

**A study on Culinary Tourism in Sikkim with special
reference to Newari cuisine**

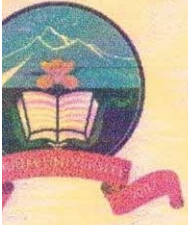
**A Dissertation Submitted
To
Sikkim University**



**In Partial Fulfillment of the Requirement for the Degree of
Master of Philosophy**

**By
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Department of Tourism
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November 2021



सिक्किम विश्वविद्यालय

(भारतीय संसद के अधिनियमद्वारा स्थापित केन्द्रीय विश्वविद्यालय)

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DECLARATION

I hereby declare that the dissertation entitled “A study on Culinary Tourism in Sikkim with special reference to Newari cuisine” submitted to Sikkim University for the award of the Degree of Master of Philosophy is my original work. Any content or any part of this dissertation has not been submitted to any other institution or for any academic purpose.

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CERTIFICATE

This is to certify that the thesis entitled **A study on Culinary Tourism in Sikkim with special reference to Newari cuisine** submitted by Mr. Kaushik Chandra Pradhan to the Sikkim University is a bonafied record of the work done by Him under my supervision. The contents of this thesis, in full or in parts, have not been submitted to any other Institute or University for the award of any degree or diploma

All the assistance and help received during the course of the investigation has been duly acknowledge by him.

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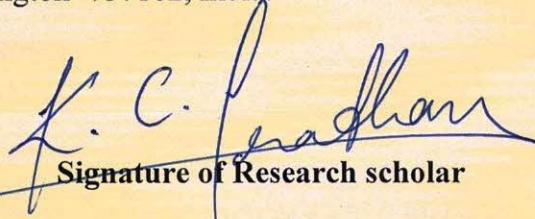
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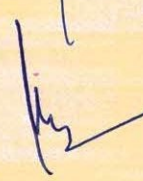
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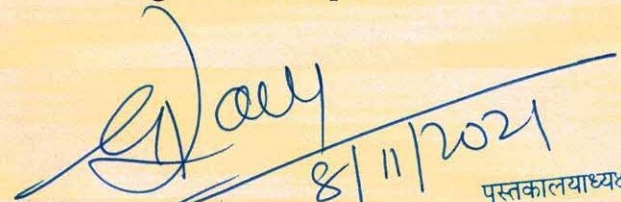
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**“A study on Culinary Tourism in Sikkim with special reference to Newari
cuisine”**

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Abstract

Food consumption is always been an important factor of the tourist practice. It showcases culture, societies, and pushes economy forward for the host community. Sikkim, as a state offers wide variety of culture having different ethnic communities with distinct food culture which makes it a unique tourist destination. Sikkim's Newar Guthi cuisines has paved the way for tourist, seeking authentic experiences on exploring local cuisine such as Kwāti, Ayela, Choila, Mari, Saipata etc. Despite having potential for culinary tourism in the state, it is still untapped. The focus of this study is to appreciate how regional cuisines can be an influence for tourist visiting Sikkim, and how Newari cuisine can be promoted as a culinary tourism. The demand for western culture food habits has heavily impacted food habits of tourists visiting Sikkim, which in turn increased demand for fast food and the repercussion of such demand has invariably impacted home grown and traditional cuisine. Therefore, the study focuses on the indispensable need of marketing and promotion of indigenous cuisine of Sikkim through state tourism board, local communities and tourist through viral marketing.

Keywords: Culinary tourism, Sikkim, Ethnic cuisines, Newar guthi.

CHAPTER-I

Introduction

Culinary Tourism:

"Culinary Tourism is the act of travelling for a taste of place to get a sense of place"

- (Eric Wolf, Executive Director, World Food Travel Association, 2006).

Simply well-defined culinary tourism is an essence of a destination. Food is always stood as a chief element of the tourist practice. It showcases genuine livelihood, civilization, people, and uplifts the firsthand economy for the host community.

Culinary tourism is a key feature of local tourism advertisement for a destination.

Guests get the reality of the destination they visit, through a diet chart from the travel itinerary plan. They spot the place worth of gastronomy as a medium of mingling, as a space for sharing life with others, and for bartering knowledge too. Drawing all these perceptions together, consumption of food is a vital practice for the vacationer.

The term ethnic cuisine is ambiguous and has no spectacular distinction amongst several descriptions given by various authors. An emblematic description for food tourism would be like a "visitation to primary and secondary food producers, food festivals, restaurants and specific locations for which food tasting and/or experiencing the attributes of specialist food production regions are the primary motivating factors for travel" (Buhalis and Costa, 2006). To sum up, Food tourism is

distinct as drifting to unknown places to devour native cuisine. So, in a comprehensive logic, an ethnic cuisine can be defined as an ethnic group's or a nation's cuisine that is ethnically and widely accepted by travelers.

Also, tourist consumption of native's diet at a journey has been studied by put on the improved (TRA) Theory of Reasoned Action (Ryu & Jang, 2006); also, to spice it up, grounded thinking was active to shape a model of native's cuisine consumption (Kim, Eves, & Scarles, 2009). Yet, the study on the part of sustenance/food/cuisine in touristic practice is still mounting and evolving. As mentioned above, the cuisine is an indispensable slice of tourism. In the ground of tourism study, earlier revisions have observed quite a lot of food-related problems. These have comprised the use of cuisine descriptions in destination marketing (Frochot,2003; McKercher, Okumus, & Okumus, 2008; Rand, Heath, & Alberts, 2003); The Attractions and Impediments of Local Food as a Touristic Experience (Cohen & Avieli, 2004); The Food Preferences of Different Demographic Groups (Chang, Kivela, & Mark, 2010; Lee, Chang, Hou, & Lin, 2008; Ryu & Jang, 2006); The Effects of Gastronomy on the Tourist Experience at a Destination (Kivela & Crotts, 2006); Segmentation of Culinary Tourists (Hall, Sharples, & Smith, 2003; Hjalager, 2002; Ignatov & Smith, 2006); Tourist Motivation (Fields, 2002; Kim et al., 2009); and finally, Conceptualizing the model of the tourist experience (Ryu & Han, 2010; Quan & Wang, 2004).

Food always plays a significant role in the nation where the cuisine is well-known attracted by tourists such as France, Thailand, Italy, and India.

The Himalayas expanded far off of 2500km from the Indus Trench underneath Mt. Nanga Parbat (8125 m) in the West to the Yar-lung-Tsangpo-Brahmaputra gorge

under Mt. Namche Barwa (7756 m) in the East and fuse quatern countries viz. India (Jammu and Kashmir including Ladakh, Himachal-Pradesh, Uttarakhand, Sikkim, Darjeeling Hills, Arunachal Pradesh, and a couple of inclines territories of northern Assam), Nepal, Bhutan, and China (Tibet). The world's highest mountain Everest (8848 m) and the third-highest Mountain Kanchendzonga (8597 m) are located mostly in Nepal and India, independently. Around 65 million individuals containing more than 200 huge folkloric organizations living in the Himalayan regions of India, Bhutan, Nepal, and Tibet in China.

Sikkim has been offered various names from different inhabitants. The Lepchas, original land-dwelling natives named it 'paradise'. The Limbus named it 'new house', while the Bhutias named it 'the hidden valley of rice'.

Sikkim is graced with sacred mountain Kanchenzonga, substantial valleys, and bounteous forests interspersed with gushing streams, lakes, and waterfalls to make a visual eating experience captivating. The state offered the sharpest climb in zenith over the shortest split and inside its 7,096 sq. km the entire climatically range, from hot tropical to gentle to advance with inhabitants of 6 lakhs population. The mountain chains which route southwards from the key range structure the ordinary utmost reaches of Sikkim; the Chola-Mo keep it apart from Tibet from the South and Northeastern Bhutan, the Singalila run detaching from Nepal in West with the Mighty Himalayan range close to the obstruction among Sikkim.

Sikkimese is habitually rice guzzlers. Nepalese cuisine is very fashionable in Sikkim because Sikkim is also one of the states of India with an ethnic Nepali majority along with Darjeeling, Kalimpong, Kurseong which is a part of West Bengal.

