹ Tendong Hill is located in Namchi, the capital of South Sikkim. Namchi is gaining the attention of trekkers and tourist due to its heritage tourism and due to the local legends and Buddhist centers.

⁵² Mangsir is the eighth month in the Bikram Samwat, the official Nepali calendar. This month coincides with the mid- November to mid December of the Gregorian calendar.

with the sole aim of invoking a spirit or a deity to possess the body of the dancer. Once possessed the dancer is transformed into the involved spirit or deity. He also behaves and talks that way. It is a kind of self-hypnosis under which the dancer goes into a deep trance (Pani, 2000).

Phedangma Dance: These are the trance dances performed by the Limboo shamanistic priests namely, 'Muhikkum Ongshi', 'Phejiri Phedangma', 'Samboko Samba', 'Yeboko Yaba', and 'Yeboko Yema', etc. for divination, cure of illness, warding away of evil spirits etc. in the community people. During these dances, the priests become possessed, shriek with excitement, beat the 'Niyara Hongsing Ke'⁵³ and brass plates in a frenzied state and dance vigorously. They become temporary embodiment of either a spirit or a deity (their own incarnate Sam Sire⁵⁴) to perform the job assigned to them. The recitation of 'Mundhums'⁵⁵ and utterances of spells at this moment are rather different than on other occasions. Usually, they perform such dances moving around the Pengiri Pengkesing, Tongsing or any other altar (Lasso). Such dances can be observed in 'Phungsook Timma', 'Tongsing Tookma', 'Sitongsing Khema', 'Nehangma', or any other occasion where such trance dance is required to perform the shamanistic functions for the people of the community (Subba, 1999).

Lakhey Mask Dance: In the Newar category, dances are numerous and these have been amply described in connection with the Newar festivals. These dances take the theme of the fight between the gods and the demons and idealize the triumph of virtue over evil. In the field of songs, music, dramatics and dances, the Newars are equally skillful. The Newars have their own "Nasa-Khala", an association to train the boys in singing, dancing and music. The Sikkim Newar Sangathan⁵⁶ has established an Institute of Newar language and culture to train the Sikkimese Newar boys and girls for different aspects of Newar language and culture.

⁵³ Niyara Hongsing Ke is one of the folk musical instrument of Lokpha Temba and Hongpha Temba brothers, who danced around the main pillars of the new house to protect the newly constructed house from the evil spirits.

⁵⁴ Sam Sire is another category of Sammangs. They are actually the Sam Sires and master spirits of Phedangma. They are the souls of departed persons- incarnation possessed for life and the Master spirits. They are the source of power for them and without their support in due time, they cannot perform the rituals. They are the sources of power for the shaman priests and without their support they cannot perform shamanic rituals.

⁵⁵ Mundhums consist of legends, folklores, prehistoric accounts, sermons and moral or philosophical exhortations in poetic language. Generally it is a narrative oral poetry. There are several Mundhums, they are the source of inspiration, information and enlightenment for the Limbus and the way of their life, customs, rites and rituals.

⁵⁶ Khagendra Pradhan of Turung South Sikkim heads the Sikkim Newar Sangathan.

Ceremonial Dances

There are two kinds of ceremonies: religious and social. The religious ceremonial dances have ritualistic overtones and are celebrative in character, while some of the dances have fascinating symbolism; others only celebrate important religious occasions (Pani, 2000)

Marooni Dance: Marooni dance is the most popular dance of the entire Nepali Ethnic communities of Sikkim. It is performed to celebrate Diwali (Tihar) festival from the evening of the Laxmi puja and lasts until the Ekadasi of the festival. This dance is not only confined to singing and dancing but dance dramas like the " Vijaya Bharat", Sorati, and Ghantu fall within its ambit. Maraoni dance includes songs, music and dance and relates to four different types of movement as explained in the Natya Veda of Bharata. These four movements are (i) sacred emotions and feelings, (ii) gestures (angika), (iii) songs (bhasika), and iv) clothes (asarya). The dance is full of emotions. 'Karuna', 'Birani', 'Khiyali' and 'Bivasa' (are the main ragas, which express tender feeling of heart). The other ragas like 'Garra', 'Tappa', and 'Chakara' depict the experiences of day-to-day life. The other ragas of 'Samala', 'Sarati', 'Bivasa' are based on the ancient social or mythological stories. These are actually dance dramas (Subba, 2009).

Kagyed Mask Dance: Before Losoong⁵⁷ festival starts, monks in the monasteries perform a ceremony dance (chham) called Gutor. The Bhutia group of people mainly the mons performs Kagyed Mask Dance. Kagyed means the eight teachings of the Guru are depicted in the dance forms. These dance forms are the most important part of the Gutor ceremony and is held on the 28th Day of the 4th Month (December-January) at the monasteries at Enchey, Tsuklhakhang, Phodong, Rumtek and other old monasteries. The other religious dance or Chhams that are performed prior to Losoong are Rolchham (Cymbal Dance), Tshamche (Animal headed mask dances), Shyak (Dances of horned animals), Namding (Dances of winged birds/animals), Thakshobalop (Dances of tile beasts), Dhur Chhams (Skeleton dances), Shanag (Black Hat Dances) etc The dancers wear coloured wooden masks, other costumes

⁵⁷ Losoong is celebrated to mark the end of harvest season.

and perform the dance with typical leg, head and body movements like the animals (Bhutia, 2007).

Harvest dances

More than 70% of Sikkimese people are engaged in cultivation for centuries (Subba, 2008). Agricultural operations are associated with rituals and festivals (Utsavas). The Limboo community of Sikkim believes that soybean was the first crop given by their Almighty Goddess for their survival to the human beings for cultivation. There was no other crop, and hence they eat its pods raw, after boiling in water, dry-frying (Bhute ko Bhatmas), by dry -frying and by crushing (fando sumbak/curry or fanda achar), boiling in water (Karih), fermenting or in a variety of ways which led to a variety of food items including a fermented product now known as the Kinnema. Later on the Goddess also gave the Finger Millet and other crops to the people. Hence, they offer the newly harvested crops especially finger millet to the Goddess during Kok Phekla Lageng (which coincides with Mangsir Purnima) every year. The soybean is offered as Piuna (Satabew-Pallabew) along with various crop seeds, without which the Piuna (Satabew-Palabew) is incomplete. This is also a very good example of conserving agro-biodiversity by the community. Dance is a part of the ritual or of the Utsava. Right from the time of preparing the field for sowing seeds to the end of harvesting, during each stage of agricultural operations, various kinds of dances are performed (Subba, 1999).

Yialakma: Yialalema (Dhan Nach - Khas Version) is the most popular dance among Limboo community. It is a harvest dance in which teenagers to late adults of both sexes participate enthusiastically in this dance. The dance is usually organized at night during the paddy harvest season. Nowadays, it is organized in daytime in any festive occasion such as marriage, Maghey Mela, hat days, or as item of entertainment. The dance is followed in rhythm of songs known as Pallam and steps. Musical instruments are not used, as it is not possible in the real life situation. The dance also provides forum of courtship for the young boys and girls as they sing love songs and express their feeling through love songs one after the other. Number of dancers depends on the availability of space for dancing, which varies from a male and female to even hundred in a row.

Social Dances

Extreme happiness calls for a celebration. Dance and celebration go hand in hand. Human beings are essentially social. There are some events in the social life that fill one with great happiness which enkindle the desire for celebration. Such occasions are marriage and birth of a child. It is not only the family but also the entire community living together in the village feel very happy. These are the events that ensure continuity of the community and of the tradition nurtured by it. Therefore marriage and childbirth are celebrated by all the societies. There is yet another kind of social dance in which unmarried boys and girls choose their partners. This kind of dances will also falls under this category (Pani, 2000).

Folk Songs

Sikkim has a rich tradition of singing folk songs. The different communities of the state have different folk songs, which are gradually disappearing, or being replaced by Hindi cinema songs, Hindi pop songs, English pop songs, or other modern forms of songs. The folk songs of Sikkim are under intense pressure from the mass media, whose aesthetics are dominated by Hindi pop standards. Most of the folk songs of different communities have been listed under their ethnic culture.

II. 6. Conclusion

The culture that developed in Sikkim is the outcome of a fusion of three distinct societies and two great religions. The mixing of indigenous Lepcha-Limbu customs with those of Buddhist Tibetan and Hindu Nepalese traditions has given rise to a distinctive culture that is precisely Sikkimese. The location of Sikkim at the interface of two great civilizations on either side of the Himalayas has given a distinctive shape to its traditional culture. The influence of Bhotia culture from the north and Indo-Aryan culture from the south, brought respectively by the Tibetans and Nepalese, is responsible for the development of present sociocultural mold. On top of that, the British influence in the previous century has lent its own stamp on the life style of the people who came in close contact with them. The juxtaposition of oriental (Tibetan) and western (British) cultures in a remote Himalayan state is indicative of cultural adaptability of the local tribal inhabitants. Ever since Sikkim became a part of India,

the mountain tribes of Sikkim came in close contact with the plainsmen from all over India and overcame the cultural barriers to a considerable extent.

Chapter III

Cultural Tourism of Sikkim

III. Introduction

The present chapter tries to study the Tourism in Sikkim with its important facts that have shaped tourism. Subsequently, the study is directed to tourism of Sikkim and cultural tourism of Sikkim. Further, the study focuses upon the major Fairs and Festivals of Sikkim that shape cultural tourism of Sikkim. Lastly the study has focused upon contribution of tourism in Sikkim and different challenges of Cultural Tourism

Cultural Tourism is the subset of tourism concerned with a country or region's culture, especially its arts. It generally focuses on traditional communities who have diverse customs, unique forms of art and distinct social practices, which basically distinguishes it from other types/form of culture. Cultural tourism includes tourism in tribal areas. It can also include tourism in rural areas showcasing the traditions of indigenous cultural communities i.e. (festivals, rituals), and their values and lifestyles. Similarly, in Sikkim tourism plays a very dominating role. Based on the figures of tourist accommodation available and the numbers of services providers, direct employment generated by this section can be roughly estimated to be around 12,000 to 15,000 jobs at present (Sikkim Tourism Policy, 2015). At the same time, the Human Development Report also notes that the industry has 61% direct workers employed from outside the state. So with this it can be said that tourism in Sikkim plays a vibrant role for its sustainability (ibid).

III. 1. Some Important Facts about Sikkim Tourism

- i. In past years, Sikkim has become one of the most sought after tourist destination.
- ii. Tourism is going to be developed as most important sector for contribution of the GDP.
- iii. Tourism has created a substantial employment, directly or indirectly.
- iv. Number of Domestic tourists in 2003 were about 1, 76,659 while in 2008 were more than 5, 00,000 tourists visited the state and in 2009 the number may be about 6,00,000 tourists.

- v. Numbers of foreign tourists in 2003 were about 11,966 while in 2008 about 23,000 tourists visited the state and in 2009 we expect about same response due to various global issues.
- vi. State has received more than 15 numbers of National Awards in Tourism in various fields (Sikkim Tourism Policy, 2010).

The Government of Sikkim and the Ministry of Tourism has been instrumental in the development of this industry and over the years there has been substantial infrastructure and human resource development in this area. The only lifeline to Sikkim the National Highway 31 A⁵⁸ connecting the State with the rest of the country is disrupted due to landslides, disturbance in the neighboring states etc. from time to time. Sikkim having made its place as one of the most sought after tourist destination in the country, the Government has given priority to construct the first Greenfield Airport at Dikling, Pakyong. This will benefit both the locals and the visiting tourists and will help to raise the profile of tourism in Sikkim.

The tourism industry's contribution to the States Gross Domestic Product is 8.93% at constant prices and 8.66 % at current prices (Source DESME⁵⁹). The total domestic tourist arrival for the year 2010, stood at 700011 and international tourists at 20757.

Information and Publicity

Publicity for the promotion and marketing of Sikkim Tourism is of utmost importance. Publicity has been very instrumental in marketing brand name and as a result Tourism in Sikkim has become the largest income generating industry.

i. Publicity and Marketing

Advertisements with editorials were released in few national magazines and local newspapers. Publicity materials like brochures, CDs and fliers are being designed and produced.

ii. Fairs and Festivals and other events within the State

1. Assam Lingzey Winter Festival – January 2014.
2. Maghe Sankrati Mela, Jorethang – January 2014.
3. Flower Festival at Gangtok – March 2014.
4. Hilley Tourist Festival – March 2014.

⁵⁸ National Highway 31A now changed as NH 10 runs along the banks of the Teesta River. It links Gangtok to Sevak on NH 31. Kalimpong is located off this 92 kilometers (57mile) long highway.

⁵⁹ DESME is Department of Economic, Statistics, Monitoring and Evaluation.

5. Launching of Year of Tourism 2014 – April 2014.
6. International Conference on Rhododendron Conservation and Sustainable Use at Saramsa Garden.
7. Rinchenpong Festival – May 2014.
8. PangLhabsol at Rabong – August 2014.
9. Namchi Mahotsav – October 2014.
10. Youth Adventure Festival, Yangang – November 2014.
11. Winter Tourism Festival, Gangtok – December 2014.
12. Namprikdang Namsoong Festival – December 2014.
13. Winter Tourism Festival cum Lossong Festival –Dec. 2014.
14. Maghe Sankrati, Jorethang – January 2014.

III. 2. List of Fairs and Festivals, celebrated in 2015

Sl. no	Name of the Festival/Venue	Date	Significance
1.	Maghey Mela Jorthang, South Sikkim	13-14 January 2015	Maghey Sankrati is celebrated all over Sikkim as one of the major festivals of the Hindu community. However, it is not confined to only one religious group. People of different religions come together and take part in the festival. There are fairs in almost all parts of Sikkim. People gather to take a holy dip in the rivers of Teesta and Rangit. One of the biggest celebrations of this festival is in Jorethang, South Sikkim, which lies on the banks of river Rangit. The main activities during this mela are sale and exhibition of local handicrafts and handlooms, floriculture and horticulture products, cultural programme and competitions in local dance and music. The festival carries on for almost a week. People from neighboring state as well as tourists from all over the country as well as abroad visits Jorethang during this festival. Some of the adventure activities, which are popular in this area, are river rafting; paragliding and angling are also done in this festival.
2	Sonam Losar	21 st January 2015	Lho means year or age and Sar means new or fresh. The word Lhosar means New Year or the beginning of new era. Tamang community celebrates this new year on the first day of new moon or in other words the very next day after the no-moon day of month of Magh. This year it is 2848th year of Tamang's New Year celebration.

			The Tibetan calendar is made up of twelve lunar months and Losar begins on the first day of the first month.
3	Losar	19 th February 2015	It is the Tibetan New year and it is marked with a lot of gaiety and festivity across the State.
4	Losar Cum Tourist Festival, Anden Woolund Gumpa Daramdin	21-22 February 2015	The Daramdin area, West Sikkim is embarking on a new journey of development with village tourism as their main focus in mind. The festival is celebrated at the Anden Woolung Gumpa premises with much fanfare. The theme of the festival is embarking into a new journey of sustainable tourism development – towards peace & prosperity.
5	Yakten-Bojeytar Village Tourism Festival, Pakyong	February 2015	The theme of the festival being “saluting the roots – towards preservation and prosperity” is aimed at promoting the village eco - tourism and empowerment of youth towards self –employment benefits under tourism
6	Bhumchu At Tashiding Monastery, Tashiding West Sikkim	4-5 th March 2015	The Bhumchu, which takes place on the 14th and 15th day of the first month of the Tibetan lunar calendar, is one of Sikkim's most intriguing festivals. The water contained in the sacred Bhumpa or vase is measured into 21 cups of equal measure. The level of water is studied to divine the fortunes of Sikkim for the next year. Devotees from Nepal, Bhutan and the neighboring hills all come for blessings.
7	Dentam Rhododendron Festival	March	The three day long Dentam Rhododendron Festival is celebrated under Maneybong – Dentam Constituency in West Sikkim. The festival will be staged in popular tourist destinations viz. Uttarey, Dentam, Hee Bermoik, Chyatal, Gurasaydara, Changay Village with host of activities ranging from nature to adventure based.

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8	Ram Nawami (Chaitey Dasai)	28 th March	This is one of the most auspicious festivals of Sikkim and is observed in the honor of Lord Rama. The grand celebration commemorate the birth of virtuous king Rama who is universally adored for his flourishing and righteous sovereignty. People from all over the state gather together to celebrate this festival with much excitement and vigor. Also known as Chaitey Dasain it is also celebrated as tourist festival. Devotees flock towards Tendong Hill, South Sikkim for offering prayers.
9	Lampokhari Parayatan Mahotsav, Aritar	March 27- 29 th 2015	Located at a height of 5100 ft, Aritar is surrounded by lush green forest, lakes and paddy fields. The entire Khanchendzonga range can be viewed from this place. Aritar offers adventure sports, nature trails. Lampokhari is one of the serene lakes where one can enjoy boating. Added attractions are Aritar Monastery, Mankhim Dara, Phusray Lake, Pango Lakha and Rachela.
10	Baisakhi Festival, Makha Tumin- Lingee	14 th April	Organized to herald the spring season and the Nepali New Year. Cultural programme, traditional customs, local cuisines and other local activities can be experienced.
11	Singalila Tourism Festival Uttarey, West Sikkim	May	Uttarey in West Sikkim is a base camp of adventure tourism for the Singalila Range Tenzing-Hillary Ecotourism Trekking Trail towards Khangchendzonga. Located on the lap of the Singhalila Range, Phoktey Dara and Neydham, Every year Uttarey, in West Sikkim organizes Singalila Eco Fest in a grand manner and has made an impact on tourist inflow in that area. With the effort of the local people of Uttarey it is emerging as a popular tourist destination.
12	Sakewa	3 rd May	All the Kirat Khambu Rai community celebrates Sakewa, with great fervor. Also known as Bhumi/Chandi Puja or land worshipping ceremony it is celebrated all over the State. It is celebrated at that time of the year when cranes migrate to the Northern Hemisphere this indicates sowing season of cucumber, pumpkin and other kharif crops. The festival begins with Shakrti Puja at Mangkhim (temple) performed by a Chief Priest (Mangpa) for good harvest followed by the Shova Yatra. Various traditional dishes like Wachipa, Bongchipa, Arakha Hengmawa, Baksa and Okrukma are served.
13	Hee Bermiok Kalej Valley Heritage Festival	May	Hee Bermiok Tourism Development and Heritage Conservation Society have been successfully organizing Tourism Festival in the month of May duly showcasing their art and craft, cultural heritage and traditional cuisine. One of the traditional

			machines displayed during the festival is KOL, used for extracting sugarcane juice. The juice is heated for hours to make sugar candy. Visitors can also try their hands on the traditional wooden machine.
14	Saga Dawa	2 nd June	Full moon day of the 4th month in the Tibetan Lunar Calendar, around end of May and early June. Saga Dawa is a very important festival for the Buddhists. This day is considered to be the holiest of the holy Buddhist Festival. On this day Lord Buddha took birth, achieved Enlightenment and passed away attaining Nirvana.
15	Bhanu Jaynti	13 th July	A cultural festival organised to celebrate the birth anniversary of the Nepali poet, Bhanu Bhakta Acharya. Competitions for school children are organised in various field such as poetry, drama etc. Other programmes include cultural parade and culture programmes.
16	Drukpa Tshechi	20th July	This festival celebrates Lord Buddha's first preaching of the Four Noble Truths to his first five disciples at Saranath. The festival is held on the 4 th day of the 6th month of the Tibetan lunar calendar. Prayers are conducted in the main monastery.
17	Guru Rinpoche's Thrunkar Tshechu	26 th July	“Guru Thrunkar Tshechu is celebrated as the birth day of Guru Padmasambhava, reverentially referred as ‘Guru Rimpoche’ in Eastern Himalayan region and Sikkim in particular. Guru Rimpoche is revered and worshipped as guardian saint in Sikkim who blessed this land as ‘Bayul Dremojong’ (hidden valley of rice) and transmitted tantric Buddhism in the region adjoined by Bhutan and Tibet in the 8th Century AD. Among the galaxy of Buddhist monks, Arahats and Rimpoches, the prominence of Guru Padmasambhava as the principal associate and disciple of Lord Buddha stands out. It was his prominence that transformed this land into predominantly a Buddhist land. Guru Padmasambhava is not only revered by Buddhist but is held in high regard by the Sikkimese across all Faiths.
18	Tendong Lho Rum Faat	8 th August	Tendong Lho Rum Faat is one of the oldest festivals of indigenous Lepchas. The festival is related with a Legend of deluge. The indigenous Lepchas residing in the Himalayan belt had earlier named each and every mountain, hills, rivers, valleys and ravines which was known as Nye Mayel Lang Some of these Mountains and rivers, hills and

			ravines have not only carried beautiful and romantic folk lore but historical significance as well. These mountains and valleys figure prominently in their local myths and folklores.
19	Pang Lhabsol	29 th August	Every year Pang Lhabsol is celebrated at Rabong, South Sikkim. Pang Lhabsol, a festival unique to Sikkim is celebrated to offer thanks to Mt Khanchendzonga, the Guardian Deity of Sikkim and to Yabdu, the Supreme Commander. Rabong is now emerging as one of the important Buddhist Pilgrimage Destinations. Situated at the base of Maenam Hill, a sub-divisional headquarter and transit point for beautiful spots such as Chozo Lake, Ralong Monastery, Manilakhang Sakyamuni Cultural and Pilgrimage Centre and various tourist destinations of South Sikkim, Base Camp for trekkers to Maenam Hill and Borong Hot Spring. A trek down to the sacred lake “Shar Chok Bhepu”, one of the four holiest caves in Sikkim, would be a memorable experience.
20	Bhadauria Purnima Festival- Tsmogo Lake	August on full moon	“Bhadauria Purnima Festival” which was revived by the Tsomgo Pokhari Samrakshan Samiti (TPSS) in 2013 after a hiatus of many years is celebrated with zeal and vigour at the premises of one of Sikkim’s best tourist spot that is Tsomgo Lake. Jhakris or Faith Healers performs rituals around the lake, the faith healers moves around the lake chanting hymns and synchronizing their bodies to the rhythm of their musical instrument, creating a picture that leaves most tourists in awe.
21	Janmasthanmi	5 th September	This festival is celebrated in the state of Sikkim with as much pomp and show as that of the whole country. Dedicated completely to Lord Krishna this festival celebrates his birth with much adoration. The added attractions of this festival include raasleelas, kirtan, bhajan and various other local functions at various temples across the State.
22	World Tourism Day, Gangtok	27 th September	World Tourism Day is one of the main events for the Department as well as tourism stakeholders. Workshops and Seminars based on World Tourism Day theme as declared by the UNWTO is conducted. Stakeholders from all over the State are invited to participate and interact with each other. Tourism & Civil Aviation Department presents the State Tourism Awards of Excellence for those who excel in this field. This is done with the view to encourage those involved in tourism promotion for quality service.
23	Indrajatra	27 th	Indrajatra is an important religious festival celebrated with pomp and fanfare by the Newar

		September	community in Sikkim. It is believed that many centuries ago, Indra (king of Heaven)'s mother needed specially scented flowers (Parijat). Indra looked for them but could not find them in heaven. Indra discovered Parijat flowers in the Kathmandu Valley and tried to steal them for his mother. He was caught and imprisoned by people in the Valley. Indra's mother came searching for him and people were shocked to know what they had done. They released Indra and dedicated one of the most colourful festivals of Nepal to him to calm down his anger.
24	International Tourism Mart- Sikkim	14 th -16 th October	Sikkim has been selected to host the prestigious 4th International Tourism Mart, by the Ministry of Tourism, Government of India. The significance of the mart is to highlight the tourism potential of the North East India including the host State Sikkim. Over 150 Delegates representing various tourism stakeholders from across the world are invited to this mega event to showcase the rich natural and cultural heritage of the area thereby promoting the region through the delegates all over the world
25	Dasai (Durga Puja)	20 th -24 th October	Also known as Durga Puja, this fortnight long Hindu Festival usually falls in the month of October. The festival symbolizes the victory of the Hindu Goddess Durga over evil. Barley seeds are sown in the soil on the first day of this festival and their growth foretells good harvest. A week later is "Phulpati" meaning the day of flowers, followed by Maha Astami and Kala Ratri and Navami. The 10th day of the festival is known as Vijay Dashmi and also marks the victory of Lord Rama over Ravana. During this day people smear their foreheads with colored rice and the barley sprouts, which was sown on the first day of Dasain, are picked and placed over the ears.
26	Namchi Mahotsav, Namchi, South Sikkim	October	Namchi – "Top of the Sky", nestled among the hills at an elevation of 4,400 feet. The town commands a panoramic view of the surrounding hills and snow capped mountains and stretches of the valleys below. It is an excellent place for short stay and village excursions. Samdruptse "The Wish Fulfilling Hill" has 135 ft high statue of Guru Padmasambhava, which is the highest in the world. Siddheshvara Dham (Char Dham) is another state of the art pilgrimage centre wherein replica of all four Dham has been built around an eighty-seven feet high statue of Lord Shiva. All 12 jyotir lingaas are also built around the temple complex

27	Maniram Village Tourism Festival, Maniram, South Sikkim	October	Tourist Festival organised for promotion of village tourism. There are number of homestay facilities available offering local cuisine and an experience of traditional customs and other local activities.
28	Lhabab Duechen	3 rd November	This festival epitomizes in a significant manner the descent of Buddha from the heaven of the thirty-three Gods after visiting his mother. It is universally believed that Lord Buddha through his spiritual powers came to know about the whereabouts of his mother who did not live for a long time after his birth. After gaining the necessary information about his mother he ascended to Heaven where he delivered sermons to his mother and other celestial beings. During this period the disciples of the lord could not bear his long separation and longed to hear his preaching. Buddha finally relented and descended on earth along a triple ladder that was prepared especially for the occasion by Viswakarma.
29	Cherry Tea Festival	November	Temi is popular for its Tea Garden and cherry blossoms which are in full bloom in November The Festival is organized to- 1. To promote new destinations in and around South District 2. To promote Sikkim (Temi) tea globally through this festival
30	Diwali (Tihar)	11 th -13th	Tihar is the “Festival of Light “and symbolizes the return of Lord Ram to his hometown from exile after victory over Ravana and covers a period of five days. The festival honors certain animals on successive days. The first days known as a “Kak Tihar is dedicated to crows and they are offered rice and some if caught are even garlanded. On the second day, which is known as “Kukkur Tihar”, dogs are garlanded. On the third day the cows are honored with garland and their horns are painted in bright colours. It is the turn of bullocks on the fourth day. Deepali, which falls on the third day is considered to be the most important day when goddess Lakshmi comes visiting every home which is lit bright with candles and electric lights. The fifth day is also known as Bhai Tika in which brothers visit the home of sisters and they apply tikas vermilion to each other’s forehead. It is also an occasion for exchanging gifts. During Tihar, traditional carols called Bailo or Deusi are sung.
31	Sikkim Winter	3 rd -9 th	Sikkim has been declared “Destination for all Season”. Sikkim Winter Carnival is organized

	Carnival, Gangtok	December	<p>annually to promote winter tourism. Following programmes are organized-</p> <ol style="list-style-type: none"> 1. Cultural programmes and parade of different ethnic groups to showcase traditional costumes and culture. 2. Exhibition and sale of local handlooms and handicrafts. 3. Exhibition of agricultural and floricultural products 4. Local Food festival. 5. Adventure Sports 6. Photo competitions/ exhibitions 7. Tourism conclave/ workshop
32	Namprikdang, Namsong, Dzongu, North Sikkim	December	Namsong is celebrated to welcome the good spirits for the New Year. Namsong has now become an important festival where visitors from all over the world can get to see the local sporting events like archery, pole climbing etc local cuisine, handicrafts, floriculture and cultural programmes are some of the added attractions during the festival.
33	Kagyed Dance	10 th December	Kagyed dance, a customary dance festival, celebrated annually in Sikkim falls on the 28th and 29th day of the tenth month according to Tibetan calendar, which according to English calendar falls in the month of December. In the name of eight tantrik Gods and Goddesses commonly called Kagyed, lamas on these days perform dances and sing songs in different monasteries and offer prayers to them requesting these deities to save human beings from the tormenting evil spirits and to bless them for good health and fortune.
34	Loosong	12 th -16 th December	Loosong celebrated all over Sikkim marks the end of the harvest season at the end of the tenth month of the Tibetan Year. Taking cue from a good harvest and praying for even better prospects for the next crop, the festival is marked by religious masked dances in Enchey Monastery. The dances symbolize the exorcizing of the evil spirits and the welcoming of the good spirits for the new year. Loosong has now become an important festival where visitors from all over the world can get to see the local sporting events like archery, climbing of greased pole. Local cuisine, handicrafts, floriculture and cultural programmes are some of the added attractions during the festival. Tribal Youth Association of Gangtok organizes the festival.
35	Pelling Tourism Festival	December	Pelling is one of the most popular tourist destinations. Visitors can enjoy a magnificent view of the mountains including Mt. Khangchendzonga,

			the 3rd highest mountain in the world. There are numerous tourist spots in and around Pelling. A weeklong festival includes cultural extravaganza, sale of local handicrafts, handlooms and local cuisine.
36	Teyongsi Sirijunga Sawan Tongnam	25 th December	It is the birth anniversary of Teongsi Sirijungha Singthebe he was a great social awakener of Limbus who revived reading and writing of the Limbu language. The puja is performed for long life and prosperity
37	Christmas	25 th December	Christmas is celebrated with much fun & fervor along with the rest of the world. People visit different churches in Gangtok like St.Thomas the Apostle church, Bethlehem Fellowship Church, and the House of Grace Church to seek blessings. Gangtok wears festive look during the month of December since Lossong & Christmas fall in this month. Unique feature of Sikkimese people is that every one celebrates & enjoys all the festival with great pomp and show. M.G. Marg in Gangtok is the most happening place. It is wonderfully decorated with lights, candles and Christmas trees. You can see the arrangements till New Year and even beyond.
38	Barahimizong	30 th December	The festival is celebrated by the Mangar the community living in Sikkim. The celebration reflects the faith in almighty as the bestowed and protector of mankind. Through this festival, the gratitude to God is expressed by offering fresh harvest and seeks good fortune for the coming days.
39	Sang Loosong Festival, Sang, East Sikkim	20 th -24 th December	Lossong the festival of the Bhutia community is organized to celebrate the harvest season. Cultural programmes, handicrafts and local cuisine are some of the main highlights of the festival.
40	Lingee Pakyong Namsoong Festival	20 th -24 th December	Festival of Lepcha community, Namsoong is celebrated continuously for seven days to mark the beginning of the new year
41	Tamu Lochar	30 th December	Harvest festival of Gurung community.
42	Barahimzong, Gangtok	30 th December	Festival of Mangar community celebrated over 5 days. Where they invoke their local deities for peace, security and prosperity for all humanity by offering harvest crops of the season while praying for good harvest in the years to come.

From the above list, it is thus clear that Sikkim has different Fairs and Festivals throughout the year where cultural tourism can be reflected very deeply. The culture that developed in Sikkim is the outcome of three distinct societies and two great religions the mixing of indigenous Lepcha, Limbu customs with those of Tibetan and Hindu traditions has given rise to a distinct culture that is precisely Sikkimese. The cultural activities of all these ethnic groups are heavily influenced by the religion they profess and the cultural activities of Lepcha, Bhutia, Limbus and Nepalese have distinctive stamp of their root.

III. 3. Cultural Tourism in Sikkim

Sikkim has immense potential to promote its cultural tourism because of presence of wide variety of customs and traditions, indigenous knowledge, folklores. In Sikkim near about 200 monasteries which can be categorized as a symbol of cultural heritage and lifestyle of people, where they practice ancient ethnic rules. Some of the unique monasteries in Sikkim are Pemayangtse Monastery⁶⁰, Rumtek Monastery⁶¹, Tashiding Monastery⁶², Khechopari Monastery⁶³, Do-drul Chorten (Buddhist Stupa), which are evaluated as monasteries of extraordinary and great importance and scattered different parts of Sikkim. Sikkim has its unique experiences food habits life style, which they can sell, to the whole world. Today all ethnic communities organize a number of fairs and festivals. Tourism department promote these festivals to highlight the rich culture of different communities to the domestic as well as foreign tourist. In West Sikkim since 2002, the Hee Barmiok Tourism Development and Heritage Conservation Society organizes heritage festival every year in the month of May. The features of the festivals are - exhibition of traditional items of domestic use, multi ethnic cultural dances by all ethnic communities, exhibition of traditional huts, traditional dhikki

⁶⁰ Pemayangtse Monastery is the second oldest monastery of Sikkim and the headquarters of the Nyingma order of the Tibetan Buddhism. The history of the monastery reads that it was founded in the 17th century by Lhasun Chempo, one of the three lamas of the Yuksam and further expanded by his re-in carnet in the initial years of the 18th century. The monastery draws its name from Padma Yang Tse, which literally translates, into the sublime perfect lotus.

⁶¹ Rumtek Monastery is a focal point for the sectarian tension within the Karma Kagyu school of Tibetan Buddhism. Originally it was built under the direction of Changchub Dorje, 12th Karmapa in the mid-1700s.

⁶² Tashiding Monastery is a Buddhist monastery of the Nyingma sect of Tibetan Buddhism in western Sikkim, northeastern India; it is located on top of the hill rising between the Rathong chu and the Rengeet river. Tashiding means "The Devoted Central Glory" and the monastery by the name was founded in 1641 by Ngadak Sempa Chempo Phuntshok Rigzing sect of Tibetan Buddhism, Tashiding Monastery is part of Buddhist religious pilgrimage circuit starting with the first monastery at Yuksam in Sikkim known as Dubdi Monastery.

⁶³ Khecheopari Monastery

(traditional wooden husking machine), Jhato (stone grinder) traditional sugar extracting machine (kol), exhibition of traditional grain storage system, etc. The Hee Bermoik village in west Sikkim has become a model village for cultural tourism for many tourists (Chaudhuri, 2012). However the culture of the inhabitants of Sikkim has taken a composite shape through the present system of education and the nerve line of automobile transport develops in all parts of the small state. Furthermore the influx of the tourist from all over the India and outside has built up a new era in the culture of state. It may not be recorded that revenue of the country depends much either by the grant of the Central Government or by the Tourism (Chaudhari, 2012).