The Newar's resided in Sikkim before India received its independence, but the Newar's are the original residents of Kathmandu valley, and the Newar as a word is derived from the country 'Nepal' itself (Shrestha, 2005). The Newar's are well-known to be an expert and efficient business community and inhabit many significant secretarial posts in both Sikkim and Nepal. The Newar's stepped into Sikkim because Sikkim remained highly culturally adaptive and some ancestors began traveling to the province almost immediately subsequently the Gorkha conquest of Nepal in 1769.

The study on the Newars of Nepal has been conducted commonly (e.g., Nepali 1965; Toffin 1984, 1993; Levy 1992; Gellner 1996; Shrestha 2002). Ample literature exists on the Nepali diaspora both in India and Bhutan (Subba & Datta 1991; Timsina 1992; Hutt 1994, 1997) and on Sikkim as a state (Temple 1977; Nakane 1979; Jha and Mishra 1984; Bhasin 1989; Subba and Datta 1991; Dhamala 1991; Lama 2001 and Sharma and Sharma 1997). However, no study has yet been supported out on the Newar cuisine of Sikkim. This is partly because even after its amalgamation with India in 1975, Sikkim remained chiefly shut to unknowns. Diminutive explore has been approved out on the Newar diaspora overall and the rare research which at present refer to the Newar diaspora inside Nepal (Lewis & Sakya 1988).

Newar's are rich in ethnic cuisine variety form fermented to non-fermented cuisine, beverages, etc. and they are precisely comprehensive in the preservation of food for off-seasons, sustaining nutrients while preparing cuisine, maximum use of eatable parts, minimum left-over of vegetable and crops, best known for the groundwork of pickles, etc. Newar is known for being the best feast organization among Himalayan communities. It is also found that in the Newar community, the cuisine is straightly related to different Newar festivals, which in turn are linked with

agriculture crops and harvested season. In many events, Newar people prepare varieties of diets depending on climate and occasions (Dr. Pradhan Sushen 2014).

There are numerous festivals in the Newar community. The Newar Bhawan complex is made exceptional by festivals that entirely lie in the domain of social-religious life, disseminating and emphasizing group harmony at the different levels of caste, patrilineal group, and their family. These festivals provide events, as in the case of rituals, for the satisfaction of the food craving of Newars. A good part of Newar life is spent in the festivity of the festivals and feasts. These events speak of the extreme fun and cheerfulness of Newar life (Nepali Singh Gopal, 2015).

Guthi is regarded to be a 'belief', It has been drawn from the Sanskrit code word 'Gosthi'. In the worn-out past, the grouping of gothals cow herders (Sapu) was called Gosthi (meeting of cow herders). Later, the term Gosthi was used to mean a gathering of people with a purpose. It is also stretched to mean a group conference and meeting. In Newar vocabulary, Guathi meant, Sigu, Sanagu, Achaju Guthi, etc.

Newar Guthi is alienated into four kinds, the Religious Guthi, Service-Oriented Guthi, Communal Guthi, and Entertainment Guthi and the Guthi which are set up by the ruler and eminences is Raj Guthi. Newari Guthi is set up with everything considered by the Newar public and is obliged by the association individuals which are not tried out by the government office. Sigu Guthi which is a service-orientated Guthi is constructed for funeral service. Diversion orchestrated Guthi under Nasa Guthi are committed to the feast, singing, filming, and playing an instrument. Some of the time Guthi are made relying upon the reasons and the requirements (Lepcha, Rai, 2018).

Newar's:

The prime occupiers of Kathmandu Valley are the Newar's. The term Newar is derived from the name of Nepal itself. Regardless of the year 1769 Gorkha's achievement of the Nepal Valley and conquest by the express, the Newar's made sense of how to sustain their apparent articulations, claims to fame, ethnicity, and traditions. Their way of life has stayed especially satisfying since the initiation of Nepal (Toffin 1984 and 1993; Obligation 1992; Gellner 1996). The Newar's are moreover seen as a capable and compelling trading system, and their commitment to trans-Himalayan business was by then settled various several years back. They have won concerning keeping up this status in Sikkim besides (Subba 1989; Sinha 1981). In an educated system, the Newar's too, have several massive legitimate posts in Sikkim.

Newar society:

The study on Nepal's Newar is been done commonly (e.g., Nepali 1965; Toffin 1984, 1993; Levy 1992; Gellner 1996; Shrestha 2002). Sufficient literature exists on the Nepali diaspora both in India and Bhutan (Subba& Datta 1991; Timsina 1992; Hutt 1994, 1997) and on Sikkim as a state (Temple 1977; Nakane 1979; Jha and Mishra 1984; Bhasin 1989; Subba and Datta 1991; Dhamala 1991; Lama 2001 and Sharma and Sharma 1997).

Newars are scattered in almost every corner of the planet Earth. Newar's have their very old tradition and culture. Newar has its language, script, culture, and way of life. Newar is identified with their unique way of life and costume and attire. Among the costumes, 'Bhadgaon Topi' (Kalo Takeko topi) is worn by males by folk which is a head-dress. Likewise, the feminine folk wear 'Kangan' on their feet. These ornaments have a special and significant place in Newar culture and community.

However, there are limited Newar Christians and Muslims, Nepal's Newar inhabitants are primarily Hindu-Buddhist. However, besides Newar Hindu and Buddhist practitioners, there are a significant number of Christian Newars in Sikkim. The Newars of Sikkim, as well as the Newars of Nepal, practice a combination of Buddhist and Hindu religious features. Newari folks are recognized for their culture, celebration, and locale love practice. Ganesh, Bhimsen, and so on are viewed as notable religious studies of the Newari community. Love of these deities throughout morning and night comprises a customary element of each Newari family unit which incorporates 'Rato Tika' (with rice and abir) on the temple of each next of kin. This is seen as a noble omen. During 'Kokha ' idolize red, white cotton fabric strings are being put on arms. They admit this string likewise strengthens there, mind, harmony, and sheds all sorts of offensiveness like indignation, aspiration, self-esteem, and so forth.

Newar's culture:

Culture is conceivably the key part of human progress. With no fantastic culture, the community would be reckless creatures. Culture is enhanced slowly but surely with the evolution of time and one is specially compressed by the way of life in which one is raised. Newari ethos is extremely affluent in presentation and tradition however out the year. Abundant festivities are tight to Hindu junctures, Buddha's ushering into the world, and reap cycle. A wide range of strict celebrations occurs each year from and a significant piece of life in Kathmandu. There are not seven days that abandons a few celebrations taking spots, notwithstanding, regardless of whether neighbourhood or national, most of them are related with one or other of the divinities hallowed either to Hindu or Buddhist religious philosophy or mi-philosophy. All the

celebrations are commended with a similar verve by both the religions, each perhaps revering the distinctive face of the same God to suit its doctrine.

Some of the important festivals are as follows:

- Shivaratri (Silla Chahere).
- Holi (FaguPunhi).
- Ghodejatra (Sala yah).
- Chaitra Dashain and Seto Machhaen dranath (Janba).
- Rato Machhaen dranath (BundhyoJatra).
- Gai-jatra (Sapar).
- Indra-jatra (YanyaPunhi).
- Dashain (Mohani).
- Tihar (Swanti).
- Mha Puja.
- Gathamuga.
- Kwathi Purnima.

Bel-Vivaah- The Eternal Bride:

No word within the Newari language signifies widowhood. The rationale for being that girls within the Newari community are married thrice, but intriguingly, not all 3 times with men. In their adolescence girls are first made to marry a bel fruit (wooden apple), their second wedding happens once they tie themselves to the Sun and their last one is to a person if they so choose.

A serious significance of marrying a woman to a Bel is that when she is married to Lord Kumar, she is going to remain pure and chaste and she or he won't be considered as a widow even after the death of the person she later marries. She is that the eternal bride of the Lord, and zip can deprive her of her bridal status.

Bel-Vivaah is held when a girl's child attains the odd age of 5,7 or 9 before they attain menarche (the first occurrence of menstruation). The ceremony lasts for 2 days. It begins with purification and other rituals and ends with the kanyadaan (gift of the daughter) by her father. There is a sacred ritual for the young girls and is conducted by the priest called Gubhaju by the Buddhist Newars and Deobhaju by the Hindu Newars.

Bel-Vivaah or Ehee is performed to save lots of the girl children from various dangers which also include attacks by evil spirits. However, the foremost important reason is to guard her against widowhood. The girl is in endless marriage with God; therefore, the death of a person's spouse can't deprive her of her married status and make her a widow. This tradition has also protected them from Sati Praatha, the custom of being burned alive on her husband's pyre, a standard practice among the Hindu community even up till the 20th century. Bel-Vivaah forces widow remarriage within the Newar Guthi freeing the ladies from the normal Hindu marriage system.

Important Ritual of Newar Boy:

Culture is one of the important aspects of human civilization. Without a good culture, individuals are like wild animals. Culture has been evolving slowly with the passage of time and one is very influenced by the culture in which one is brought up.

Newar people have their ritual from birth to death and the various rituals that are followed for a Newar boy are as follows: -

Pre Natal-Birth-

After childbirth, it is informed to the maternal home of the kid by sending one ball of chaku (purified jiggery), one single supari (Nutmeg), one bloomed flower, little tika (vermilion), and ginger.

Chhaite-

This function is completed within the evening of the 6th day after the birth of the Newar boy. Within the evening, the paternal eldest aunt brings soft stitched cotton clothes, Dhan (paddy grains), six Diyos (candles), a hay mat, a pencil, and a textbook. The aunt takes her laps and sits on the hay mat which is placed above the paddy grains surrounded by six lighted diyos. She cleans the boy with a soft cloth and lukewarm water and massages with mustard oil. Then she puts the stitched clothes brought by her to the boy. Until then the boy is wrapped with clean old cotton clothes. Old cotton is employed to guard the baby against fibers or starches which are present during a new cloth. It is believed that on the night of the ceremony Yama Raj writes the longer term of the newly born baby boy.

Newari cuisines:

“Food for us comes from our relatives, whether they have wings or fins or roots. That is how we consider food. Food has a culture. It has a history. It has a story. It has relationship.”- (Winonna LaDuke)

All living creatures in this universe live on water and air, and clearly on food. Different people consume different sustenance. Much equivalent to animals and fowls eating different nourishment's, even animals fluctuate in their food inclinations and essentials. Also, different people consume required as a result of climatic assortments. People of slant districts prefer hot food and soups, while people living in the fields need cold water and food. According to air motivations, the Newar's have a specific trait of their nutrition and food affinities. In every way that matters, no change has happened in their food penchants from a long time ago. They are connected to satisfactory and flavorful food. One can scarcely find some other organization than Newar's who eat a combination of the Newar's society and their separating evidence as well.

Newar's also comprises Brahmin, Kshatriya, Vaishya, and Shudra. Their food in like manner differentiates according to their place. Brahmin in the Newar's social order eat vegetarian food yet eating pork and beef meat is confined in the Newar's society. The non-vegetarian people do not eat the meat of any female animals. This prevention has extraordinary significance for the Newar's as they consider them to be the mother. The dairy creatures are considered a mother and are worshiped every day and night. Dairy creatures are used for disinfecting and various other rituals and customs. Without cow manure and urine, most of the customs cannot be performed.

Newar's are one of the major ethnic communities that have dwelled mainly from the Central to Eastern Himalayan belt and they are renowned for their

sumptuous feasting; they enjoy more than 200 ethnic food dishes since the ancient period. Food dishes served during feasts and festivals have symbolic significance, though it is not an easy assignment to develop a single food dish because it comprises many trials and errors. Many struggling hidden stories are lying behind Newari ethnic foods. Newar's individuals should know different crops available in a particular region and compositions of food, the technical know-how for preparation, health and safety, etc. are the key factors for the preparation of a new dish. So, ancestors blessed Newar's whatever foods they have today, and our ancestors made have the Newar's identity in the world because of different Newari ethnic cuisines.

Globally, Newari cuisines receive a substantial amount of admiration because of its being one of the oldest delicious tastes and the presence of good nutritional bioactive components that are prepared traditionally. The entire credit goes to their great forefathers because it had played a very important role in preparing many Newari cuisines and food that have become an integral part of the Newar's culture. Different kinds of food are prepared for different occasions considering the climatic and nutritional needs of one's own body.

Newar's have their kitchen particularly developed and no individual from outside their locale is permitted to enter their kitchen. Indeed, even the relatives are permitted simply in the wake of being cleaned with water. This cycle is classified as "Na sala Kagu". The Newar's kitchen is designated "Bhunu". Each thing cooked in this kitchen is served to the individuals simply in the wake of offering it to their family divine beings and goddesses.

Day by day things in Newari Bhoj generally incorporate cooked rice, pluses, green leaves, vegetables-Chewra (bitten rice) is a significant food thing among the Newari people group. Chewra is added by the decision either by green vegetables or meat.

Chewra whenever eaten with curd adds extra taste. Newar's eat various nourishments during the year relying on the atmosphere. Newar's are profoundly strict individuals with their particular social conventions and celebrations. Among these societies and strict festivals, 'Mha Puja' is viewed as a significant celebration. During these celebrations, network feasts are modified where distinctive Newari dishes are served. During Newar Dasai and Tihar galas are organized.

Newar's are rich in ethnic food diversity from fermented food to non-fermented food, beverages, etc. and they are technically sound in the preservation of food for offseasons, maintaining nutrients while preparations of pickles, etc. Newar's is known for the best feasts among Himalayan communities. It is also found that in the Newar community, food/cuisines are directly related to different Newar's Festivals, which in turn are associated with agriculture crops and harvested seasons. On many occasions, Newari people cook varieties of food depending on the climate and occasions.

Mealtimes are sorted into main three classifications: the regular meal, the afternoon snack, and occasional food.

The daily meal comprises cooked rice, soup of lentils, curry of vegetables, and enjoyment. Red meat is served too.

The grub (snack) mostly includes rice flakes, roasted and soybeans curried, potato curried, and mixed roasted meat with flavors.

The cuisine is a valuable chunk of sacrament and spiritual life of the Newar's, and the dishes served for the period of festivals and feasts have symbolic meaning. Unique sets of ritual dishes are laid in a circle around the stable rice flakes to stand for honor different sets of deities depending on the event or life-cycle rite.

Kwati (broth diverse beans), kachila (spiced, raw crushed meat), choila which is bubbled, or roasted water buffalo meat soaked in spices, wo (lentil cake), paunkwa (hot, sour soup), stuffed lung, fried liver, fried tongue, boiled and fried intestines, tripe stuffed with bone marrow and jellied fish soup are some of the popular festival foods. Dessert entails dhau (yogurt), sisabusa (fruits), and Mari (sweetmeat). Thwon and aila are the mutual alcoholic drink that Newar's prepares for the household.

At meals, occasions, and assemblies, Newar's sit-down on stretched mats in rows. Naturally, the sitting layout is ranked with the firstborn at the top and the newest sitting at the end. Newari cuisine makes use of mustard oil and a host of spices such as cumin, sesame seeds, turmeric, garlic, ginger, mint, bay leaves, turmeric Timur chili, and mustard seeds.

Newar's are acknowledged for their gifts of art, sculpture, architecture, culture, literature, music, trade, agriculture, and cuisines, and left their mark on the art works. Among the earliest languages, the Newari language is one of the only four with an old written tradition. Further, Newari architect is renowned for world pagoda-style temples. Newari people are a good example of nation-community with relic-identity of previously existing country.

Food habits:

Food is an essential piece of the Newar's culture, and Newar's are prestigious for their luxurious banquets and heavenly bites. Some conventional nourishments incorporate smoothed rice (baji), eaten with soya beans curried (musya), mustard aged leaves (gundro), or potato curried (alu tarakari).