Performance traditions provide space in which to give voice to these regional and local aspirations, set against those of national elites or the nation state. Folk music and Folk dances provide a forum in which to protest subordination as well as a means of experiencing a few moments of release from the cares of life. This type of folk culture translates uneasily to tourism, today an important market both for folk artist and livelihood for the people of Sikkim. The state government has trying its level best to promote eco-tourism, village tourism, cultural and heritage tourism, adventure tourism etc. in which this type of performing arts has major role to play. Regional festivals sponsored by the Indian Tourism Development Corporation, by the State Government, by corporate entities and civic group such as Sukhim Yakthung Sathim Phojumbho, Tharpu, held annually on 23rd August, provide important performances venues. Folk culture find that audiences both domestic and international tourist, are largely ignorant of local aesthetics and are satisfied with stereotyped, shortened displays that meet the call for entertainment (Subba, 2008).

The people of Sikkim have modified the environment, to use available materials to create structures for shelter and work, and expressed their cultural values through architecture and landscapes. Landscapes, the physical imprint of culture on the environment, are important in looking at the architecture for it links individual structures to both settlement pattern and sacred geography. The Indian National Trust for Art and Cultural Heritage (INTACH) is working in Sikkim to save endangered sites foe future generations (Subba, 2008).

Sikkim has number of different festivals that range from domestic events to international events. Every community has at least one independent, voluntary community that plans, raises funds and organizes its festival. The State Government

has declared public holidays for big festival of every community. Domestic and International tourism continues to be among the foremost vehicles for cultural exchange, providing a personal experience, not only of that which has survived from the past but from the contemporary life and society of others. It is increasingly appreciated as a positive force for the natural and cultural conservation. Tourism can capture the economic characteristic of the culture and harness these for generating funding, educating community, influencing policy, generating employment for rural and urban youth etc. it is essential part of many national and regional economies and can be an important factor in development, when managed successfully. Tourism itself has become an increasingly complex phenomenon, with political, economic, cultural, educational, biophysical, ecological and aesthetic dimensions. The achievement of a beneficial inter-action between the potentially conflicting expectations and aspirations of visitors and host or local communities, present many challenges and opportunities. The natural and cultural heritage, diversities and living cultures are major tourism attraction (Icomos, 1999).

III. 4. Economic Benefits of Cultural Tourism

Culture together with cultural tourism provides a wide range of benefits for a particular destination. Cultural tourism of a state acts as a catalyst for the development of host state, because it articulates a numerous ways in which a nation or a state can develop itself economically.

- i. Injects new money into the economy, boosting businesses and tax revenues.
- ii. Creates new jobs, businesses, events and attractions, thus helping diversify the local economy.
- iii. Supports small businesses and enables them to expand.
- iv. Promotes the active preservation and protection of important local resources.
- v. Builds vital relationships among and within local communities.
- vi. Helps encourage the development and maintenance of new/existing community amenities (INTACH, 2007).

III. 5. Social Benefits of Cultural Tourism

Cultural tourism provides a wide opportunity for the host state as it inculcates for the promotion of social benefits to the state. Similarly, in Sikkim cultural tourism has provides a numerous benefits

- i. Helps build social capital⁶⁴.
- ii. Promotes preservation of local traditions, customs and culture. UNESCO now recognizes intangible cultural heritage as being as important as buildings. A market for experiences and traditional projects provides the economic support for keeping these skills and traditions alive.
- iii. Promotes positive behavior.
- iv. Helps improve the community's image and pride.
- v. Promotes community beautification.
- vi. Builds opportunities for healthy and useful community relationships and partnerships.
- vii. Provides research, education and work-placement opportunities for students
- viii. Creates enjoyable opportunities for both local residents and visitors attracted to the cultural arts, history and preservation.
- ix. Boosts local investment in heritage resources and amenities that support tourism services.

III. 6. Environmental Benefits of Cultural Tourism

In the period of globalization, every aspect of development assimilates the importance of the environment and with the cultural tourism it helps in the conservation of environment.

- i. Helps encourage a culture of preservation
- ii. Boost awareness of the tourist site, attraction or area's significance.
- iii. Helps encourage local residents and visitors to be mindful about their impact on the natural and built environment.

⁶⁴ Social capital refers to the collective value of all social network and the inclination that arise from the networks to do things for each other. It is a form of economic and cultural capital in which social network are central, transaction are marked by reciprocity, trust, and cooperation and marked agents produce goods and services not mainly for themselves, but for a common good.

III. 7. Contribution of Tourism In Sikkim

Tourism may have many different effects on the social and cultural aspect of life in a particular region or an area, depending on the cultural and religious strength of that region. The interaction between tourist and host community can be one of the factors that affect a community, as tourist may not be sensitive to local customs, traditions and standards. The effect can be positive or negative on the host community (Mathieson & Wall, 1982).

Local communities can mix with the people from diverse background with different lifestyle, which through demonstration effect⁶⁵ may lead to the development of improved lifestyle and practices from the tourists' examples there can be an improvement in local life through better local facilities and infrastructure which could lead to better education, health care, employment opportunities and income more cultural and social events available for local people such as entertainment, exhibitions, fair and festivals etc.

Tourism is an important industry in Sikkim with a high potential due to geographical condition of the state. There is abundance of tourist resources makes it an ideal place for promotion of tourism and desired socio-economic development with equity and social justice (Zaei, 2013).

Tourism has contributed a lot in the state both in positive and negative aspect. Mainly found in socio-cultural impact, economic impact, and in environmental impact. In the economic field, tourism-related sectors such as accommodations like hotel, transports like airlines, or tour operators and travel agent are considered as the ones who are benefitted from tourism development. However tourism in a multifaceted industry, the revenue generated benefits various sectors of the economy. For e.g. manufactures of electrical appliances and suppliers of foodstuff who provides their products and services to hotels are also benefitted. In this sense, there is always a linkage amongst different sectors and industries that jointly support the running of the tourism business and in return, they are all benefitted from tourism in Sikkim (Education Bureau, 2009).

⁶⁵ Demonstration effects are effects on the behavior of individuals caused by observation of the actions of the others and their consequences. The term is particularly used in political science and sociology to describe the fact that development in one place will be often as a catalyst in another place.

The initial spending of tourist triggers the economy boom of the state. There are a number of multipliers working in the economic system including transaction multipliers, output multiplier, income multiplier, employment multiplier and government multiplier. The people who receive money from the restaurant owners will pay tax, save some money and spend the rest for goods and services. Thus, the money spent by tourist is used again and again by the other people. It is spread throughout the whole economy. As a result additional income created is far greater than the initial spending of the tourist (Education Bureau, 2009).

Tourism can be seen as an alternate economic development which provides the necessary motive and money for preserving the archeological treasure and ancient monuments and conserving the natural resources for the continued enjoyment of both tourist and local resident. Tourism can also provide incentives for cleaning up the overall environment. This can be done through control of air, water and noise pollution, littering and other environmental problems. Economic success of tourism will encourage local awareness of the importance of conservation of natural environment. Hoping to attract tourists will try to improve its image by planting flowers, developing well-designed tourist facilities such as attractive hotels (Education, Bureau, 2009).

In the socio-cultural aspects, tourism is an activity that involves the movement of people from one place to another. In the process, tourist brings along customs and cultures of their own country to the host countries back home on the other. Along the process, tremendous socio-cultural impacts, positive and negative, are made upon both the tourist and communities. In this way social impact refers mainly to the result of interaction between tourist and host communities reflected in the social dimension such as moral behavior and religion, while cultural impacts includes issues in areas as heritage conservation, respect and tolerance for each other's culture, imitation of visitor's culture, commercialization of the host culture etc. in same way in Sikkim there are found impacts of tourism on socio-cultural aspect (Government of Hong Kong, 2009).

III. 8. Challenges of Cultural Tourism

There are many challenges in the path of effective cultural tourism development. When the host community's cultural heritage is the substance of what it offers to visitors, protecting that heritage becomes essential. Hence, a major challenge in any cultural heritage tourism programme is ensuring that increased tourism does not destroy the very qualities that attract visitors at the first instance. Efforts of proper restoration and effective preservation, prevention of commoditization, dilution of culture, lack of interests among the host communities, generation gap, imitation of other cultures etc., are also the concerns of destination as regards cultural tourism. The designers expectations of cultural tourists, world over, have increased manifold in recent years and ensuring the delivery of genuine and quality products and services is a challenge, cultural tourism stakeholders have to address.

The cultural settings of tourism may be seen as an important consideration in the development of tourism (Misra, 2008). There has been considerable debate about the role of tourism in contributing to a growth or a decline in the local cultures in areas that support tourism. There are arguments that the recreation of traditional cultures for touristic consumption can be a positive element within a culture as it allows the cultural elements to survive and continue to throb in the lives of new generations.

Planning and managing cultural tourism requires a number of issues to be dealt with. As Princy Vij (2008) suggests, for those involved in preservation of culture, the challenge is to understand and work effectively with the tourism industry. For those in the tourism sector, there is a need to understand the needs of host communities as well as the principles and concerns that are part of preserving cultural heritage. Poorly managed cultural destinations would not only negatively impact local communities but also the industry when cultural resources and values are degraded. The challenge is not to curtail tourism promotion, but rather for all stakeholders to work jointly in achieving sustainable planning and management. Princy Vij has identified the following challenges, which are to be addressed for sustainable growth of cultural tourism.

- i. Maintaining and conserving the cultural heritage
- ii. Ensuring the creation of possibilities for assisting the residents of the

- community
- iii. Achieving a better state of economic and social well being for all sectors of a community.
 - iv. Providing the tourist with quality experience
 - v. Achieving sustainable tourism development⁶⁶.

III. 9. Conclusion

“Culture, is the widening of the mind and of the spirit”- Jawaharlal Nehru. Tourism involves cultural exchanges and results in cultural enrichment of those who travel as well as those at the receiving end. Cultural factors attract tourists to destinations- architecture; sculpture, painting, historical monuments and tourists often visit birthplaces of famous people. Culture is tourism’s main attraction – without culture to make the difference, every place would seem bluntly the same. World Heritage Sites are nothing but cultural sites, such as the Pyramids in Egypt, the Tower of London, the Great Wall of China, and the Taj Mahal etc. Cultural tourism (or culture tourism) is the subset of tourism concerned with a country or region’s culture, especially its arts. Cultural tourism includes tourism in urban areas, particularly historic or large cities and their cultural facilities such as museums and theatres. It can also include tourism in rural areas showcasing the traditions of indigenous cultural communities (i.e, festivals, rituals), and their values and lifestyle. It is generally agreed that cultural tourists spend substantially more than standard tourists do. This form of tourism is also becoming immensely popular throughout the world and a recent OECD report has highlighted the role that cultural tourism can play in regional development across the globe. Cultural tourism has been defined as ‘the movement of persons to cultural attractions, away from their normal place of residence, with the intention to gather new information and experiences to satisfy their cultural needs.’ Cultural tourism may also be defined as special interest holidays, essentially motivated by cultural interests such as trips and visits to historical sites and monuments, museums and galleries, artistic performances and festivals as well as lifestyles of communities. Across the world, the trends of industrialization and development have had an urban centric

⁶⁶ Sustainable tourism development requires the informed participation of all relevant stakeholders, as well as strong political leadership to ensure wide participation and consensus building. Achieving sustainable tourism is a continuous process and it requires constant monitoring of impacts, introducing the necessary preventive or corrective measures whenever necessary (World Tourism Organization, 2004).

approach. Alongside, the stresses of urban lifestyles have led to a “counter-urbanization syndrome⁶⁷”. This has led to growing interest in the rural areas. At the same time, this trend of urbanization has led to falling income levels, in the rural areas leading to an urbanization syndrome in the rural areas. Cultural tourism is one of the few activities, which can provide a solution to these problems. It is a proven way to strengthen viable, small business, resulting in increased household income and savings, and thus, alleviating the crunch of economic poverty. Cultural tourism has enabled the countries to accord importance to the development of cultural products intended for visitors and to the protection of natural environment. Tourism destinations reinvent themselves for various reasons (Tunbridge, 2005). The focus of cultural tourism is on culture, art, literature, history and architecture of a country. Thus tourism has a significant role in India’s pattern of inbound tourism. Cultural tourism is a major tourism resource of any tourist destination. The importance of preservation and management of cultural heritage has been realized as an increasing number of tourists are visiting cultural attractions.

Thus culture of Sikkim is a reflection of the balance of the nature, where a variety of ethnic groups, each with its own distinctive style and a colorful ways cohabitates. All the people of Sikkim are linked with one binding thread that is peace, harmony and the love for all things in nature. It is this collective ethos that protects and preserves its ecology. Sikkim encourages and monitors home stays where there are well appointed, comfortable and clean. Sikkim is a recent winner of the prestigious IBN 7 Diamond State Award for the best small state in India, based upon its level of security, state of the environment and the conditions of the sanitation. It is one of the most complete destinations in the India.

⁶⁷ Counter urbanization syndrome is a demographic and social process whereby people move from urban areas to rural areas.it first took place as a reaction to inner-city deprivation and over crowding. Human geographer Brian Berry carried out initial studies of counter urbanization.

Chapter IV

Development of Tourism Industry in Sikkim: Its Socio- Economic Implications

Part A

IV. Introduction: Tourism as a system

The tourism process can be considered as a system (Leiper N, 1990). Leiper has suggested a system model for the tourism, which has three important elements, functioning in various environments such as human, socio-cultural, economic, technological, physical, political and others. The elements identified by him are tourist, geographic elements and tourism industry (Leiper, 1990).

The first element, are the tourist, is considered as the main and the most important element of the system. The second element is the geographic element, which in turn has three sub- elements such as Traveler Generating Region⁶⁸ (TGRs), tourist destination region and transit route region. The traveller-generating region is the region where the tourists are emerging. The tourist destination area is where the tourist is attracted to and going to. Transit route region⁶⁹ (TRR) represents the area between tourist generating area and the destination area. The third element is the system, which is an amalgamation of many industries. Tourism industry is the range of business and organization involved in delivering the tourism products (Ayres, 2000). Different sub- industries are airlines, hotels, shopping centers and others. All the elements of the system interact with one another in delivering the tour products, transacting the products etc.

Tourists serves as the fiscal point for all tourism activities and forms the center of the model. Radiating from the focal point are three large bands containing several interdependent groups of tourism participants and organizations. Individual tourist may deal directly with any of these tourism service suppliers, but they often rely on the professional services provided by the tourism promoters, such as travel agencies and tourist boards, provide information and other marketing services. Moving to the next band of the model are the tourism suppliers who provide transportation,

⁶⁸ Traveller Generating Regions: the primary marketing activities of tourism industries are conducted, the most important marketing activities, and influencing people to make decision about going on trips. Many small-scale firms in destination may be unable to participate individually in this important primary marketing, lacking managerial scope, economics of scale or the other factor.

⁶⁹ Transit route region

accommodations and other services required by travellers. Tourism suppliers may provide these services independently and at times they may compete with each other. (www.shodhganda.inflbnet.ac.in, 2015).

IV. 1. Stages of Tourism Development

According to R.W. Butler stages that a tourism destination may go through from beginning to decline are as follows:

1. Exploration Stage:

Very small numbers of visitors discover the destination area.

Involvement Stage:

As the numbers of visitors increases, more host community members become involved in serving the needs of the tourist.

2. Development Stage:

As the tourist arrivals increases rapidly and outside developers build large facilities to serve the seemingly endless demand tour operators add the destination to tours.

3. Consolidation Stage:

When the growth in the number of visitors ceases, the destination loses its distinctiveness. Professional managers focus on controlling cost and gaining from tour groups. Some environmental and cultural problems begin to appear.

4. Stagnation/Decline Stage:

When the area has reached full capacity, the business tries to maintain tourist numbers and revenues by decreasing prices. Maintenance of facilities declines and the resort area begins to look dated (Butler, 1980).

IV. 2. Development of Tourism in Sikkim

Tourism specialists claim that the 'most backward regions' often offer 'the most exotic' resource base for the promotion of tourism (Singh, 1983). While this may not be applicable for the most of the under-developed countries of the world, but it is largely true for the states located in the Himalayas. For such areas, tourism is one, if not the only way to enhance economic development.

The inhabitants of Sikkim, though aware of the physical attractiveness of the state, were initially very reluctant to open up their world to the outsiders. Even as late as the 1970s, visitors had very limited access to this land of Mt. Kanchenjunga, Green

Lake, Tista River, Red Panda, rhododendrons and prized orchids. Traditionally the people of Sikkim had attachments to their northern neighbors and therefore, visitors other than Tibetans were not entertained. For certain socio-political reasons, Sikkim preferred to keep their borders to the east, west and south virtually closed. The topography of the state helped to maintain the isolation. Besides, development of Darjeeling as a prominent hill resort and the resultant transgression by outsiders made the Sikkimese wary.

When Sikkim became a constituent state of the Indian Union in 1975, domestic tourists showed strong interest to visit the state. Sikkim attracted a large number of trekkers and adventure tourists from all corners of India. Unlike neighboring Nepal or Bhutan where tourism largely depended upon foreign tourists from the very beginning, Sikkim had the opportunity to build up the tourism base with the help of resources and experience gained from domestic tourism. Restrictions on foreign tourists were a major stumbling block on the road of state tourism development.

Foreigners, though they were allowed to enter Sikkim on producing an inner line permit, could travel only up to Gangtok, the state capital, and no further, and that too for a very brief period. In 1981, during a conference on tourism promotion of the state, the locals were unified in their demand for relaxation of the restrictions on foreigners. It was commonly agreed that some amount of restriction was necessary because of Sikkim's strategic location in the Himalayas. The state government asserted that some relaxation of restrictions could be made 'without jeopardizing security interests', and that 'nothing should be done that could compromise defense requirements. However, no consensus could be reached in this regard due to apprehension of political complexities. Nevertheless, the message that the economic development of the state and its people largely depended on tourism development was Conveyed to all concerned (Times of India Daily, 1981).