Table 1 Varieties of Newari Festival/ Occasions, Cuisine& Incidents

FESTIVALS/ OCCASIONS	NEWAR CUISINES	INGIDIENTS
Maghe sankranti & tihar	Sel roti (himaliyan donut).	Milk, rice- flour, sugar, ghee.
Kwathi punhi	Bara (rice-flour pancake)& soups	Rice- flour, sugar/ salt& spouted beans
Bali viva	Chatamari (Npali pizza)	Rice- flour cepe, chopped onions, corianders, minced meat, egg, chillis and spices.
Yomaripunhi	Yomari	Dumplings made from rice flour and stuffed sweet molasses mixture or coconut one.
Shivaratri (silla chahere)	Sandheko	Potatoes or pea nuts, chillies, spices
Holi	Chhoyela	Chopped meat balls.
Newar wedding	Lakhamari	Flour, sugar and butter.
Jatras	Samayabaji	Beans, potato, green leafs, meat balls, eggs, betan rice flakes

Source: Field study

Background of the study:

Sikkim is fortunate with pleasing mountains, momentous valleys, and dense forest spread with rising and falling streams, lakes, and waterfalls to make a marvelous visual consumption and a wide diversity of cultures having diverse ethnic societies with distinct food culture which makes it exclusive.

The Sikkim Newari cuisine, like so many other communities throughout Sikkim (Lepcha, Bhutia, Limboo, Tamang), considers their ethnic food as a significant factor in projecting their community.

The Newar's are also contemplated to be a skillful and lucrative trade-off community, skilled craftsmen, and occupy much vital executive post in Sikkim.

The Newar Guthi in Sikkim has enriched the socio-cultural status quo through various traditional crafts especially showing ethnic food and cultural experiences.

The focus areas are Gangtok zonal Guthi - Pakyong zonal Guthi – Rangpo Singtam zonal Guthi – Rangli Rhenok zonal Guthi.

Need for the study:

Sikkim is home to many marginalized indigenous cultures and communities having diverse and unique traditions inherited from the very beginning of the place. The culture and heritage of Sikkim are well reflected in the authenticity of food consumed by tourists. Though tourists consume this ethnic food, there is an overall absence of responsiveness and understanding of its cultural value in providing memorable experiences. This helps in creating better host- Tourist cultural understanding, exchanges, and engagements while contributing to the equitable benefits received from tourism to the host communities which is significant for Sustainability and Sustainable Tourism Development.

Despite having huge potential for culinary tourism in the state, it is still unexplored.

Culinary tourism is one of the emerging areas which have motivated researchers to conduct research specifically in Sikkim.

Difficult in targeting culinary tourists.

It helps in removing the stereotypes and prejudices, appreciating diversity, and cultural sock while enhancing cultural understanding and a sense of better judgment of the destination and its people.

The energy for close by and genuine food and reward things and involvements are driving a revitalization in attention in gastronomic social orders. Wayfarers as of now need the back-story — the chronicled background of the equation, how duties at the eating table progressed, how the curtailers are made, etc. Simply introducing close by and certifiable dinner isn't, now enough (Wolf Erik, 2020).

Research Objectives:

- To explore culinary tourist experiences in Sikkim.
- To examine the potential of Newari ethnic cuisines for culinary tourism promotion.
- To study the contribution of Newari cuisines vis a vis culinary tourism in Sikkim.
- To study the viewpoint of the local community towards Newari ethnic cuisine and suggest measures to preserve them.

The problem of the study:

Culinary tourism is special interest tourism that serves the need for tourists seeking unique culture and traditions wrapped with the nutrition of food from the host communities of the destination. The ethnic cuisine of local people has always been a prime attractor for tourists. (Buhalis and Costa, 2006) categorized it as taste hunters, localization seekers, and experienced hunters. But with rising Westernization and McDonaldization of food has shown its impact on local and tourist food demands (Yogesh, 2014). Tourist demand for food from the food chains and packaged food is rising like never. Mainly 'Millennials' and 'Generation Z' choose fast foods over authentic local cuisines (Steinmetz 2010).

Local cuisine throughout the world is losing its uniqueness in flavor, aroma, and color (slow food movement). Awareness about ingredients that have been used traditionally is also becoming extinct. According to Papen (2005), there is an urgent need for saving local cuisine through authentic cultural immersive tourism experiences in the destination.

Sikkim as a destination attracts 15,55,211 (approx.) tourists, but their experience about cuisine has never been researched through Sikkim has huge cultural diversity especially in terms of food in form of culinary tourism.

Newar guthi of Sikkim has its unique cuisine varieties, with rich flavor and color. Realizing the growing importance of culinary tourism. There are needs to be addressed and investigated vis - a- vis Newari cuisine.

Significance of the study:

The degrading of the cultural identity of Newari Ethnic cuisine.

One of the cons with the advent of globalization is the loss of appetite for local traditional cuisine. Newari cuisine has also faced the brunt of globalization. It is not hidden that there are merely a few people especially middle-aged and elderly ones who devour local cuisine. Young generations so-called "Millennials" and "Generation Z" would any day choose fast foods over authentic local cuisines.

Limitation of the study:

Study is restricted to the State of Sikkim.

Very few scholarly articles and thesis are available on Newari cuisine of Sikkim.

Limited awareness of Newari cuisine among tourists, stakeholders, service providers and local community.

The inspection has been found on the data getting through the constrain extension and domain of the study survey.

Interactions and discussions with people from Newari community were quite difficult because most of them were hesitant and language barrier to respond.

The examination has been applied to the present marketplace situation; therefore, the data, judgment, and forecasts of the respondents may vary as needs are with time, status, outlook, and topographical area.

Certain information is based on accessible approximation.

However, attempt had been complete to prepare the thesis as authentic and genuine as possible.

CHAPTER-II

Literature review

Culinary tourism

Food as indigenous cuisine has been making and dining practices the components and preparing efforts of its native land, enhancing the economy and engagement of that residential area inhabitants. Terrestrial separating lines have not had to trail the borders of metropolises or provinces but should further be understood as the terms of freshness, quality, and short transport and storage times, which also disturb the number of essences and wrapping mandatory (<https://aitojamakuja.fi/en/food-tourism>).

As mentioned by Updhay & Yogesh (2014), identified that the tourist emerged in culinary tourism there is an evolution of culinary tourism among international tourists in various tourist destinations in India. The aspects that influenced peripheral travelers are taste, quality of food, food preparation, localization of cuisine and dining good manners, traditions, and nutrition of cuisine and food aroma and hygiene. An alien tourist is also open to emerging involvements regarding food owing to the unique cultural diversity of India are basically in three parts namely, taste, localization, and experience seekers apprehending the growing reputation of culinary tourism in India.

Banerjee (2013) argued that the regime is one of the foremost aspects of tourism enlargement and plummeting the undesirable impressions of tourism. It needs proper understanding as the cuisine is one of the major factors a tourist chooses for recreation. Ethnic cuisine plays a prime factor in influencing tourists and the growth of tourism. From snow-covered mountaintops that crown the nation to the sluggish

backwaters from the south, from the coarseness of the east to the spunk of the west, India offers variability of mind stirring backdrops for distant tourists. Culinary tours are an upward trend and with India's rich cultural diversity is a need to market culinary tourism for tourists' exclusive and extraordinary experiences.

Tannahill (1988), mentioned that culinary has emerged in the early of the mid-nineteenth century and the early period of the restaurant business that characteristic national and regional styles of food and cooking emerged, and food and the wine itself became a travel product. However, the number of travelers who took a particular interest in food and wine at this time was small because travel was often difficult, time-consuming, and very expensive.

Wolf (2002), labels culinary tourism as simply – travel to search for, and enjoy, prepared food and drink. This explanation can also comprise a feast in the house of a native resident, a visit to the local marketplace, or witnessing a local food affair, for example, a fish market in Tampere.

According to Sharples (2003), the media undoubtedly plays a pervasive and invasive aspect of culture which has an enormous influence on destination and place image, as well as on the taste of food.

Hall, Mitchell, and Sharples (2003) recommended that the relationship between food and tourism presents substantial opportunities for sustainable rural development; in particular, linking the two can create careers and increase sales of local products, as well as generate interrelationships, linkages, and networks between stakeholders.

The emergence of culinary tourism has 'lifted' food from the realms of functionality and hospitality and elevated cuisine is important in today's western lifestyle, facilitating the transition of food and drink from a necessity to a status

commodity. The connection between food and tourism has until newly been relatively untapped by scholars, policymakers, and communities alike. However, culinary tourism is now known as one of the fastest emerging aspects of the tourism sector today. Studies tell the role of food as both a lifestyle marker and a means of cultural identification. When consuming food of 'other tribes', tourists become 'part' of that culture, however momentarily, (Hall and Mitchell, 2005).