In subsequent years, there were repeated petitions on behalf of the local communities for relaxation of the restrictions on the entry of foreigners into inner Sikkim, but to no avail. A parliamentary committee was set up to look into the matter but the committee was in favor of continuance of the restrictions. The local tour operators sought permission for conducted tours in the restricted areas 'so that the state was not

deprived of the revenue due from tourism but their plea was turned down for reasons of security (Times of India Daily, 1984). Restrictions notwithstanding, the number of foreign tourists who visited Sikkim with limited entry permits rose from approximately 1000 in 1980 to about 5000 in three successive years (The Statesman Daily, 1984).

Meanwhile, the Sikkim tourism department planned to open some of the attractive spots for domestic tourists. It proposed to conduct tours to Tsomgo Lake⁷⁰ in East Sikkim. Within a few years, the lake emerged as one of the largest tourist attractions in the whole of Sikkim. In another significant move, the Yumthang Valley⁷¹ in North Sikkim was thrown open to domestic tourists. The splendors of spring flowers in the valley rendered it one of the most sought-after places in Sikkim. The presence of a hot-water spring nearby made it a popular destination for local visitors as well (Chaudhari, 2001). During the years 1986 and 1987, there was a downslide in tourist flow, both domestic and foreign, due to political agitations in the neighboring Darjeeling Hills. Violence and blockage of the highway leading to Sikkim severely affected traffic movement and distracted tourists. The number of tourists plummeted from 41,000 in 1986 to about 31,000 in 1987. This was a major setback for the nascent tourism industry of Sikkim. During this period, many local investors, who joined the industry after much hesitation and speculation, leased out their lodges to outside investors and thus lost much of their hold in the business (Amrita Bazar Patrika, 1987).

By the year 1988, the situation improved as the political agitation in the Darjeeling Hills subsided. The tourism business revived and Sikkim gained momentum, since many tourists considered Sikkim a better option as a summer resort than Darjeeling that was in a shambles after the agitation. Lack of safety and poor maintenance in the post-agitation period diverted many a tourist from Darjeeling to Sikkim. In a bid to attract more tourists from the upper segment, the Sikkim tourism department started a helicopter service from Bagdogra, the nearest airport to Gangtok, and a ride over Mt.

⁷⁰ Tsmogo Lake is associated with many myths and legends and is revered by Sikkimese as a sacred place. It is believed that in olden times, Buddhist monk would study the colour of the water of the lake to forecast the future. The lake is also of special significance for the Jhakris (faith healers) of Sikkim who congregate annually on Guru Purnima, which coincides with the festival of Raksha Bandhan.

⁷¹ Yumthang Valley is popularly known as Valley of Flowers and it is home to the Shingba Rhododendron Sanctuary, which has over twenty-four species of the rhododendron.

Kanchenjunga, the third loftiest peak of the world. In addition, there were food festivals, music concerts and flower shows. By the end of the decade, the industry was firmly established and gradually taking an organized shape as more trained professionals entered the field. New packages like guided treks, yak-safaris, river rafting, mountain biking, etc. were mooted to attract adventure tourists. Guided treks on a number of trails in the three lower districts of Sikkim encouraged group tourism. Much in the line of camel or elephant safaris in some other states of India, the local tour operators offered yak safaris across the alpine meadows in West and North Sikkim. Rafting in the turbulent Teesta⁷² and Rangeet⁷³ rivers was arranged for the lovers of water sport while mountain biking was promoted as well. To accommodate the increasing number of tourists, hotels and lodges appeared in tandem. Many enterprising locals converted their spacious houses into lodges almost overnight. Others constructed new buildings to house hotels, restaurants, souvenir shops, etc (Chaudhari, 2001). 1990 witnessed a new era in the history of tourism development in Sikkim. The persistence of the people of Sikkim bore fruit as the Union Government lifted restrictions on the movement of foreign tourists in certain areas of Sikkim. As the rules were relaxed, the foreigners could get visit permits directly from the state authorities and were allowed to visit the West, South and parts of the East districts of Sikkim. However, the North district still remained out of bounds for them. The existing infrastructure available for the purpose of tourism was far from adequate. Transport and accommodation, the two vital prerequisites for the development of tourism, were insufficient. During the two peak tourist seasons, one in spring and the other in autumn, the state capital Gangtok had a chaotic look as large numbers of tourists found it difficult to get accommodation or transport. Lack of tourist management and organizational skills handicapped the local operators while tour operators from outside the state had a field day. Still, over and above, the local communities accrued huge financial benefits from the visitors as well as from the leaseholders. The state authorities were highly optimistic about the future of the tourism industry, and the planners rated tourism as one of the biggest resource generators for the state exchequer. On this assumption, the state government took the

⁷² Teesta River is said to be the lifeline of Sikkim, which flows almost the entire length of the state. The river forms borders between Sikkim and West Bengal before joining the Brahmaputra as tributary in Bangladesh. The total length of the river is 309km(Bisht, 2008).

⁷³ Rangeet River is a tributary of the Teesta River; it originates in the Himalayan Mountains in west Sikkim district. It is a perennial river, the melting snow of the Himalayas feeds it in early summer and the monsoon rains in June-September.

responsibility to prepare a master plan for tourism. Ecotourism, nature tourism and adventure tourism were given weight in the master plan and countries like Japan and Switzerland were approached for help in translating the plan into reality (Amrita Bazar Patrika, 1995).

To serve the tourism sector better, the Tourism Development Corporation was set up in the mid-1990s. It was specifically created to look after and monitor all segments related to tourism and ensure professionalism and accountability in the industry (Hindustan Times Daily, 1996). Besides, steps were taken by the state to protect the ecology, environment and culture. Ancient ruins of archaeological importance, monasteries and other religious sites were taken care of. Tourist information centers were also set up at different entry points and towns.

At present, there are five major tourist circuits in the state along with four nature trail circuits. These circuits cover areas with various tourist interests such as adventure, culture, religion, etc. Most important of the circuits is the religious/heritage circuit covering Pemayangtse monastery⁷⁴ - Rabdentse ruins – Sangachoeling monastery – Khachodpalri lake – Norbugang chorten – Dubdi monastery – and Tashiding monastery in West Sikkim.¹⁴ This circuit involves a large number of villages and incorporates major development for conservation of historical monuments, preservation of the environment and village welfare. The resident communities of these areas are actively involved in tourism-related activities and community development (Draft of Ninth Plan of Sikkim, 1997-2002, Bureau of Economics and Statistic, Government of Sikkim, 1998).

Sikkim has been following a policy of Development of tourism infrastructure in the public domain and that of tourism trade infrastructure, which includes hotels, restaurant tourist agent and tour operators in the private domain. Along with the state government of Sikkim, Ministry of Tourism, Government of India has been supportive of the efforts of Tourism department and has been quite liberal for their financial support for the development of tourism infrastructure in the state. As a result

⁷⁴ Pemayangtse Monastery was built for pure monks meaning monks of pure Tibetan lineage. This practice is still retained. The head of lama of this monastery had the unique privileged of anointing the Chogyal of Sikkim with holy water.

of this Sikkim has been able to upgrade its tourism infrastructure considerably. Spurred by the demand of tourism trade infrastructure coupled with positive policy initiative of the state government the private sector has responded with enthusiasm in creating the required tourism trade infrastructure. Many prominent players from the private tourism domain have evinced keen interest in developing premium star category hotels in Sikkim.

At the same time, Sikkim Tourism has taken adequate steps towards marketing and publicity of the state as well as of the newly created infrastructure and attractions. Sikkim has been regularly participating in all leading domestic tourism fair and festival as well as prominent international fairs, like World Tourism Mart (WTM) at London and International Tourism at Berlin (ITB Berlin). In addition Sikkim Tourism has been releasing advertisement and articles featuring various aspects of the State in the leading travel and tourism magazines of the country. Sikkim tourism has also published a large number of brochures, posters, coffee-table book, V-Cards, CDs and other publicity materials for distribution through its offices both in Sikkim and outside for information and publicity.

The overall scenario of the tourism sector has changed in the last decade as the records suggest. There has been steady growth in the tourist arrival trends and this can be seen as a strong indicator that tourism industry in Sikkim has flourished over the years. The reason for its success can be attributed to the ceaseless efforts of the government to promote tourism industry in right earnest through numerous mega development projects all over the State. In order to compliment the efforts of the government the private sector has also made equal progress in the infrastructure sector in hotels, tour, trek and travel operators, transport and other tourism related trade. The government has set up skill development schools to hone up appropriate skills for those in the tourism sector (Department of Tourism & Civil Aviation, Government of Sikkim, Annual Report, 2014).

The tourist arrival trend over the last five financial years may be seen in chart below:

Table No.VI. 1.

YEAR	DOMESTIC TOURIST	FOREIGN TOURIST	TOTAL
2009-10	642525	18706	661231
2010-11	706275	20772	727047
2011-12	500482	26530	527012
2012-13	564777	23624	588401
2013-14	577991	40213	618204

*Source Annual Report 2013-2014, Department of Tourism & Civil Aviation, Government of Sikkim.

IV. 3. Sikkim Tourism Development Corporation (STDC) and its Roles and Functions

The State Tourism Organization, namely Sikkim Tourism Development Corporation (STDC), is one of the proactive state tourism departments of Indian states/ UTs in terms of its planning and implementation. It was established in the year 1998 to augment destination marketing but the area of activities has increased manifold and broadly divided into two phases' viz. tourism related/ infrastructure development and destination marketing. Broadly, its area of activities revolve around administration and management, promotion and publicity, arrangement and participation of events, fairs and festivals, ropeway development, information management, human resource development through education and training, adventure activities, helicopter services, cafeteria and restaurant services and other minor projects. The area of activities and policy implementation exhibit its roles and assumed responsibilities. Its roles includes:

- Coordination with the Department of Tourism (DOT) relating to the central planning and policy implementation.
- Infrastructure development.
- Marketing and promotion.
- Coordination with other ministries/authorities such as Ministry of Home, Ministry of External Affairs, Border Road Organization.

- Controlling of all hoteliers, travel agencies or tour operators, liquor sellers, souvenir sellers or such other parties to ensure economically healthy, socio-culturally sustainable, politically viable tourism development.
- Direction of all concerned authorities and industrial partners regarding policy issues and thereby to contribute broadly on such issues as may be related to the over all system of tourism in Sikkim.
- Seeking and according the status to the state tourism industry by declaring 'Tourism Year' (2010) and main civil industrial importance.
- Accentuating the idea of quality tourism and sustainable development and encouraging the private sectors to develop tourism related infrastructure & services without disturbing ecology and environment.
- Strengthening the Institution of Network of Stakeholders (INS⁷⁵), which should be Government, led, private sector driven and community welfare oriented in so far as the state tourism industry is concerned.
- Recognizing a deep-rooted relationship of tourism and culture, traditions, monuments, heritage, natural resources, environment, forests, wildlife & ecology and providing for their improvement, enrichment and up gradation.
- Creating a conducive environment for public and private sectors collaboration and investments through facilitation, concessions and incentives and other policy related interventions.
- Setting an effective delivery mechanism for various kinds of incentives, concessions and conveniences to be provided by the Government.

Sikkim Tourism Development Corporation (STDC) will continue to arrange or seek provision for infrastructure development and thereby to enhance accessibility, facility and services through public private partnership specifically for tourists. This State Tourism Corporation will put a special emphasis on international inbound tourist⁷⁶ compared to domestic inbound tourism as the international tourist arrivals has not been increasing well. Besides, another role of the corporation has been to redirect the types and forms of tourism as the state need an alternative tourist flow (with more

⁷⁶ International Inbound tourist are the number of tourist who travel to a country other than that in which they have their usual residence, but outside their usual environment, for a period not exceeding 12 months and whose main purpose in visiting is other than activity remunerated from within the country visited.

international tourist and having an eco-friendly orientation) along most of the off the beaten routes or new routes. Another proactive role of the government would be to ensure total quality management (TQM) for the existing institutionalized tourism industry with a sustainable orientation and future rejuvenation. The symbolic role of the state tourism department is the implementation of policy statements & declarations prescribed by North Eastern Council (NES), Himalayan Environmental Trust, Himalayan Tourism Advisory Board (HIMTAB), International Ecotourism Society or such other national and international organizations. Here, advocating and adopting a voluntary Code of Ethics (CEs) and its infringement will be firmly dealt with by suitable legislation, rules and guidelines. So, a new responsibility for futuristic tourism legislations needs to be recognized as soon as possible. As a part of the reactive roles, adoption of a new marketing policy at national and international level with a particular reference to the strategic linkage and cooperation with international and domestic organizations should be taken into account for the quality tourism practices (The Telegraph; 12th July, 2010).

Sikkim initiated the deal, as the state tourism requires more number of foreign tourists. According to the deal, both the corporations would mutually market their accommodations and tourism packages and for each booking, fifteen per cent of the amount will go to the corporation that has made the booking. The STDC has signed similar agreements with Andhra Pradesh, Karnataka and Gujarat and planning the same with Tamil Nadu. Through this strategic linkage, all the government owned accommodation units (viz. two hotels in Gangtok, one in West Sikkim, a lodge at Rangpo and 14 guest houses across the state) and other Sikkim based private accommodation service providers would be benefited. Roles and responsibility towards the development of adventure tourism, special interest tourism, wildlife tourism, ecotourism, village tourism, cultural tourism, rural tourism, lake and monastery related new tourism etc. require a new orientation to redirect tourist traffic and foreign tourist arrivals. Roles and responsibility towards the conservation and restoration of existing biological, socio-cultural and economic environment should also be the most futuristic approach to ensure sustainable tourism development in Sikkim. Addressing the destination/residential issues as well as issues pertaining to civic administration and good governance as an effective part of the tourism policy is another responsibility of the State Tourism Department. So, actively engaging a

special force, setting their responsibilities and duties to look after tourism resources, tourism industry, tourists and other stakeholders are under the active responsibilities of the state tourism.

IV. 4. Tourism Policy in Sikkim

According to Goeldner et al. (2000), tourism policy is 'A set of regulations, rules, guidelines, directives, and development/promotion objectives and strategies that provide a framework within which the collective and individual decisions directly affecting tourism development and the daily activities within a destination are taken'.

Contemporary tourism policy of Sikkim focuses on competitiveness and sustainability, which are also the major parameters of Tourism Destination Management (TDM). Poor planning, unscientific management, lack of imaginative promotional activities and access restrictions are some of the reasons for which tourism could never pick up despite unparalleled advantages bestowed by natural beauty and other endowments in the State. Even as late as the Seventh Plan period the planners allocated as meager as one percent of the total plan outlay to this sector which could act the single most industrial venture in Sikkim. Considering the situational analysis of the State, following were the focusing points of scientific tourism policy for the State.

The policy document of Sikkim seeks to make tourism sector a main civil industry of State, to enhance employment potential as well as to foster economic integration through developing linkages with other sectors. Broadly the policy paper attempts to- (i) position tourism as a major engine of economic growth, (ii) harness the direct and multiplier effects of tourism for employment generation, (iii) economic development and providing impetus to rural/village tourism, (iv) focus on domestic tourism along with international tourism as a major driver for growth, (v) position Sikkim at global level as eco-tourism destination, (vi) acknowledges the critical role of private sectors with Government working as a proactive facilitator and catalyst, (v) create and develop integrated tourism circuits based on different special themes, special tourism products, unique experience tourism products and premium tourism destinations, (vi)

ensure that tourist to Sikkim get physically invigorated, mentally rejuvenated, culturally enriched, spiritually elevated.

The policy document takes into consideration ten (10) key areas that will provide guiding thrust to tourism development. These are as follows:

1. Swagat (Welcome),
2. Soochana (Information),
3. Suvidha (Facilitation),
4. Suraksha (Safety),
5. Sahyog (Cooperation),
6. Samrachana (Infrastructure Development)
7. Safai (Cleanliness),
8. Paryavaran (Environment),
9. Paristhiki (Ecology)
10. Shanti (Peace).

Tourism, in Sikkim requires the following important issues broadly contributing to its policy and future growth. These are overdependence on tourism for regional development and welfare; a trend of vertical integration by multinational tourism enterprises and consequent changes in ownership and structure of tourism industry in Sikkim; Sustainable orientation and consumer protection through Himalayan Environmental Trust, Himalayan Tourism Advisory Board (HIMTAB) and such other regional/ national/ international organizations; International competition from new exotic destinations; Increasing sophistication of tourism demand; development of air/ road/ ropeway transportation; Extensive utilization of information technology by both industry and consumers; Environmental pressures; Enhancement of tourism industry standard and its practices.

IV. 5. Roles of Sikkim Government in Promoting Tourism

To formulate tourism policy for the country as a whole, India took 35 years after independence and the first ever tourism policy was announced by the Government of India in November 1982. The Government of India took another ten years to formulate the National Action Plan for Tourism, which was announced in May 1992. The Planning Commission recognized tourism as an industry by June 1982. At the beginning of the Eighth Plan (1992-97), 15 States and 3 Union Territories had

declared tourism as an industry. Sikkim declared tourism as an industry during the 10th Five Year plan (2002-07). In addition, development of basic infrastructure, handloom & handicrafts, human resources etc. have been put on the priority list. The Rangpo-Gangtok, Melli- Jorethang and Jorethang-Reshi roads were declared as industrial corridors whereby land would be acquired by the government and leased out on a long-term basis to the investors. The strategy in the 10th Five Year Plan for implementation of Centrally Sponsored Scheme was to identify the various tourism projects like Tourism Information Centers, tourist lodge, Yatri Niwas, public conveniences, wayside amenities, trekking trails, water sports activities, publicity brochure, adventure sports equipment, tourist circuits, etc. to meet the requirements and needs of tourists. Existing attraction centers will be provided with upgraded facilities on phased manner over the five-year period duly prioritizing the schemes requiring immediate up gradation based on tourist flow to destinations.

In addition to that many studies to assess feasibility and prepare perspective plan were commissioned by the State of Sikkim. The Tata Economic Consultancy Services had prepared the Tourism Master Plan and Policy document for the period 1997-2011 for the State of Sikkim in 1997 where short, medium and long-term strategies were formulated for district wise tourism development in the State. In 2002, the Horizon Industrial Consultancy Services had prepared a 20-Year Perspective Plan for Sustainable Development in Sikkim under the aegis of the Ministry of Tourism and Culture, Government of India. The same organization was also entrusted to prepare Sikkim Tourism Vision 2020 and set the following targets:

1. To increase earnings from tourism at least at the rate of 10 per cent per annum.
2. To achieve an annual growth rate of 10 percent in foreign tourist arrivals during the period 2002-12 and 15 per cent during the subsequent period of the perspective plan.
3. To create employment opportunities for 1500 persons per annum.
4. To add 200 quality accommodations spread over in the four district of the state except Gangtok.
5. To innovate and promote at least one new tourism product and new destination every year.

The Forest Department of Sikkim has initiated some projects like the Bird Park (including Walk Through Aviary) at Rabdentse, West Sikkim; Butterfly Park at Rangrang, North Sikkim; Himalayan Zoological Park (Including Night

Safari/Nocturnal House) at Gangtok, East Sikkim. The department has introduced on bans grazing, cutting of trees, use of plastics, smoking etc. in the forest areas. It also has taken up awareness and capacity building programmes for the local communities who are settled at the vicinity of the National Park (Chakarabati, 2009).

Of late many NGOs in Sikkim are working towards promoting ecotourism and village tourism in various remote places in Sikkim and it is also partially helping rural people to take up tourism-related activities as better alternative to agriculture. This is in connivance with changing global tourism scenario, which has undergone a major transformation over the past 30 years. In 1980s the focus shifted from “beach tourism” to “cultural tourism”, which involves visits to historical sites and cultural spots. Then the focus shifted to “ecotourism”. Due to consistent efforts of environmentalists coupled with growing concern of various stakeholders in tourism development, including NGOs, the emphasis is being gradually shifted to eco-tourism particularly because of its relevance and imperative need for protecting fragile character of the environment in its specific stations like mountains and hills. This scenario is rightly pronounced in the case of Sikkim that bears a fragile ecology (Chakarabati, 2009).

IV. 6. State level organizations and local bodies responsible for the development and promotion of tourism in Sikkim

1. Travel agents associations of Sikkim (TAAS)

Travel Agents Association of Sikkim (TAAS), an apex body of tourism stake holders of Sikkim, is supported by the Department of Tourism, Government of Sikkim for the benefit of all stakeholders of Sikkim. Its website contains authentic information on Village Tourism, Ecotourism, Adventure Tourism, Snow Tourism, regular tourism, leisure tourism, cultural tourism, pilgrimage tourism, home stays. Main intention of the web site of the TAAS is to bring in all stakeholders in one umbrella for the promotion and marketing of tourism specially the Rural Tourism. TAAS provides events, announcements, news, relevant articles and information (Sikkim Tourism Policy, 2010).

2. *Sikkim Association of Adventure Tour Operators (SAATO)*

Sikkim Association of Adventure Tour Operators (SAATO) was established in to protect the interest of adventure tour operators and develop partnership among various tourism principals. Mr. D.N.Pradhan, the Secretary of this organization, was largely responsible for the established and promotion of this institute in Gangtok. It operates in line with Adventure Tour Operator Association of India (ATOAI) to develop and promote adventure tourism. Besides, it establishes liaison with Travel Agents Association of Sikkim (TAAS), Indian River Runners Association (IRRA) and other regional/ national and international organizations. The activities of SAATO are Imparting training and education for adventurous events; Classification of adventurous activities and sports; Arrangement of events and exhibition to promote adventure activities/sports and thereby to promote tourism in Sikkim; Developing strategic partnership and linkage with other organizations in the broader interest of tourism and adventure in Sikkim; Implementation of sustainable development philosophy in the area of adventure and sports and thereby to ensure sustainable tourism development in the state; Optimum participation of and consultation with local community in the interest of adventure tourism development in Sikkim. Besides, SAATO conducts various special events in or outside Sikkim and provides technical support to various Government and Private organizations for the broader interest of adventure tourism development in Sikkim. Other important organizations associated with tourism phenomenon in the state are increasing playing an important role and performing their duties to position the state as the ultimate (eco) tourism destination. There is an immense possibility to develop nature based, community oriented sustainable tourism. Experiment and research to contribute desired tourism development programs can also be conducted with the help of those organizations. District specific names of such organizations are given here under (Sikkim Tourism Policy, 2010).

IV. 7. Role played by the Ministry of Tourism (MOT), Government of India for Tourism Development in Sikkim

The Ministry of Tourism (MOT), is the nodal agency for the formulation of national policies and programmes and for the co-ordination of activities of various Central Government Agencies, State Governments/UTs and the Private Sector for the development and promotion of tourism in the country, this Ministry is headed by the

Minister of State for Tourism (Independent Charge). The administrative head of the Ministry is the Secretary (Tourism). The Secretary also acts as the Director General (DG) Tourism. The office of the Director General of Tourism [now merged with the office of Secretary (Tourism)] provides executive directions for the implementation of various policies and programmes. Directorate General of Tourism has a field formation of 20 offices within the country and 13 offices abroad and one sub-ordinate office/project i.e. Indian Institute of Skiing and Mountaineering (IISM)/ Gulmarg Winter Sports Project (GWSP). The overseas offices are primarily responsible for tourism promotion and marketing in their respective areas and the field offices in India are responsible for providing information service to tourists and to monitor the progress of field projects. The activities of IISM/GWSP have now been revived and various Ski and other courses are being conducted in the J&K valley. The Ministry of Tourism has under its charge a public sector undertaking, the India Tourism Development Corporation (ITDC) and Indian Institute of Tourism and Travel Management (IITTM), National Institute of Water Sports (NIWS), National Council for Hotel Management and Catering Technology (NCHMCT) and Institute of Hotel Management (IHM). The above area of operation is of course to create, to facilitate and to maintain an environment in which development and promotion of tourism would be possible. The purpose to establish all the state tourism development corporations was to ensure a professional orientation to the administration at national and state levels. Following are the area of operation expressing the roles and responsibilities of the Ministry of Tourism and hierarchically interpreting the same of the state tourism development corporations in Sikkim tourism as an apex administrative hierarchy of the state government (Ministry of External Affairs; Annual Report, 2014-15).

IV. 8. Community participation in tourism planning

In a state like Sikkim, tourism management calls for joint planning involving the government, the private sector and the local community. A positive approach of the government agency helps create an environment conducive to the growth of tourism by improving the infrastructure, standardizing services, setting norms for environment and community-friendly tourism, monitoring the quality of services, marketing tourism products and sharing revenues between local bodies and the central exchequer. Private or non-governmental organizations can act as catalysts by

mobilizing the local communities and training them in tourism-related activities. They help develop and implement program that promote tourism and link it with economic and environmental development of the local communities. They can also initiate the process of participatory planning. The local planners can play a very significant role by providing necessary inputs regarding carrying capacity and availability of resources.

Reference can be made to a collaborative project that took place in 1996. The Sikkim Biodiversity and Ecotourism Project were a joint venture of a government agency, an NGO and the local communities of Yuksom in West Sikkim. The project collaborators included the G.B. Pant Institute of Himalayan Environment and Development, The Mountain Institute of Sikkim, The Travel Agents Association of Sikkim, The Green Circle and Khangchendzonga National Park (both NGOs), and the local communities living in the project area. The chief objectives of the project were,

- i) To increase community and private sector biodiversity conservation,
- ii) To increase economic returns from community based tourism and ecotourism,
- iii) To improve and contribute to policy-making on conservation and ecotourism (Sikkim Biodiversity and Ecotourism (1996-1999), in Research and Development Programmes in Annual Report, 1996-1997).

More than two hundred local people participated in the project work. They prepared ecotourism plans and formed an organization to monitor conservation of natural resources and heritage sites. They carried out programmes like removing the garbage accumulated in the village and along the trail owing to tourism activities, tree plantation and village beautification. Most of the participants underwent training in services related to ecotourism, such as porters, guides, cooks, travel agents, lodge operators, pack animal operators, etc.

By the year 1997, a fully-fledged ecotourism plan for the village of Yuksom was developed. The local communities willingly participated in project activities, made their contributions and attended the training courses. They realized that unless the tourism services were standardized, economic returns would not be steady. The Yuksom experience served as a model for others and the ball started rolling when

Yuksom community members acted as resource persons for the community ecotourism planning at Khecheopalri Lake, another destination.

Community development is based on the twin premises of i) development for all and ii) people's participation. Advocates of community development programmes lay particular stress on people's participation and see 'participation' as a key element in the development process (David, 1983).

IV. 9. Social and Economic impacts of tourism in Sikkim

1. Tourism as a livelihood option in Sikkim

It is strongly felt that there is an urgent need to diversify mountain economies and develop alternative livelihood opportunities for the local inhabitants. At the same time, the fragile mountain environment is also to be taken care of so that present and immediate gains do not outweigh the basic requirements in the long run. Alternative livelihood is to be selected in such a way that it mitigates both poverty and environmental degradation simultaneously. It appears that tourism has an answer for both. According to mountain development specialists, mountain tourism is a singularly important sector in integrated mountain development (Sharma, 1999).

In Sikkim, tourism has emerged as a lucrative livelihood option in the last ten years or so. The reasons behind the wide acceptance of tourism in the state may be summarized as follows:

- a) It generates income by providing direct as well as indirect employment to the local residents. For example, in villages like Pelling in West Sikkim or Lachung in North Sikkim, tourism has opened opportunities for earning a livelihood by means of lodge-keeping, pottering and transport services where, even a decade ago, the local residents depended primarily on agriculture.
- b) It diversifies the economy by introducing tertiary activities and new infrastructures in areas that are basically rural. It helps develop local expertise in certain professional services, such as guides, interpreters, etc. Existing tertiary sectors like trade and transport receive additional impetus and become more organized. The village of Yuksom in remote West Sikkim amply supports this statement: Since the village is located on a mountaineering route, it stores most of the necessary provisions required by the trekking and mountaineering groups. The local residents have successfully diversified their economy by providing food (both processed and unprocessed), fuel (kerosene

oil, gas cylinders, etc.), porters and pack animals (yaks), guides and interpreters, camping accessories and minor repair works. The local communities have wrought remarkable changes and improvements in the quality of life by tapping the opportunities offered by tourism.

- c) It stimulates the village economy by generating demand for additional agricultural produce and bringing welcome changes to the local market. In Sikkim, the farmers in most of the villages have taken keen interest in diversifying crops and increasing the output, especially during the peak tourist seasons. For example in the villages of Sombaria and Hilley, falling route to the tourist destination Varsey in West Sikkim, farmers are producing vegetables in place of some traditional crops and have substantially increased the output.
- d) Tourism is believed to be a boon by many villagers since it promotes local industries, such as, food and beverage processing, souvenir and handicrafts, etc. The production of indigenous fermented food, viz. churpi, kinema, gundruk, etc. and local beverages, viz. chang, janr, rakhshi, etc. increases due to the influx of tourists and the subsequent rise in local purchasing power. Similarly, local handicraft industries, such as, carpet weaving, woodcarving, thanka (religious scroll) painting, mask making, artifacts, etc. grow to meet the demands of the tourists.
- e) The young educated segment of the Sikkimese, both rural and urban, considers tourism as the best prospective area of investment and opts for professional training in tourism management, hotel management, catering, etc. Even those who are less educated or uneducated are learning the skills of lodge operating, guiding, driving, cooking and serving for the tourists. Irrespective of locational, educational or financial backgrounds, an average Sikkimese feel that association with tourism activities makes him richer both financially and in terms of experience (Choudhury, 2001).

2. *Emergence of a host community*

Tourists are basically buyers. They buy comfortable travel and accommodation for recreational purposes in a place where they are not natives. On the other hand, the residents of that place play the role of hosts by providing food, shelter and essential services required for comfortable living, albeit in lieu of price. Selling of such services does not necessarily degrade the significance of the term 'host', because in

this case the guests and the hosts must have a symbiotic relationship. Whatever may be the physical attraction of a place, the tourists cannot derive satisfaction in the absence of a supportive host community. The emergence of a host community again depends upon the advent of tourists (ibid).

The host community in Sikkim emerged very gradually. During initial periods of tourism, most of the tourists were of the 'explorer' type and used to arrive with full logistical support, hardly requiring local hospitality. After the 'explorers' came the 'elites', who used to travel the areas less visited by the masses to experience exclusiveness arranged at a premium by tour operators. Since most of these tour operators were non-locals, the local residents did not have much scope to play the role of host. However, once a place acquired the identity of a tourist destination, mass tourists invaded the place and there was a steady increase in the demand for resting places, eateries and overnight accommodation. This ushered in the emergence of the host community (ibid).

For a considerable period, the local communities were hesitant to take a proactive role in tourism related activities. Third parties operating from distant cities were reaping the benefits while the locals gained only marginally. Tourism hit Sikkim in a big way only after 1990 following the lifting of the restriction imposed on outsiders, especially foreign tourists, with regard to visiting certain areas in inner Sikkim. Initially, the available accommodation fell far short of the demand. The tourists were willing to pay exorbitant prices for boarding and lodging, and many local residents converted their spare rooms into lodging rooms overnight. Those who did not have ready accommodation either opted to enlarge their own houses or constructed new ones exclusively for the use of tourists. Lodges, hotels, rest houses, holiday homes, youth hostels, inns and motels sprang up at every place marked as a tourist destination. New tourist destinations, viz. Yumthang, Varsey, Pelling, Ravangla, etc. were identified and a host community emerged from among the local Lepcha-Bhutia-Nepalese of Sikkim.

According to the World Tourism Organization, an important indicator of the role of international tourism is its generation of foreign exchange earnings. Tourism is one of the top five export categories for as many as 83 percent of countries and is a main

source of foreign exchange earnings for at least 38 percent of countries (Thomas, 2003). Tourism Vision 2020, the World Tourism Organization's long term forecast, international tourist arrivals will grow during 1995 to 2020 at annual growth rate of 4.1 percent (UNWTO Tourism Vision, 2020).

The factors like the level of disposable income, available leisure time, destination attractiveness, relative travel cost and local exchange rate should be kept in mind as countries seek to attract even more individuals to participate in international travel and tourism activities. Many towns and cities, state and provinces, even entire nation, have determined that development of their visitors-including resources can add to the economic well being of local resident. Tourism may have a comparative advantage over other industries in two ways. First, the region may be especially appealing to tourist because it has features that are highly attractive, easily accessible to many potential tourists and has necessary infrastructure and an abundant labor force to serve in the tourism industry. Secondly, tourism may be the best industry to develop of there is no other industrial alternatives.

Hence for a state like Sikkim with stunning beauty and less industrial alternatives, tourism has comparative advantages. Tourism is usually a good source of new money for an area because visitors travel to the area and leave their money behind as they buy goods and services during their visit. Most countries desire international visitors because tourism services sold to foreign travellers are considered exports. Multipliers are an indicator of the economic independence of a country. The higher the multiplier, the more economically self-sufficient is the country.

Another positive economic benefit of tourism is that it can provide stability in an economy. When recessions severely affect all industries, historically tourism has been seen as less affected. Tourism provides economic diversity. A stable economy is one that provides jobs and revenues from a variety of industries. Tourism can be added as another economic engine to the industry mix. Unlike many other industries, tourism provides a wide variety of job opportunities like the entry level employment for relatively unskilled and semi-skilled workers, positions for highly skilled crafts persons, such as chefs and artists and many professional level career opportunities for well-educated decision makers. Tourism provides the incentive to improve the

infrastructure that can be enjoyed by residents as well as tourists. Another additional positive impact of tourism is that tourism business can be started in the form of a small business encouraging entrepreneurial activity. Small retail shops, restaurants, bed and breakfast homes, guides and taxi services are a few of the many tourism-related small business opportunities. Hence tourism has many economic benefits.

It can be stated without much hesitation that Sikkim, which till very recently was one of the least developed states in India, has achieved commendable success by exploiting its exotic scenic beauty. The mountain environment of the state is ideally suited for outdoor recreation and the sale ability of its aesthetic properties is undoubtedly a boon to the local community (Chaudhari, 2001).

IV. 10. Sikkim's tourism Mission 2015

Vision

Make Sikkim a highly valued responsible tourism destination such that it contributes significantly to the state economy while conserving its natural and cultural heritage and ensuring visitor satisfaction.