According to Steinmetz (2010), Food also provides an 'authentic experience of the culture for the tourist at the visited destination. Tourism literature discloses the potential role of food in tourism in sustaining native's identity and contributing to local growth, as well as being a vital component in competitive destination advertising. Ethnic cuisine can be seen as a means to explore a country's culture because represents the geography, history, and aborigine of a country. It embodies the uniqueness of a destination, like a symbol of a place. Hence, the importance of linking culinary as a promotion tool in tourism.

Food tourism marketing:

Jenkins (1999), states that images are not only dominant to tourism marketing but vital if a destination wants to successfully produce and communicate an explicit destination image.

Hjajager and Corigliano (2000), classify that food metaphors are used in advertising in the following ways:

- "Complementary – Food is used as attractive eye-catchers in brochures, videos, and television programmers"
- "Inventory – An exhaustive effort is being put into creating nice tourist products and experiences. The inventory regions may create a special atmosphere that appeals to guests whose main interest is the culture of food and eating"
- "Superficial – Where food is used as an adjacent 'prop' but is not measured the emphasis of the images shown"
- "Disconnected – The food descriptions exhibited bear no kith and kin to the message given".

For the sample, the emerging fast-food sector does little to connect native cultures and images with the act of eating.

Habdszuh, (2000), suggests that the reality regarding food in tourism globally is that local food is rarely promoted as an important resource in tourism promotional campaigns.

According to Papen (2005), "food images may convey multiple messages in the marketing of a destination, such as a lifestyle, authenticity, cultural identity, status, and regional differences."

Kotler, Bowen, and Makens (2006), 'Destination marketing', is the exercise of applying marketing and labeling tactics to regions, states, cities, and nations. Integral

to this is 'destination identity' or how the place wants to be seeming. This is the sum of characteristics that separate one place from other places. Destination image is the result of destination marketing.

Okumus, Okumus, and McKercher (2007) mentioned that "tourists' buying behavior can be influenced positively towards consuming local food through active marketing." However, not all global destinations exploit the potential opportunities that food presents, and many of those that do use food in their marketing campaigns do not do so effectively.

Robinson (2008), there is a threat with ethnic cuisine that some of the key messages can be vanished along the way or muddled with other ventures. Native ethnic cuisine does not, for example, mean organic, although some home-grown carbon-based cuisine may not be credited as organic but produced with the ethos of organic agriculture.

Of course, packaging acts as a huge role in dealing with and promoting buyer expectations, but media reporting of fit living and eco-friendly safety may also confuse consumers. Eventually, home-grown producers need to recognize arrangements to communicate the quality and value of their products through clear labeling, relevant quality standards, and membership of local or regional food projects (Robinson, 2008).

Practices can remain planned as particular, imperceptible, constant, and exceptionally close to home-based practices (O'Dell, 2007). A piece of knowledge isn't a preview, yet a mind-boggling measure that includes numerous get-togethers advances after some time and holds esteem long into what is to come. In the travel industry experience research, meets are frequently regarded as comparable to an individual who is locked in by an occasion on an enthusiastic, tangible, philosophical,

or an intelligent level (Pine and Gilmore, 1999, and who stands left with an utmost impression (Gram, 2005). Understanding might be visual, an occurrence whereby vacationers decisively 'look' at something else since day-to-day existence (Urry, 1990).

Since the traveler's involvement is extraordinarily abstract, thinking about the specific folks included and the putting where can just untangle it experience ensue. Most of the descriptions observed in this segment indicate encounters that take place at traveler objections; nonetheless, encounters prepare alteration over after some period. Although the specialists' outcomes stay discussed, the study has been based on the possibility that experience can be determined as the development of points or occasions. As Clawson and Knetsch (1966), exemplified, "the experience of a travel industry occasion starts before the expedition in arranging and planning stages and proceeds after vacationers return through the remembrance and correspondence of the occasion which occurred".

Even though there is constrained learning enhancing the elements of the vacationer understanding, which happens consumes structures determined on periods of the study. In 1963, Marion Clawson endorsed the regeneration constructed the travel industry had a multifaceted "multi-phased nature", which united expectation (pre-trip), the journey (towards the destination), in an event (whilst at the destination), the reappearance (journey home), and the calling to mind (post-trip memories). Later at a similar span, Clawson, and Jack Knetsch (1969), stretched the concept, reviewing the contextualized events and encounters that assisted from each of these five phases of the complete "holiday" involvement. Killion (1992), using the Clawson (1963), recreation practice model, defined "travel" familiarity in terms of five phases. The difference between Killion's and Clawson's models is that while Clawson indicated

the skill as a linear model with definite start and endpoints, Killion offered its circular. A simpler model, Craig-Smith and French (1994) opinions the "vacation" practice as three linear phases, with earlier encounters apprising forecasted ones. They consist of a preventative time, an investigative time, and a contemplative time. All these models, however, describe the tourist involvement in terms of the passageway of time and search for to map the involvement chronologically.

The main enthusiasm for involving culinary tourism is that travel to different farmlands brings the vacationer into connection with other principles, along with new ways of consumption and sipping. When tourists enter their destination with inadequate knowledge of what their host atmosphere has to offer, the destination involves them to engage in study. It is acknowledged that visitors will vary in the level of novel capabilities they will hunt for (Cohen, 1972; Bello & Etzal, 1985; Snepenger, 1987). The craving to go through novel destinations and cultures has repeatedly emerged in previous research as a crucial impetus of travel activities (Cohen, 1972; Crompton, 1979; Dann, 1981; Lee & Crompton, 1992). The concept of curiosity is central to the purpose and drives people to learn, do, test, discover, and knowledge. Curiosity, therefore, plays a vital role in influencing the tourist experience.

Indigenous cuisine symbolizes a central demonstration of a destination's subtle legacy. Through grub expenditure, tourists can gain an accurate cultural sense. This authorizes Jones and Jenkins (2004), uncovering that cuisine has become a process whereby a destination's individualism is advertised. Travelers are keen to spend more than natives in part because they increase in value the distinctiveness of the destination's cuisine culture – and take pleasure in its related events/ atmosphere – in ways that natives may not (Humphrey & Humphrey, 1991; Warde & Martens, 2000).

According to Fields (2002), the psychological motivator for travel and tourism is generally allied to a kind of essential – for example, to sense strong or comfortable – that cannot be satisfied in day-to-day life. Vacationers who mirrored on this type of inspiration revealed the chance to try novel food, relaxation, or a change of climate (Kim et al., 2010; Pearce & Caltabiano, 1983). This type of overturning or reversal practice in a destination makes known the importance of original locations for tourists, it's the element of wonder that produces optimistic encouragement, and ultimately, pleasure.

Food is largely a biological necessity that is prepared at the major durability level of any person's life. Nevertheless, the perseverance matter doesn't completely put on to travelers, it is unavoidable that cuisine is a need that concerns need to give. Moreover, visual pictures of locality diet – regardless of whether announced as an item or as a module of a cycle of cookery including nearby individuals – may assume a key inspirational function in hopeful tangible joy to sightseers (Batra, 2008; Kim, Goh, and Yuan, 2010; Kivela and Crofts, 2006). Curiously, despite, this tangible charisma is seen as an only physical inspiration and has endured for all plans and purposes unmapped inside the scrutiny of the travel industry.

Vacationers glance for a sensation of luxury and reassurance whereas, on their expeditions (Pearce and Caltabiano, 1983). With regards to combating diet, sanitation, and well-being apprehensions are the motivations that utmost without fail predict sightseers' decision-making (Cohen and Avieli, 2004; Kim et al., 2010). In the past research, people obtained out new combats not quite the same as their everyday life. These agreements with Cohen's (1972) indispensable dispute concerning peculiarity and commonality: the possibility that most vacationers travel in a mission for curiosity and irregularity, while the by requiring a level of harmony to make the most

of their experience – a "natural air pocket" of their home atmosphere. Folks shift in their pleasure to attempt new nourishments, with some demonstrating a solid inclination for original food evasion.