Guiding Principles:

The following principle shall guide the tourism sector in Sikkim;

1. Environmental sustainability- development of tourism will not be at the cost of environmental degradation.
2. Cultural integrity- Development of tourism will ensure appreciation, respect and promotion of Sikkim's diverse culture.
3. Equity and Inclusiveness- Opportunities and benefits of tourism shall not exclude those disadvantaged by gender, remoteness and poverty.
4. Athithi Devo Bhava- Tourism Development shall focus on providing quality experiences and services for all visitors and ensure their safety and satisfaction (Sikkim Tourism Policy, 2015).

Goals:

Goal 1- Develop tourism as a key sector in Sikkim's economy

The Human Development Report (HDR) 2014 has identified certain potential sectors for growth and livelihood creation, of which tourism ranks the highest. The HDR recognizes that Sikkim has a comparative advantage in tourism with its beautiful landscape, diverse flora and fauna, culture and traditions, and hospitable locals. Other factors that contribute to positioning Sikkim as a prime tourist destination are its

peaceful environment, political stability, high literacy rate, its green policies such as organic farming and easy accessibility. Sikkim's Tourism Mission 2015 aspires to "make tourism the main livelihood of the people of Sikkim, and each and every household and individual, a skilled force for the tourism industry". At the same time the Government of India's increased focus on the development of the North East Region has earmarked tourism as a priority area (Draft National Tourism Policy, 2015). New opportunities are emerging such as the Kailash Mansarover pilgrimage through Nathula Pass, which was flagged off in 2015. Improved core infrastructure such as completion of the ongoing widening of National Highway 10 to Sikkim and the commissioning of an airport in Pakyong will facilitate the flow of tourists to the state. Leveraging of information technology, such as online availability of ILPs and RAPs, web-based booking portals and mobile tourism information application, high social media presence for tourist information dissemination, will make Sikkim more readily accessible to visitors. There is also a growing demand for new products like village tourism and homestays, mountain biking, paragliding, bird and butterfly-watching, all of which can generate a host of new service providers from amongst the local youth. Tourism has linkages with a wide range of allied sectors and services that can provide employment and income to locals. By developing local capacities for entrepreneurship, and service delivery and a focus on high-value nature and culture-based products, the state has the capacity to leverage these opportunities to make tourism a key sector in Sikkim's economy (State Tourism Policy, 2015).

Goal 2- Promote low impact tourism for the state

An emerging trend in tourism is the increasing demand to develop tourism in new destinations. In Sikkim large areas of land are of immense ecological and cultural significance therefore allowing tourist access to these areas could bear serious consequences. Existing ecologically fragile destinations like Tsomgo Lake, Yumthang Valley and Lake Gurudongmar already have heavy tourist traffic during peak season. Sikkim's natural and cultural heritage has been the main attraction for tourists visiting the state, and their conservation should be the primary objective, through promotion of responsible tourism, which does not focus on maximizing number of visitors but on enhancing the visitor experiences, as well as creating low-impact tourism. Therefore zonation/ zoning of specific areas marketed as high-value destinations to regulate number of visitors and activities, much of which shall be

implemented in convergence with the State Ecotourism Policy -2011 will be key. At the same time, existing fragile destinations need careful re-examination through an understanding of 'carrying capacity'. Following sustainable guidelines in infrastructure development in the tourism sector shall also lower the environmental impacts. While increased tourist arrivals may be desirable to a certain extent and is an indicator of Sikkim's popularity as a tourist destination, there is an optimum limit to the maximum number of tourists that the state with its small area and limited resources can handle before the benefits outweigh the negative impacts. A close watch on numbers and impacts and a definite shift from mass to high value tourism is what needs to be ultimately targeted (State Tourism Policy, 2015).

Goal 3- Make Sikkim a prime destination for nature and culture based tourism within India and globally

Tourists visit Sikkim for a variety of reasons and while many of them might be notionally based around visits to natural or cultural areas, not all tourists get the opportunity to fully experience or appreciate the natural beauty or cultural heritage of the state. Although Sikkim is blessed with outstanding natural and cultural sites that are on par with the best in the world, many of these have been reduced to simply areas for recreational tourism (e.g. Tsomgo Lake) that also end up as mass tourism destinations. By focusing on supporting and promoting nature and culture-based tourism over recreational or leisure tourism, Sikkim can attract tourists that will spend more time, appreciate the natural and cultural heritage of the state and contribute more to the local economy. This can come in the form of carefully planned and implemented itineraries that include hiking, trekking, mountain biking, nature walks, bird watching, rural homestays, organic farming holidays, cultural and religious interpretation, meditation, monastery and local festival tours (State Tourism Policy, 2015).

Goal 4 - To ensure that tourism benefits are broad based to support local social and economic development in Sikkim

It is important that economic benefits generated from tourism are distributed as widely and equitably as possible and that they primarily contribute to the socio-economic development of the people of Sikkim. This means that different areas and service providers should all have equal opportunity to benefit from tourism without

the more resourceful and well-connected groups from either outside the state or certain pockets of the state capturing most of the benefits. However, this should not be at the cost of service quality or the overall visitor experience. Therefore, consistent standards of service and infrastructure support need to be ensured across regions and service providers in the state. A strong focus on promotion of rural tourism to showcase Sikkim's vibrant and diverse culture shall also serve to diversify tourists from the urban pockets and seek to spread benefits accrued from the sector to more people. At the same time, opportunities and benefits of tourism shall not exclude those disadvantaged by gender, remoteness and poverty (State Tourism Policy, 2015).

Goal 5- Ensure all tourism infrastructure and services shall be of the best standards and quality delivering consistent high levels of satisfaction and hospitality to tourist

Sikkim is already a sought after tourism destination, known for the hospitable nature of its people. However, with the growing number of visitors and service providers, and a high component of leased out hotels, there is increasing concern about a lowering of standards and of the quality of services and infrastructure. To ensure that the tourist is assured a high level of satisfaction resulting in revisits and positive feedback, the department and industry shall work to establish standards and certification systems amongst all service providers. These shall be at par with the best of the industry, and shall be consistently maintained. At the same time all tourism infrastructure shall be designed for low environmental impact, upgraded and sustainably maintained to be of the highest standards (State Tourism Policy, 2015).

IV. 11. Part B: Field Report

The research study aims to explore and analyze in detail how the various ethnic culture of Sikkim promotes tourism in Sikkim. In order to achieve the same, face-to face interviewed was conducted and the sample survey was conducted among domestic and international tourist visiting Sikkim. The data was analyzed using statistical tools such as percentage. The second part of this section deals with the interpretation of the analyzed data and the relevant discussion in the light of the reported result.

The study focuses primarily on the response given by the Secretary of department of Tourism and Civil Aviation, Government of Sikkim, local people of Sikkim and respondent of both domestic and foreign tourist who visited the selected destinations.

Table VI. 2. Depict the demographic profile of the respondent to get a clear understanding of the sample selected for the survey. The demographic characteristics of the tourist were studied in terms of their sex, origin, age, size of the family, occupation and annual income

Table VI. 2. Demographic Profile of respondent

Sex	Male	79%
	Female	21%
	Total	100%
Category of Tourist	Indian	80%
	Foreign	20%
	Total	100%
Age	Less Than 30 Years	36%
	30-39	28%
	40-49	19%
	50 Above	17%
	Total	100%
Size of the family	Small	61%
	Medium	3%

	Big	3%
	Total	100%
Occupation	Agriculture	5%
	Business	45%
	Profession	55%
	Total	100%
Annual Income	Less than Rs. 2,00000	47%
	2,00000-3,50000	31%
	More than 3,50000	22%
	Total	100%

* Source Field Survey

The total sample in this study consists of 300 tourists of which 210 were domestic and 90 were foreign tourist. As per Table 4.1, seventy nine percent of the tourist were male and the remaining are female. The table reveals that 36 percent of the respondent are a youngster of the age group of less than 30 years. Thirty six percent of respondent participated in this survey are above 40 years of age. It is interesting to note that the people who are more than 50 years of age are also fond of visiting places in Sikkim. An occupational analysis of respondents reveals that 55 percent of the respondent were professional. It is observed that the agriculture do not form a part of the tourist block of the state. With regard to the size of the family, the sample includes 61 percent of respondent's belongings to small size of the family and 3 percent belonging to big size. Outie naturally, the study reveals that people with higher income- with annual income of Rs. 3,50,000/- or above- travel more when compared to tourist in lower income group.

Table VI. 3. Depicts Purpose of Visit to the destination. Concerning the purpose of visit to the destination (Coshall, 2000) views that people choose to travel certain destination to their desire for particular characteristics such as climate, scenery, amenities and cultural attributes. In the present study the researcher has considered seven categories all the respondents are included. The results obtained for the purpose of visit are shown in Table 4.2. It may be noted that, as reported earlier, out of total

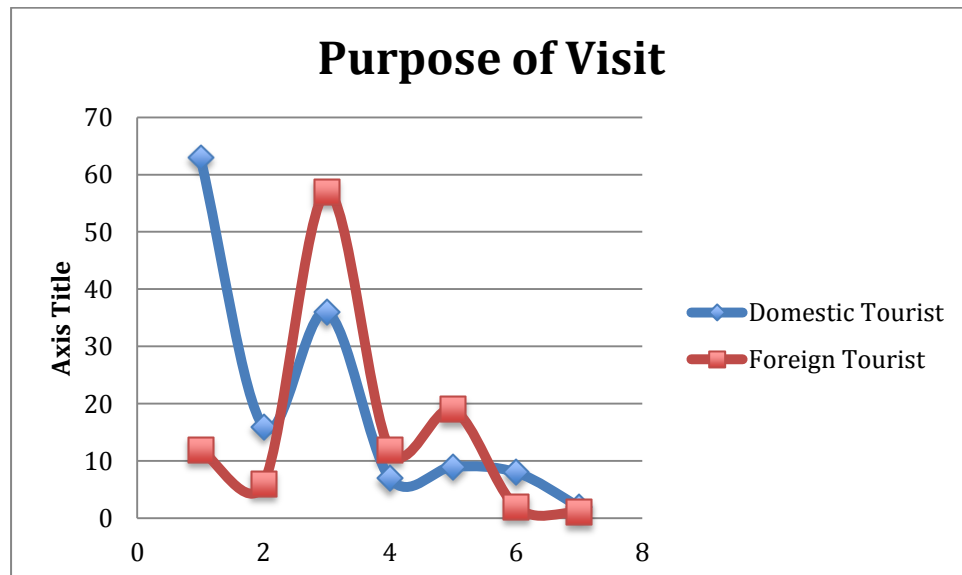
300 tourists approached 210 were domestic travellers and only 90 were of foreign origin.

Table VI. 3. Purpose of Visit

Purpose of Visit	Domestic Tourist		Foreign Tourist	
	No of Respondents	Percentage	No of Respondents	Percentage
Sight Seeing	132	63	11	12
Business trip	16	8	5	6
Cultural and Heritage	36	17	51	57
Adventure	7	3	11	12
Religious	9	4	9	19
Vacation	8	4	2	2
Medical Care	2	1	1	1
Total	210	100	90	100

* Source: Field Survey

Figure no IV. 1. Purpose of Visit



In this study, both the domestic and foreign tourist was asked to mention the purpose of their visit. It was noted that 63 percent of domestic tourist selected the destination Sikkim and 57 percent of international tourist selected Culture and Heritage of Sikkim, which shows that its serene beauty of Sikkim and its culture and heritage has got a real pulling power in attracting the tourist worldwide; whereas medical tourism is the most neglected sector. Travel for Business, religious, adventure constitute second and third important purpose of travel for tourist.

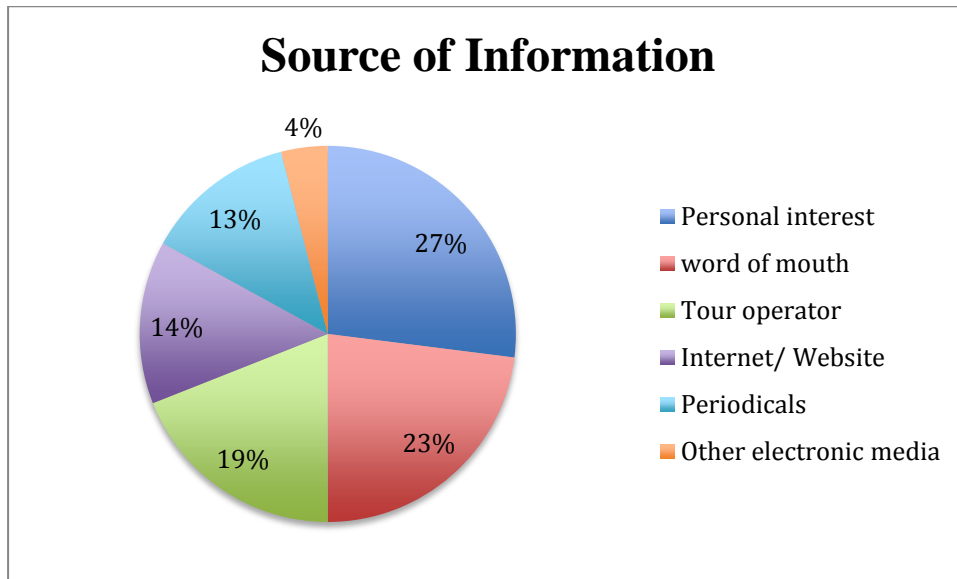
Table VI. 4. Depict, the source of Information. It is argued that vacation travel to a distant destination would usually be undertaken only after an extensive information search. In the absence of actual visitation, destination image are formed in the minds of people through induced agents. Gartner 1993 classifies the source of information into organic and induced. The organic sources as books, school curriculum, news, movies, actual destination visit do not have a vested interest in promoting a destination. The induced source which include travel, brochures, advertisements, posters, videos and more recently internet are a means of communicating marketing message of the destination and suppliers to the travel audience. In this context, the usage of information sources need to be analyzed in order to get an understanding about the most influenced promotion media among the tourists. To serve this purpose, in this study, the respondent were asked to mention the source of information about Sikkim as a tourist destination out of the named sources given as an aid.

Table VI. 4. Source of Information

Source of information	No of Respondent	Percentage
Personal Interest	82	27
Word of mouth	68	23
Tour operator	57	19
Internet/Website	43	14
Periodicals	38	13
Other electronic Media	12	4
Total	300	100

*Source: Field Survey

Figure no IV. 2. Source of Information



The survey result as per the Table no 4.3 and Figure no 4.2 indicates that the respondent's source of information about Sikkim has spread across a number of factors. Obviously, more number of tourist-derived information about the destination is out of there, own personal interest. Electronic media other than Internet is found as the least exploited source for generating information about the travel destination, Sikkim. It appears 27 percent of the respondent visited Sikkim out of their personal interest and their friends and relative inspired 23 percent of the tourist. 19 percent of the tourist opined that information about Sikkim was derived from tour operators. Of the total tourist, only 14 percent browse through the website of different tourist organization including the government website of Sikkim. Periodicals are also playing a significant role to spread the information about Sikkim tourism.

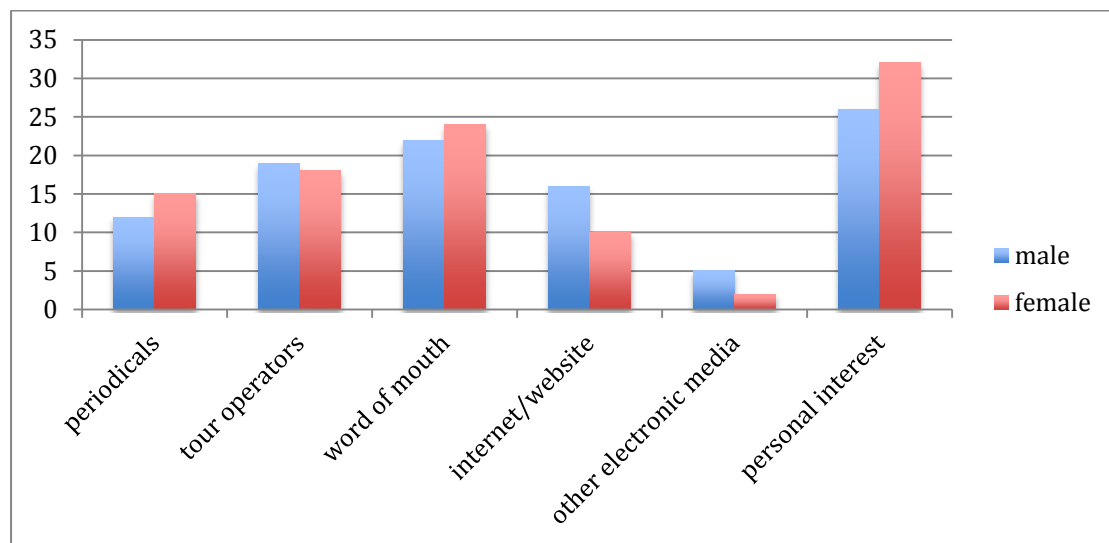
Table VI. 5. Depict Sex and Source of Information for the desired destination. The researcher was interested to know the sex wise analysis of source of information. The cross tabulation table is demonstrated in the table below.

Table 4.5. Sex and Source of information

Source of Information	Male		Female	
	No of Respondents	Percentage	No of Respondents	Percentage
Periodicals	29	12	9	15
Tour operators	46	19	11	18
Word of mouth	53	22	15	24
Internet/website	37	16	6	10
Other electronic media	11	5	1	2
Personal interest	62	26	20	32
Total	238	100	62	100

*Source Field Survey

Figure VI. 3. Sex and Source of Information



The result as per Table 4.3 shows, that personal interest is the dominant source of information among both male and female tourist and the least noticed source was electronic media other than Internet. About 26percent of male and 32 percent of female tourist cited personal interest as the source of information. However, the researcher assumed that the source of information is nor dependent on the sex of the tourist.

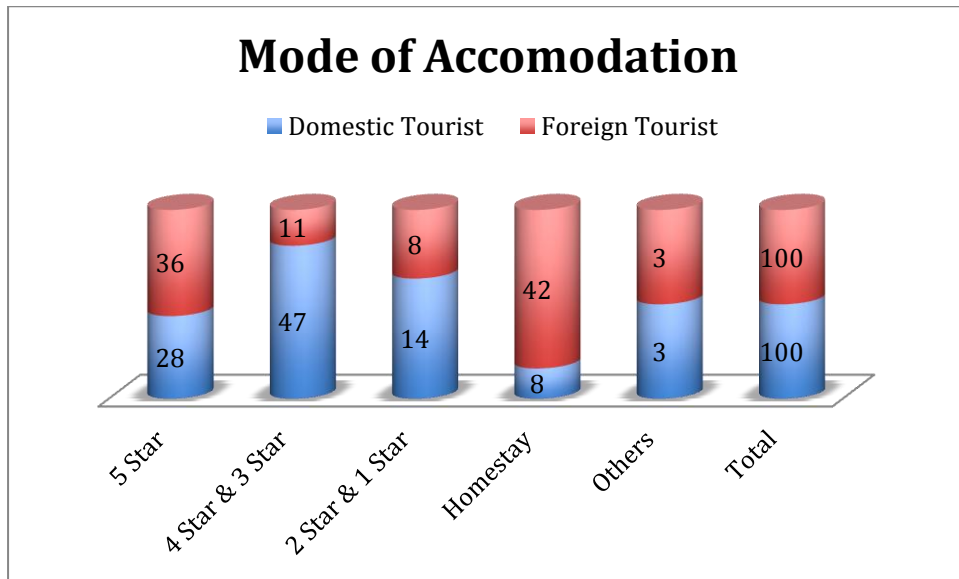
Table VI. 6. depict Mode of Accommodation. The travel behavior of tourist is also studied by measuring the accommodation habit of the domestic and foreign tourist. To serve this purpose the respondent were asked to mention the mode of accommodation preferred by them. The main modes of accommodation considered are different star and non-star category of hotels and homestays.

Table VI. 6. Modes of Accommodations

Category of hotels	Domestic Tourist		Foreign Tourist	
	No of Respondents	Percentage	No of Respondents	Percentage
5 star	58	28	32	36
4 star & 3star	98	47	10	11
2 star & 1 star	30	14	7	8
Homestays	17	8	38	42
Others	7	3	3	3
Total	210	100	90	100

*Source Field Survey

Figure VI. 4. Modes of Accommodation



The above result gives an idea that 47 percent of domestic tourist coming to Sikkim prefer to stay in 4star & 3star hotels, whereas only 3 percent use non-star hotels. 42 percent of foreign tourist coming to Sikkim prefers to stay in Homestays. Result reveals that tourists are also showing interest in staying in homestays. As per the chart it shows that 8 percent of domestic tourist prefers tourist prefer to stay in homestay and 42 percent of foreign tourist prefers to stay in homestay, this reveals that traditional style of living is popular among international tourist which shows that culture of Sikkim has a vast potential to attract tourist.

Table VI. 7. Depicts that Tourism product usage. The researcher was concerned to know the most used tourism products among the preferences. The respondent were asked to mention the various tourism product experienced by them. The response for the usage of tourism products is depicted in table below.

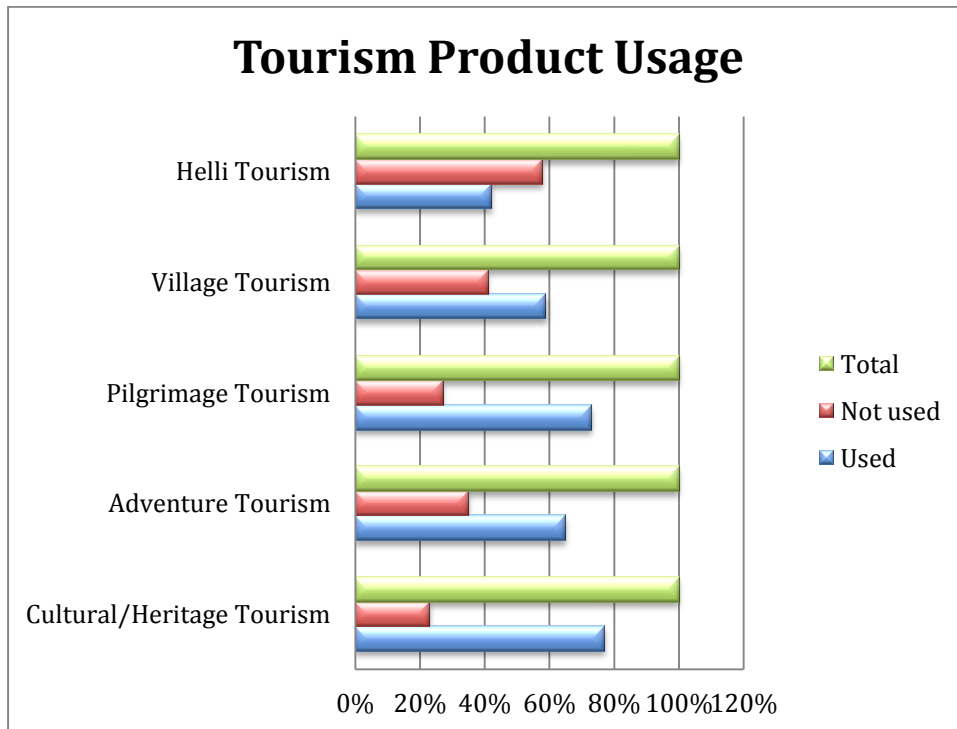
Table VI. 7. Tourism Product Usages

Response	Cultural/Heritage Tourism (%)	Adventure Tourism (%)	Pilgrimage Tourism (%)	Village Tourism (%)	Helli Tourism (%)
Used	232 (77%)	196 (65%)	220 (73%)	178 (59%)	126 (42%)

Not used	68 (23%)	104 (35%)	80 (27%)	122 (41%)	174 (58%)
Total	300 (100%)	300 (100%)	300 (100%)	300 (100%)	300 (100%)

- Source: Field Survey

Figure no VI. 5.



The result shown in bar diagram gives a substantial proof to believe that cultural/heritage tourism and Pilgrimage are the most used and exploited products and Heli Tourism is least used tourism products in Sikkim. It is note worthy that 77 percent of the respondent have shown the interest to view the cultural/ heritage of Sikkim and 73 percent of respondents have shown the interest of visiting Pilgrimage in Sikkim. 65 percent of respondent was interested in opting Adventure in Sikkim. 59 percent of respondent was interested in seeing Village tourism in Sikkim. 42 percent of respondent wanted to opt for Helli tourism, but helli tourism has yet to be developed more.

Table VI. 8. Depicts the attitude towards tourism Products. It is found necessary to examine carefully the attitude of tourist towards tourism products. The table will explain the opinion of tourist regarding tourism products.

Table VI. 8. Attitude toward tourism products

Cultural/Heritage Tourism	No of Respondents	Pilgrimage Tourism	No of Respondents	Village Tourism	No of Respondents
Good	137 (70%)	Very good	62 (49%)	Low	36 (12%)
Expensive	53 (27%)	Satisfactory	34 (27%)	Moderate	180 (60%)
Unqualified manpower	6 (3%)	Poor	30 (24%)	Very High	84 (28%)
Total	196 (100%)	Total	126 (100%)	Total	300 (100%)

* Source Field Survey

The above, result shows that majority, of the tourist are impressed by Cultural/Heritage Tourism of Sikkim. Since 70 percent of respondent expressed that culture is the driving power to mobilize tourism in Sikkim.

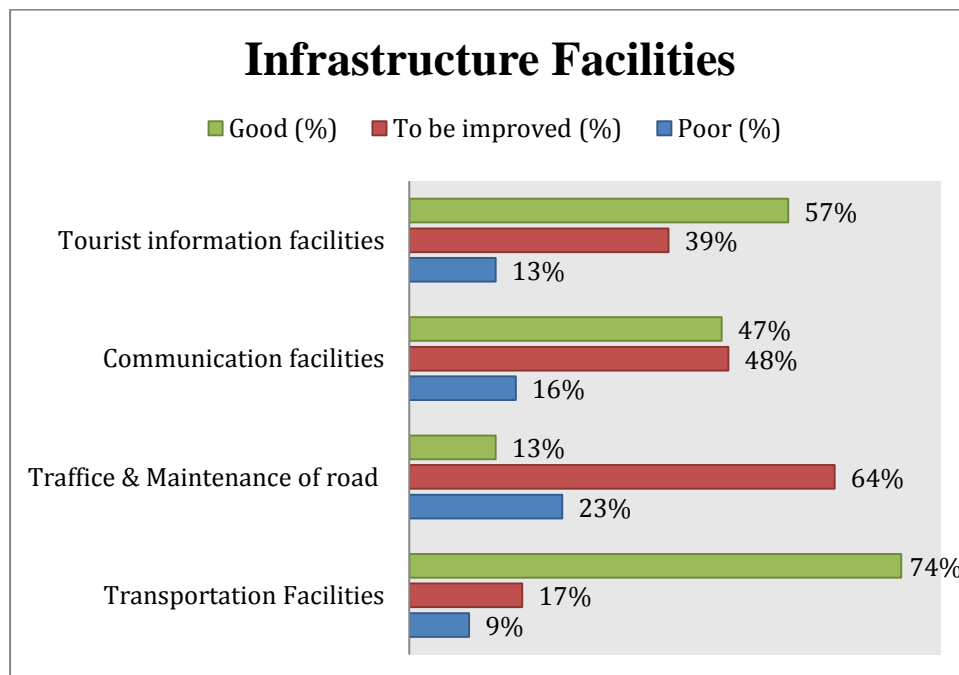
Table VI. 9. Depict infrastructure facilities. Destinations, which have the right mix of infrastructure, are able to attract more visitors to the destination. Adequate infrastructure is a prerequisite for development of tourism. The study included. The study included four variables to measure the infrastructure facilities of the host destination. The variables are: transportation, traffic, and maintenance of roads, communication facility and tourist information facility.

Table VI. 9. Opinion about infrastructure

Infrastructure Facilities	Poor (%)	To be improved (%)	Good (%)	Total (%)
Transportation Facilities	27 (9%)	50 (17%)	223 (74%)	300 (100%)
Traffic & maintenance of road	70 (23%)	193 (64%)	37 (13%)	300 (100%)
Communication facilities	16 (5%)	143 (48%)	141 (47%)	300 (100%)
Tourist information facilities	13 (4%)	117 (39%)	170 (57%)	300 (100%)

*Source Field Survey

Figure no VI. 6. Infrastructure Facilities



The above analysis indicates that among the four variables, tourist accorded high rating to the transportation facilities and low rating to Traffic and maintenance of

road. 74 percent of the tourists have good opinion about transportation facilities in Sikkim. 47 percent of the respondents are of the opinion that Sikkim is having good communication facilities, whereas 48 percent feel that it should be improved. About tourist information facilities 57 percent of the respondent have good opinion while 39 percent of the respondent believe that in Sikkim should provide more information facilities. Further, the researcher found that in Sikkim traffic is doing their job good but the conditions of roads are very low, thus the combined result is shown 13 percent.

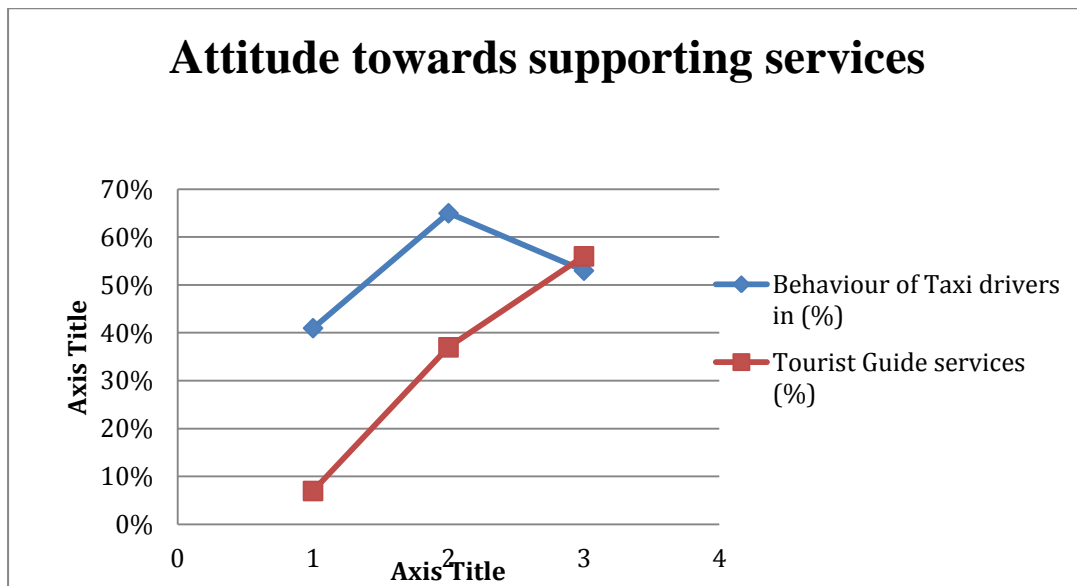
Table VI. 10. Depicts, attitude towards supporting services. The researcher considered the services of taxi drivers and tourist guides as supporting services. They can create an emotional relationship with the tourist, which may serve as an ingredient for the development of tourism destination. The response of tourist with regard to the behavior of taxi drivers and tourist guides services are shown in table 4.8.

Table VI. 10. Attitude towards supporting services

Responses	Behavior of Taxi drivers		Tourist guide services	
	No of respondent	Percentage (%)	No of respondent	Percentage (%)
Poor	122	41%	20	7%
Satisfactory	18	65%	111	37%
Good	160	53%	169	56%
Total	300	100%	300	100%

*Source: Field Survey

Figure no VI. 7. Attitude towards supporting services



It is found that more than 50 percent of the tourists have considered the behavior of taxi drivers and tourist guide services. 53 percent of the respondents have good opinion about the behavior of taxi drivers in the state but 65 percent expressed satisfactory with the service. 56 percent of the tourist considered tourist guide service and tourist guide services as good whereas 37 percent of the respondent considered it as satisfactory. Only a few respondents expressed their discontentment with the behavior of taxi drivers.

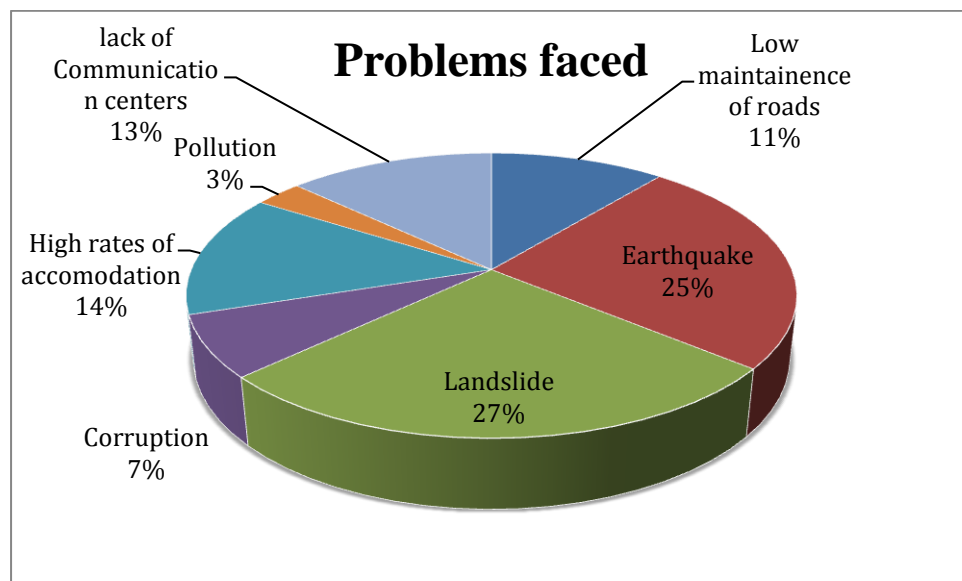
Table VI. 11. Depict, critical limiting factors. The researcher made an attempt to identify the key issues and obstacles that prevent the state from achieving excellence in tourism services. For obtaining the results, the respondents were asked about the problems faced during their trip and their perceptions regarding the major drawback of Sikkim tourism.

Table VI. 11. Problems faced

Category	No of respondent	Percentage (%)
Low maintenance of road	33	11
Earthquake	76	25
Landslide	81	27
Corruption	21	7
High rate of accommodation	42	14
Pollution	9	3
Lack of communication centers	38	13
Total	300	100

- Source Field Survey

Figure no VI. 8 Problems Faced



Due to natural calamities like Earthquake and landslide were highlighted as the major problems that they fear when they come to Sikkim because Sikkim is a seismic zone to earthquake. High rate of tourist accommodation and lack of communication centers were also the problems that were highlighted by the tourist. Some of them pointed out for low maintenance of roads corruption etc. were the main problems faced by them.