CHAPTER-III

Research methodology:

The mixed research approach of the study has been explored the behavior and experiences of key players of tourism i.e., host community and tourist, towards culinary tourism development.

Qualitative and Quantitative research methodology.

Qualitative research of the study is exploring the attitude, behavior, and experiences of key players of tourism i.e., community, service providers, and tourists towards culinary tourism development. The quantitative phenomenon of the study includes gastronomy tourist trends, market analysis, effect evaluation on the destination, and a part of value chain analysis. The methodology and approaches of the research are based on primary and secondary data collection techniques. The primary data is composed through questionnaire surveys, interviews, and structured questionnaires, etc. The secondary data is collected from various journal articles, books, published reports, and other records from Government/ Private organizations. The purposive cum convenient sampling methods are applied to collect the desired data. Furthermore, the sample size of the study is consisting of 100 respondents from service providers including homestay operators, restaurants, and hotels, as well as the experience of the tourist has been documented. The significance of the results is to be examined using various statistical tools and tests depending on the characteristics of the data obtained. Further, the relationships among various variables are being checked using the Chi-square cross-tabulations.

The sampling method has been applied in a purposive and convenient sampling method.

Study Area – Sikkim Newari Guthi (Community).

Universe- Newari Guthi

Sampling Technique – Snowball Sampling.

Sampling Method - Purposive and Convenient Sampling.

Sampling Unit - Tourist and Local Community.

Sample Size - 100 Respondents.

Primary Source:

The data has been collected from the local's stakeholders engaged in various hospitality service providers and local vendors involved in small/large-scale culinary activities in Sikkim Tourism.

Personal Interviews

Structured questionnaires

Secondary Source:

For secondary data books, journals and articles, research papers, magazines, and newspapers, relevant websites will be involved will be consulted for further references. Their data has been analyzed to see the results on the effect of Newari cuisine on tourism in Sikkim.

CHAPTER-IV

Annexure –: Research Frame work

Table 4.1 Demography of tourist

Visitors from	Frequency	Percent
Indian	57	90.5
Foreign	6	9.5
West Bengal	21	33.3
Assam	6	9.5
Delhi	6	9.5
Maharashtra	7	11.1
Karnataka	4	6.3
Others Indian State	13	20.6
International	6	9.5
Under graduate	4	6.3
Graduate	34	54.0
Post Graduate	25	39.7
Below 20	2	3.2
21-30	35	55.6
31-40	13	20.6
41-50	4	6.3
51-60	6	9.5
61 and above	3	4.8
Male	30	47.6
Female	33	52.4
Married	26	41.3
Single	37	58.7
Employed	19	30.2
Entrepreneurs	15	23.8
Others	29	46.0
First	20	31.7
Second	20	31.7
Third or More	23	36.5

Source: Primary Source

Table 4.2 Demography of Guthi

Gender	Frequency	Percent
Male	19	50.0
Female	19	50.0
Student	12	31.6
Employed	13	34.2
Unemployed	7	18.4
Self Employed	6	15.8

Source: Primary Source

Table 4.3 Demography of Service provider

Type of cuisine business	Frequency	Percent
Traditional	6	15.0
Commercial	34	85.0
Below 10000	10	25.0
Above 10000	30	75.0
Yes	9	22.5
No	31	77.5
Very Dissatisfied	10	25.0
Not Satisfied	18	45.0
Neutral	9	22.5
Satisfied	3	7.5
High	2	5.0
Average	15	37.5
Poor	23	57.5

Source: Primary Source

Objective1: To explore culinary tourist experiences in Sikkim			
Indicators	Variables	Questions	Information source
Popularity	Accessible/ Experience before/ Choice of the cuisines in comparison to others/ Willing to try.	Purpose of visit? Factors influence? Do you consider yourself as culinary tourist? How important is to experience ethnic local cuisine? Do you know about the ethnic cuisines of Sikkim? Have you experienced the Newari cuisine or any Newari delicacies?	General public (tourist& host)/ Culinary tourist

Table 4.4 Purpose of travel

Purpose of travel of a tourist	Frequency	Percent
Culinary Tourism	8	12.7
Nature	8	12.7
Pilgrimage	6	9.5
Visiting Relatives / Friends	8	12.7
Educational trip	5	7.9
Business	8	12.7
Adventure sports	9	14.3
Pleasure	11	17.5

Source: Primary Source

The majority of tourist who travel to Sikkim for:

- Pleasure as a purpose i.e., 11 responded out of 63 (17.5%) as shown in the table.
- Adventure sports as a purpose i.e., 9 responded out of 63 (14.3%) as shown in the table.
- Cuisine, nature, business and visiting relative and family as a purpose i.e., 8 responded out of 63 (12.7%).

Table 4.5 Factors that will influence the choice of destination

Factors will influence to choose of the real-destination	Frequency	Percent
Climate	27	42.9
Accommodations	12	19.0
Cuisines	22	34.9
Others	2	3.2

Source: Primary Source

Factors that will influence the choice of destination are as follows:

- Out of 63 respondent 27 responded i.e., 42.9% are influence by Climate for tourist while choosing their destination.
- Out of 63 respondent 12 responded i.e., 19.0% are influence by Accommodation for tourist while choosing their destination.
- Out of 63 respondent 22 responded i.e.,34.9% are influence by Cuisine for tourist while choosing their destination.
- Others as an influencer for tourist i.e., 2 frequencies out of 63 responded which is 3.2%.

Table 4.6 Culinary tourist

Considering self as a culinary tourist	Frequency	Percent
Yes	35	55.6
No	28	44.4

Source: Primary Source

As per the survey conducted out of 63 respondents, 35 i.e., 55.6%, of them considered themselves as a culinary tourist and the remaining 28 i.e., 44.4% of them did not considered themselves as a culinary tourist as shown in the figure and table above.

Table 4.7 Experience of ethnic local cuisine

Experience of ethnic local cuisine	Frequency	Percent
Very Important	21	33.3
Somewhat	14	22.2
Neutral	13	20.6
Less important	8	12.7
Not at all important	7	11.1

Source: Primary Source

- 21 respondents out of 63 i.e., 33.3% considers ethnic local cuisine as the primary factor for their purpose of their travel.
- 14 respondents out of 63 i.e., 22.2% considers ethnic local cuisine as the primary factor only to a certain degree of their purpose of their travel.
- 13 respondents out of 63 i.e., 20.6% fairly considers ethnic local cuisine as the primary factor of their purpose of their travel.
- 8 respondents out of 63 i.e., 12.7% consider ethnic local cuisine as a trivial factor for their purpose of their travel.
- 7 respondents out of 63 i.e., 11.1% does not consider ethnic local cuisine as the primary factor for their purpose of travel.

Table 4.8 Knowledge about culinary tourism

Know about culinary tourism	Frequency	Percent
Travel agency	7	11.1
Print Media	9	14.3
Social Media	22	34.9
Word of mouth	5	7.9
Others	20	31.7

Source: Primary Source

- 7 out of 63 respondents i.e., 11.1% travellers have been introduced to culinary tourism through the medium Travel agencies.

- 9 out of 63 respondents i.e., 14.3% travellers have been introduced to culinary tourism through medium of Print media.
- 22 out of 63 respondents i.e., 34.9% travellers have been introduced to culinary tourism through medium of social media.
- 5 out of 63 respondents i.e., 7.9% travellers have come across the concept of culinary tourism through medium of casual conversation with people involved in travel industry.
- 20 out of 63 respondents i.e., 31.7% travellers have been introduced to culinary tourism through various mediums like Travel guidebooks, channels, self-experiences etc.