IV. 12 An Analysis of the Field Survey

The demographic profile of the tourist as per table 4.1 reveals that majority of tourist were domestic in nature. The result is really in tune with the published statistics of Department of Tourism & Civil Aviation, Government of Sikkim, which says that Sikkim is witnessing a large no of domestic tourist inflow compared to foreign tourist and their taste are speeds across among various tourism products. It also shows that the number of male tourist visiting Sikkim is more than female tourist. The age wise classification of tourist indicates that people within the age group of less than 30 years are showing more interest in travelling to Sikkim. Another fact is majority of the tourist visiting Sikkim belongs to small families (maximum of 5 nos). Occupational wise analysis reveals that the tourist visiting Sikkim mainly consist of professionals. People who are from the Agricultural sector are seen to travel less. It may be due to their lower income level when compared to professionals and business people who can certainly afford more. The observation has been justified by another finding that high- income group holds a dominating position among the tourist in Sikkim.

The findings regarding the purpose of visit as per table 4.2, reveals that majority of the domestic tourist selects their destination, Sikkim mainly for Sight seeing of Sikkim.

Whereas, most of the foreign tourist selects their destination, Sikkim for cultural/ heritage of Sikkim, it seems that Sikkim is widely accepted as a valuable destination for its cultural values, which again highlights the supremacy of the culture, tradition of Sikkim. The other purpose of visit of international tourist was Religion as Sikkim is also widely famous for its Religion and Sikkim comes under one of the Buddhist circuits, as Religion comes under the wider context of culture. Thus religious tourism is also an interesting purpose for the tourist. In Sikkim we find that culture is acting as a catalyst to promote tourism of state nationally and internationally

The analysis as per Table 4.3 reveals the various factors that provide timely and relevant information about destination Sikkim. It is seen that more number of tourists derived information about the destination out of their personal interest and initiative. Electronic media other than Internet is found as the least exploited source for generating information about the travel destination Sikkim. The result of the present study in collecting information out of personal interest may imply that long social history, cultural heritage, traditions, local cuisines and any other brand attributes of

Sikkim might have injected an interest in the minds of the tourists to visit the destination. Thus travel decision of a tourist may be influenced by the strong positive image and perception he/she has about a destination. Word of mouth is an important source of information about Sikkim. This shows that friends and relatives with previous experience in Sikkim is an inspiring factor in travel decision of many tourists. The present study highlights the role of Tour operators in generating a positive awareness of the destination, which in turn highlights that the local people of Sikkim are self-employed and sustaining their life and supports their family. Internet/website and periodicals offer tremendous opportunity to tourists in knowing tourism potentials of Sikkim. But the study shows that the Internet facilities are yet not fully explored by the tourist or the other ways round is that in Sikkim there are less people who use Internet. But Internet is becoming the prominent medium in tourism marketing and for the better fostering of tourism to flourish in Sikkim government and other stakeholders should have to play a proactive role for establishing a good Internet connectivity. The role of electronic media other than Internet is found to be less significant in tourism marketing.

As an answer to query regarding the role of gender in having access to different sources of information, it is found that there is no male-female differentiation in this aspect. The result in Table 4.4 suggests that here is no gender difference with regard to the source of information to Sikkim

The findings in the study as per Table 4.5 and Figure no 4.4 shows, that majority of domestic and foreign tourist prefer to stay in three-four star hotels. It has been found that foreign tourist stay in three stars and higher category of hotels and domestic tourist in two star and even lower categories. The result also suggest that homestay is comparatively a novel concept in accommodations sector which is getting much momentum in attracting foreign tourist. This findings also shows that people of Sikkim has an employment opportunity to sustain their own livelihood by opening hotels, homestays and with that standard of living has rise up.

Tourism product usage as per Table 4.6 and Figure no 4.5 shows that cultural/heritage Tourism and Pilgrimage Tourism is the most used and exploited product and Helli Tourism is the least exploited tourism product in Sikkim. Most of the travellers experienced Village tourism Adventure Tourism, which is considered as a unique feature of Sikkim. The study reveals that culture/heritage, pilgrimage, village tourism, have a great potential in destination in the state and other factors have not been adequately exploited.

Table 4.7 suggest that majority of the tourist have positive image about tourism product. The study suggest that qualified manpower policy, which is perquisite for the success of any kind of tourism to flourish. It shows that in Sikkim the cultural attributes of Sikkim provides a boost to tourism industry of Sikkim, but there is an immense need for promoting the destination for village tourism in Sikkim also.

The result as per Table 4.8 and Figure no 3.6 indicates that tourist accorded high ratings to transport facilities and low ratings to traffic and maintenance of roads, but this result accorded for traffic and maintenance of roads are collaboratively because in Sikkim the traffic are playing good roles but the maintenance of roads are very low and in this scenario the traffic and maintenance of roads came very low. Not surprisingly, a considerable number of tourists expressed their discontentment about the conditions of roads in Sikkim. In order to enhance the promising prospect of Sikkim tourism, there is a need to improve infrastructural facilities such as roads, communicational facilities, tourist information facilities etc.

The result as per Table 4.9 and Figure no 4.7 displays, the attitude towards taxi drivers and tourist guides. The quality of service is very important since it creates desired customer experience and extends the length of their stay in the destination. Although more than fifty percent of the respondent found the behavior of taxi drivers and tourist guides services as good, it is significant that a considerable portion of the tourist indicated that services needed to be improved. Thus the study emphasizes the need for humanizing the service providers like taxi drivers and tourist guides to build an emotional bond with the tourists.

The result as per Table 4.10 and Figure no 4.8 is considered to assess the critical limiting factors in the development of Sikkim tourism. It is rightly observed that the major impediments holding the growth of the tourism industry are many including natural calamities like earthquakes, landslides and man made calamities like low maintenance of roads, corruption, high rates of accommodation, communication facilities of the tourists. Among this earthquake and landslides are considered as the most critical limiting factors. These study results suggest that the authorities must give consideration to the limiting factors in order to attain long-term sustainability of destination.

IV. 13. Essential Findings

1. Green and clean image

Sikkim's tag of being a peaceful state has been one of its key strength for tourism promotion, and over the years, tourism in the state has grown at a rapid pace. Sikkim conjures an image of greenery amidst tranquility. It has notably been one of the greenest states in the country with strong policies to maintain the state's green cover, and recently with aspirations of becoming the first fully organic state in India. To add to that, Sikkim attained the first Nirmal Rajya status in the country, and a recent addition is also that of Gangtok, the capital city being ranked as the cleanest city in India in the Cleanliness Index, 2015 conducted by Ministry of Tourism. Sikkim has an Ecotourism Policy, which will pave way for shaping tourism in protected and forest areas of the state.

2. Community participation

Sikkim has also led the way in community based tourism initiatives, and has models that showcase good practices of revenue generation and sharing. The state has been a front-runner in promotion of homestays, which ensures tourism benefits directly for communities, and there are various forms of homestay tourism currently in the state. The Pokhri Sanrakshan Samitee model formed under the Lake Conservation Guidelines of the Sikkim Government that puts community at the forefront for management of wetlands that are prime tourism destinations in the state has also been very successful. Tourism stakeholders are also well organised in Sikkim and there are strong private investments in this sector which also bolsters the overall state of

tourism.

3. Diverse tourism products

Blessed with natural attractions, Sikkim has great potential for developing its tourism around its assets such as its rich biodiversity, natural attractions of mountains, rivers, snows, etc. Coupled with this, Sikkim's history and its diversity of culture brought about by the presence of different ethnic groups in the state, elevates the state's tourism value to another level. The adventure sector, which has tremendous potential for attracting high value tourists in the future has been little, explored till date, and can become a key strength of the state's tourism.

4. Ecological impacts

Sikkim occupies only .02 per cent of the Indian subcontinent but this tiny piece of landmass that falls in the Eastern Himalaya biodiversity hotspot harbors some of the most interesting and endemic flora and fauna that occupy all corners of the state. The high altitude areas of the state that are ecologically fragile are important habitats as well as crucial in terms of water security. Many of the state's ecologically fragile areas are subjected to large inflow of tourists, which has serious environmental concerns. Vehicular pollution, disturbance to wildlife, garbage accumulation are some of the current major challenges brought about by tourism that needs to be addressed.

5. Connectivity and communication

Owing to its location and topography, connectivity has always remained a broad challenge for the State that has grappled with bad road conditions for many years. Tourist's feedback on their experience in Sikkim place bad road conditions foremost among their grievances. Poor communication through Internet and mobile connectivity is also an issue that has reflected negatively for Sikkim's tourism.

6. Limited benefits to locals

While all tourism stakeholders strongly stress on the need to generate local employment from tourism, the reality is that a large part of the tourism sector is currently run by people from outside the state, be it hotels, transport sector or travel operators. Capacities of local people have not been adequately strengthened to address the needs of the tourism sector. On the other hand, the willingness of local

youths to be involved in this sector and creation of an enabling environment for them is a challenge that needs to be looked at.

7. Lack of regulations/ standards

Absence of stringent regulation and standards in the tourism service sector has been detrimental for Sikkim's tourism growth. This has also led to some negative publicity for the state, which needs to be corrected. For a state like Sikkim that is situated in a high seismic zone, the issue of unregulated, unplanned, unsafe infrastructure also becomes highly pertinent and crucial to be addressed. Rapidly changing rural setting of the state brought about by housing schemes that promote concrete structures over local architecture also has been a major setback for promotion of rural tourism. Setting of standards in all these aspects and its compliance by all stakeholders will lead to enhanced visitor experience.

8. Unplanned tourism pathway

Sikkim's tourism through the years has grown on its own accord with minimal planning. With no guiding vision, there has been a lack of clarity in the segment of visitors to be targeted and the tourism products to be developed to attract them. Owing to this, the tourism pathway in Sikkim has been unplanned with more low paying mass tourists with high impact thronging the state. A general lack of cohesiveness in marketing and promotion of Sikkim guided by a strong vision has been a major challenge.

IV. 14. Conclusion

The roles and responsibility of the state tourism department is increasingly incorporating its functional areas. Coordination, control and cooperation of the state tourism department are increasing to significantly influence other central/state government agencies. Instead of specified roles and responsibility, policy-interpreted liaison, coordination and control are found. In this era of participatory management, roles and responsibility towards various stakeholders and parties need to be defined, interpreted, up graded and incorporated. Though the roles and responsibilities of the state tourism is found to be positive and apparently proactive, yet there are many hidden and unclear responsibilities. Lack of administrative initiative to delegate more

power and authority to the tourism department in proportion to the dependability on tourism, lack of expertise in the state tourism machinery, are the problem areas identified. A powerful disaster management team of the state tourism department, a special cell to draw and implement tourism development projects and financial matters, a cell to formulate tourism laws and deploy tourism police, green police etc., a special team to maintain suitable database and thereby the total quality management on tourism phenomena, a department for the concept development and capacity building research department are found to be the emerging and relatively untapped areas specifying new roles and responsibilities in of the state tourism in Sikkim.

Chapter V

V. Conclusion and Recommendations

Like all forms of tourism, cultural tourism is currently a growth phenomenon; hence numerous destinations are developing different forms of cultural tourism throughout the world. This might include city-based tourism, the visiting of World Heritage Sites, festivals attendance, of trekking in the mountains, deserts or jungle, among other activities. The cultural tourism sector of Sikkim is potentially as diverse hence there is already a clear need for a more comprehensive analysis of the various facet of its development and management. It could be argued that cultural tourism studies are one of the most fascinating and exciting new disciplines to emerge from proliferation of tourism, leisure and cultural industries-based academics courses in recent years.

The present research examined cultural tourism resources in Sikkim and its socio and economic implications and after inquiry and evaluation of tourism, it can be concluded that because of culture and traditions Sikkim has highlighted many ancient traditions and with its help it has created a lots of festivals and some facilities like resorts, hotels, homestays, good hospitality and transportation facilities to attract more tourists. Badly damaged infrastructure, natural calamities like earthquake, landslides, low maintenance of roads, shortages of investments especially for research and urgency needed for creation of regional museums are among reasons for such a big request for cultural tourism in Sikkim.

Sikkim has rich cultural heritage. It has composite culture that got enriched through ages with the contributions of people and race. Cultural tourism programmes are becoming increasingly popular among the domestic and foreign tourists. Under the packages, tourists are taken to various places of Sikkim, different art galleries, religious places, caves etc. in the initial stage, cultural tourism did not get the desired publicity among the foreign tourists but with the growing popularity, the programme is expected to be an important source of revenue for the Government of Sikkim. Sikkim tourism Development can make best use of this opportunity for promoting tourism within he state.

Like the art and culture the evolution of the culinary style of a region can be traced to history, geography, demography and culture of the land. Since the Sikkim society is a

melting point of different cultural influences Sikkim cuisines has multitude of both vegetarian and non-vegetarian. Sikkim is a land of festivals. Beside, the major festivals there are a number of local festivals too. Local festivals are celebrated through the year. They represent and reflect the cultural diversity of the state. Most of those festivals have rituals associated with them and have some connections with their own religion. They are celebrated by people from all faiths, which speak volumes about religious harmony that prevails in Sikkim.

As per the researcher's concern through sufficient funding's and building up of infrastructure as well as by exploiting income potentials, the tourism and culture sector could fetch huge number of financial help to Sikkim and also plays a definite role in relieving the state of its reliance on central government aids. Amidst all this the government's help and understanding of the importance of what the government intends to do will guarantee the sector success. The funds that are provided by Government of India, those funds are needed, for example, for setting up a special unit for safeguarding cultural heritage as well as for establishing the research centers for cultural heritage and studies. The money would also go for advertisement and marketing of Sikkim's tourism and cultural attractions and potentials at the national and international level. This is an integrated part of tourism development pans worldwide. Therefore, a request for a fund raise is a rightful and in proportion with an increase in the scope and scale of activities of the newly- established body. The lack of skilled staff to safeguard cultural and historical sites has brought many of them on the verge of destruction. Below are some of the recommendation that researcher found while doing this particular research.

V. 1. Recommendation with regard to the craft industry of Sikkim

The handicrafts of Sikkim have a wide spectrum of variety, even though Sikkim is trying to exhibit those traditional crafts, in different fairs and festivals but the method of induction is not very appropriate. Therefore, this branch of cultural tourism is poorly developed in Sikkim. Although handicrafts of Sikkim especially rugs and carpets are in highest quality in the world but in supply process needs to be developed in a better state.

Improving the tourist potentials of existing products:

Because of its social importance, the craft sector is the subject of the most numerous and the most pertinent recommendations. First of all, the sector needs to be supported by an appropriate policy for training, of the organization, even though there are so many provision led by the state government but full fledge work is not done, for the promotion of their products, and for the establishment of their products as an integral part of the tourist industry. To do this, it is suggested that there should be different funding formula for the training centers, that permanent exhibition should be organized, that encouragement should be given to the people by holding competitions with prizes for the best work done and that grant should be provided foe people to purchase the raw materials at a discount.

The Department of Tourism and Civil Aviation Department of Sikkim, as well as tour operators, who devise schedules for the state in which it would be desirable to bring together the relevant local organizations, should organize a tradition of practical short courses for tourists. Theme based workshop holidays can be marketed by the travel agencies an can cover a variety of trades: weaving, wood painting, embroidery, etc.

V. 2. Recommendations with regard to the architectural heritage

The recommendations concern improving the visibility of monuments. For this to happen, it is necessary to improve road access to sites and above all to put in place a systematic series of road signs enabling independent travelers and visitors to reach and visit monuments. Excavation and restoration work must be rounded off by an attempt to promote the monuments and to boost their attraction. In Sikkim adapting some of the historic buildings to tourist use must not over shadow the need to protect them. Sites must be strictly protected against any tourist or hotel facilities being located nearby which could, because of its proximity, adversely affect the size or visibility of the sites. Such protection may take the form of institutional monitoring of all private or public projects that entail converting old residences into accommodation or restaurant facilities. Many Sikkimeses do not fully realize the depth and value of their culture and therefore take heritage sites for granted.

V. 3. Recommendations with regard to the literature & languages

There is strong attention to the famous and symbolic persons in Sikkim. With these, there are great literatures and languages there is a cultural heritage, which has given vibrancy to Sikkim. Government of Sikkim has given utmost preferences to the conservation of literatures and languages. But basically there is lack of skilled workers who can conserve and take forward this cultural legacy. So, for this Government, should make a policy to highlight literature and languages.

V. 4. Recommendations with regard to the religious festivals, pilgrimages

Sikkimese culture is full folklore ceremonies with good introduction and propaganda. Pilgrimage and religious tradition in this issue there should have more attention given to promote religious festivals, pilgrimage tourism. But the main focus has to be given to conserve age-old tradition because as with the advent of globalization, the domination of western culture has become very dominant and it can be seen on various aspect of Sikkimese culture.

Hence, it can be said that various ethnic cultures of Sikkim has emaciated the growth of tourism industry of Sikkim. Without the culture the tourism of Sikkim cannot sustain because it is found that domestic and international tourists are found of Sikkimese culture and they visit particularly to see its natural beauty and cultural adherence of Sikkim. With a hand in hand relation of culture and tourism, cultural tourism has played a major role even though cultural tourism is a new phenomenon yet, it has showcased Sikkim in a global platform as a culturally and naturally blessed state, and provided a way for the advancement of social and economic standards of the local people by providing numerous opportunity to sustain themselves and their families. The potential of cultural tourism in the Sikkim by way of showcasing the rich cultural heritage and the associated economic benefits are beyond debate. The question is of making it sustainable by involving various ethnic communities in this task through the process of community participation.

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