Table 4.9 Awareness about ethnic cuisine

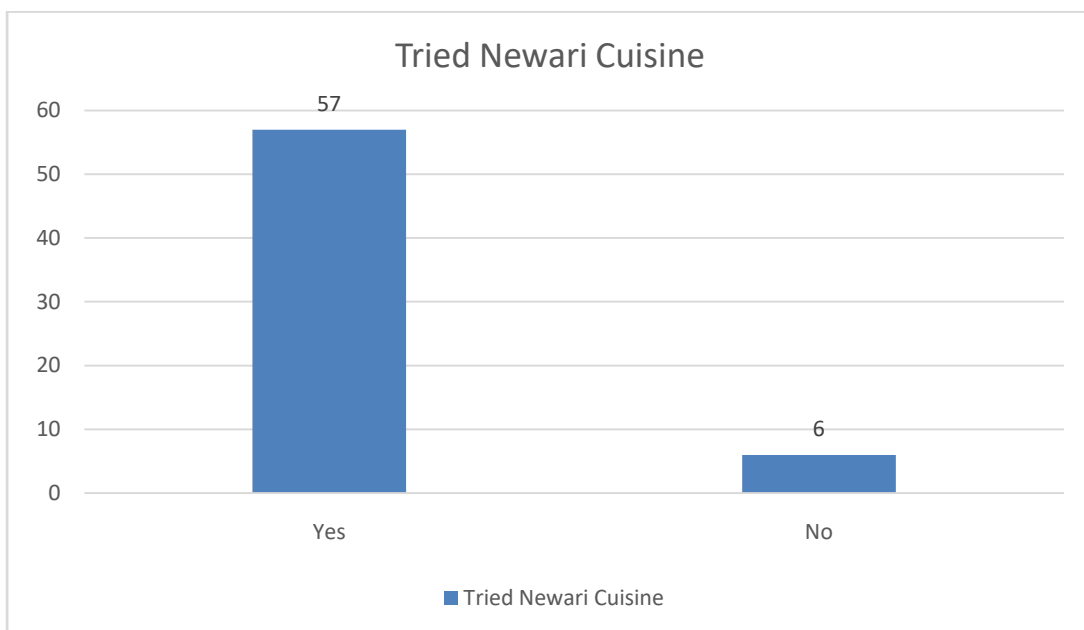
Idea about local ethnic cuisines	Frequency	Percent
Nepali	14	22.2
Newar Bhoj	14	22.2
Tibetan	5	7.9
Lepcha Thali	2	3.2
No idea	28	44.4

Source: Primary Source

- 14 out of 63 respondents i.e., 22.2% have some knowledge about local ethnic food i.e., Nepali thali.
- 14 out of 63 respondents i.e., 22.2% have some knowledge about local ethnic food i.e., Newar bhoj.
- 05 out of 63 respondents i.e., 7.9% have some knowledge about local ethnic food i.e., Tibetan thali.
- 02 out of 63 respondents i.e., 3.2% have some knowledge about local ethnic food i.e., Lepcha thali.
- 28 out of 63 respondents i.e., 44.4% do not have any kind of knowledge about local ethnic food.

- Out of 63 total respondents 57 i.e., 90.5% of traveller's are interested in trying to relish ethnic Newari cuisine.
- 6 out of 63 respondents i.e., 9.5% of traveller's are not interested in trying out ethnic Newari cuisine.
- 17 out of 63 i.e., 27.0% respondents have tasted and experienced the ethnic Newari cuisine.
- 46 out of 63 i.e., 73.0% respondents have never tried the ethnic Newari cuisine.

Figure 4.1Percentage of tourist who tested Newari Cuisine



Source: Primary Source

Objective2: To examine the potential of Newari ethnic cuisine as tourism promotion			
Indicators	Variables	Questions	Information source
Westernization/ Cost/ Visibility	Food taste/ Variety/ Food materials/ The average number of delicacies prepared by natives.	Purpose of present business? Type of cuisine business? Daily income slab? Do they provide event-based services? Satisfaction level with Sikkim Tourism department on promoting Newari Cuisine? Popularity of Newari cuisine among the tourist?	Urban fast-food (western eatables)/ Service provider

Table 4.10 Types of cuisine business

Type of cuisine business	Frequency	Percent
Traditional	6	15.0
Commercial	34	85.0

Source: Primary Source

- Out of 40 ethnic food service providers, 6 respondents i.e., 15.0% are traditionally inherited service providers.
- Out of 40 ethnic food services providers, 34 respondents i.e., 85.0% are commercial service providers.

Table 4.11 Daily income of service providers

Daily Income	Frequency	Percent
Below 10000	10	25.0
Above 10000	30	75.0

Source: Primary Source

- Out of 40 service providers 30 i.e., 75.0% of respondents generate income above 10,000 per month.
- Out of 40 service providers 10 i.e., 25.0% respondent generate income below 10,000 per month.

Table 4.12Event-based Newari Cuisine services Provider

Event-based Newari Cuisine services Provider	Frequency	Percent
Yes	9	22.5
No	31	77.5

Source: Primary Source

- Out of 40 service providers 9 i.e., 22.5% of respondents caters event-based Newari cuisine.
- Out of 40 service providers 31 i.e., 77.5% of respondents does not provide event-based Newari cuisine.

Table 4.13 Level of satisfaction with Sikkim Tourism department on promoting Newari Cuisine

Satisfaction level with Sikkim Tourism department on promoting Newari Cuisine	Frequency	Percent
Very Dissatisfied	10	25.0
Not Satisfied	18	45.0
Neutral	9	22.5
Satisfied	3	7.5

Source: Primary Source

- 10 i.e., 25.0% respondents out of 40 are very displeased with the quality of promotion of Newari cuisine by the Sikkim Tourism Department.
- 18 i.e., 45.0% respondents out of 40 are discontented with the quality of promotion of Newari cuisine by the Sikkim Tourism Department.
- 09 i.e., 22.5% respondents out of 40 are fairly satisfied with the quality of promotion of Newari cuisine by the Sikkim Tourism Department.
- 03 i.e., 07.5% respondents out of 40 are content with the quality of promotion of Newari cuisine by the Sikkim Tourism Department.

Table 4.14 Popularity of Newari cuisine among the tourist

Popularity of Newari cuisine among the tourist	Frequency	Percent
High	2	5.0
Average	15	37.5
Poor	23	57.5

Source: Primary Source

- Based on popularity of the Newari cuisine 02 i.e., 5.0% out of 40 service providers are highly favored.
- Based on popularity of the Newari cuisine 15 i.e., 37.5% out of 40 service providers are not well informed about the cuisine.
- Based on popularity of the Newari cuisine 23 i.e., 57.5% out of 40 service providers are not aware of the cuisine.

Objectives3: To study the contribution of Newari cuisines vis-a-vis culinary tourism in Sikkim.			
Indicators	Variables	Questions	Information sources
Currentmarket place/positions	Numbers of firm servers Newari cuisines	What is the total number of firms that serve Newari ethnic cuisine? Is it possible to attract foodies through Newari ethnic cuisine? How satisfied are tourist with Newari cuisine of Sikkim?	Local Newar guthi. /Urban fast-food/ foodies

The numbers of firms that serve ethnic food to tourist are 20+ in all total.

- 40 service provider states that there is high potential to attract tourist with authentic Newari cuisine of Sikkim.

Table 4.15 Tourist satisfaction with Newari Cuisine

Satisfaction with Newari Ethnic Cuisine	Frequency	Percent
Not so Satisfied	1	1.6
Neutral	12	19.0
Satisfied	4	6.3
Very Satisfied	4	6.3
Not Yet Tried	42	66.7

Source: Primary Source

- Out of 63 tourist respondents 42 i.e., 66.7% reveals that the tourists who visit Sikkim have not yet tried the Sikkim Newari cuisine.

Objective4: To study the viewpoint of the local community towards Newari ethnic cuisine and suggest measures to preserve them.			
Indicators	Variables	Questions	Information source
Gender/Sustainability / Future feasibility	Responsibility/ Sense of belongingness/	Skilled to prepare Newari cuisine? Interested to prepare Newari dishes? Numbers of dishes can prepare? Place conducive to organizing feast? How can one preserve one's own culture and heritage?	Newar guthi

Table 4.16 Skill manpower to prepare Newari delicacies

Skilled to prepare Newari delicacies	Frequency	Percent
Skilled	9	23.7
Not skilled	9	23.7
Semi-Skilled	20	52.6
	38	100.0

Source: Primary Source

- Out of 38 Newar Guthi respondents in Sikkim 20 i.e., 52.6% responded that they lack the skill of efficiency to prepare Newari delicacies.

Table 4.17 Interest of locals to prepare Newari dishes

Interested to learn to prepare Newari dishes	Frequency	Percent
Yes	36	94.7
No	2	5.3

Source: Primary Source

- Out of 38 Newar Guthi respondents in Sikkim 36 i.e., 94.7% shows that the community i.e., Guthi is more interested to learn to prepare various Newari cuisine.

Table 4.18 Number of Newari dishes

Number of Newari dishes you can prepare	Frequency	Percent
1-5	34	89.5
More than 5	4	10.5

Source: Primary Source

- Out of 38 Newar Guthi respondents in Sikkim 34 i.e., 89.5% are introduced to only a couple numbers of Newari dishes.

Table 4.19 Advantageous places for organizing Newari feasts

Places conducive for organizing Newari feasts	Frequency	Percent
Newar Bhawan	18	47.4
Community Hall	14	36.8
Temples	6	15.8

Source: Primary Source

- Out of 38 Newar Guthi respondents in Sikkim 18 i.e., 47.4% responded by stating that Newar Bhawan or the Newari community hall is a place conducive for organizing Newari Feasts.

Result of the study

The culinary experience in Sikkim is an example with field data collection showing 12.7% of travelers were specifically traveling for authentic food experiences in the state.

The study highlights that 34.9% of tourists were motivated by ethnic cuisine when selecting the destination.

The study shows a high percentage of culinary tourists 55.6 % in visitor profiles out of which 33.3% of tourists were seeking ethnic food and beverages of the Himalayas a vital factor of travel.

The perception of authenticity is also based on a cultural context requiring travelers to have some information on the culture of the destination, 14% of travelers had some prior knowledge of Newari cuisine before their culinary experience in Sikkim.

90.5% of tourists were interested in indulging and learning about Newari cuisine and its culture.

17% of tourists had engaged in the food experience prior arriving to at the destination.

The potential of Newari ethnic bhoj as a food tourism promotion in the state of Sikkim is an illustration with field survey data collection shows that out of 40 service providers, 6 respondents i.e., 15.0% are traditionally inherited, service providers.

25.0% of them are traditionally inherited services providers. 9% of service providers are authentic service providers but there is negative feedback towards the promoting Newar cuisine, mostly 25-45% of the tourist and service providers are very dissatisfied with the lack of initiative majors taken by the State Tourism Department

in promotion and exhibition for their Ethnic cuisine but the ethnic cuisine is popular among the travelers or visitors.

Suggestions

Benefits of culinary tourism to the locality:

Food in the travel industry with an emphasis on social submersion is a solid partner for budgetary and social advancement for the area, other than being novel and energetic for the explorer.

This kind of travel industry, when it is done perfectly, assembled along with the native's network and regarding its character, is an instrument for the difference in two situations: the antagonistic effects of the travel industry and the separation among individuals and genuine food.

The travel industry isn't continually linked with a reasonable turn of events, particularly picture in guests who don't know about the outcomes of their desires and manner in the nearby network. The view is very unusual when one discuss a tourist who seeks to understand and relay in an increasingly near to home and deferential route to the neighborhood culture and the earth.

In 1986, Carlo Petrini started the slow food movement in Italy with the motto "Good, clean, fair." The movement promotes local food and traditional cuisine. Slow Food's mission is to instill a new approach to taste, guided by the belief that people should have the right to taste. Slow Food realizes that local food is disappearing because it is too attached to local culture and ecology. Slow Food has grown to more than 100,000 members with operations in more than 150 countries.

At Food n' Road which is a Tourism Company that encourages and develops, Food Tourism as a means for assembly and local progress, they state that there is a need to be operators of progress, draw in individuals to reproduce about food past the

plate, and add to the advancement of mindful the travel industry. We accept that each reflection begins with dependable data and is strengthened with acceptable encounters. Therefore, food in the travel industry is a brilliant device to start this change.

To promote tourism, and especially regarding culinary activities, marketing strategies using ethnic cuisine have often been employed by many countries, which include supporting and creating overseas restaurants serving ethnic cuisines.

Authenticity:

What is "authentic"? Are there any means for innovation in the authentic preparation of dishes? Is fusion allowed? Can authenticity and culinary innovation co-exist? "Give us something tasty, we're not that fussy" (unknown).

There is a greater need for real holidays among informed travelers currently driven by consumer expectation seeking real experiences in the originating markets. The desire to engage through activities, to be a part of the place and to meet people in proximity, raise awareness on the issues and their impacts is the reflection of the changes in society and culture. In Sikkim, consumer expectations of sustainability elements are rising with more demand for authenticity and quality of their experience. Consumer aspiration for actual breaks has real belongings on the choice of the consumer. The aspiration affects what vendors and what does not and most decisions about consumptions are now multi-faceted price is still an imperative, but it is not the only determining factor (Harold Goodwin, "Responsible Tourism"). Krippendorf foresaw the arrival of a "new travel culture" with "informed and experienced", "emancipated and independent tourist seeking emotion recreation" through activities and practices which are likely in ordinary life and this would lead to a demand from

holidaymakers for communication with other people and self-fulfillment through creative events, knowledge, and study.

Authentic practices anyway questionable as there has been a move from regular and true to the fake and created. There are two kinds of consumer perceptions of authenticity: Indexical and iconic.

Indexical authenticity is utilized where the item or the experience is the original or the real thing for an example to:

Decided if social dance execution is indexically valid, a customer should have some certainty that the artists are being unique to their selves and/or social character and not just experiencing movements that are random to their character or legacy.

Iconic authenticity is used to refer to truth reproductions or recreations. To evaluate whether a cultural dance presentation “is iconically authentic, a consumer must have some sense... however sketchy or details – of how dances from this culture tend to look and sound”. In either case, authenticity is measured against the consumer’s particular expenditure.

Grayson and Martinec (2004), conclude from their review of the consumer literature that “most scholars who study authenticity agree that authenticity is not an attribute inherent in an object and is better understood as assessment made by a particular context”. Realness is entirely subjective. Their exploration at two destinations in the UK, Shakespeare's origin and the Sherlock Holmes Museum underpins the view that there is a permeable limit between customer dream and subjectivity and shopper impression of the real world and objectivity and that the qualification between the genuine and inauthentic is emotional. Perspectives on validness will be controlled by a scope of starting business sector factors, including society. For instance, the UK commercial center is unquestionably more accentuated

on the age of the blocks and wood than do the way of life of China, India, and Japan, wherefrom matters more in deciding the legitimacy.

Recommendation

Authentic and interesting food can garner a lot of attention to a destination. The destination utilizes food as the fundamental component and creates promoting procedures that will emphasize the food.

There is a need for promotion and marketing of such travel components to give visitors value and authentic transformative experiences in the destination. This would help build community pride and preservation of their cultural heritage informing travelers on cultural and religious issues linked with food habits. The socio-economic benefits of culinary tourism will be a growth engine for community livelihood opportunities through locally sourced products enhanced through community participation and ownership. In the age of globalization and fast-food chains, ethnic culture and food traditions are slowly diminishing and there is a need to preserve and promote such practices for its sustainability. Travelers' perception of authenticity is being misinterpreted by media, magazines, the internet, etc. and the value of ethnicity is lost in the process.

There is a need for the encouragement of culinary tourism through ethnic Newari cuisine showcasing the rich cultural diversity while taking responsibility for sustainability through tourism based on ethical concepts of participation, ownership, livelihood, and empowerment of Newar Guthi in Sikkim. Culinary tourism will provide the tourist with transformative holidays, authentic, unique, and informative experiences about the natural and cultural heritage of Sikkim and the Eastern Himalayas.

CHAPTER V

Conclusion:

Food has always been a repository of one's tradition and culture, it is an expression of preserving one's socio-cultural identity. A community's ethnic cuisine serves as a great medium to indulge in their culture. Culture is extensively characterized as the qualities, convictions, perspectives, and practices acknowledged by a community of people.

Culture is learned and not acquired; it is passed on after one age group to another through a cycle called enculturation. Culturally constructed food behaviors are regularly one of the last practices individuals change through enculturation.

Eating local cuisine might be an integral part of the travel experience because food serves as both entertainment and cultural activity. Probably the best way to describe this is the one used by Jean Anthelme Brillat-Savarin at the beginning of the 19th century in his **-The Physiology of Taste** – *“the pleasure of the table belongs to all ages, to all condition, to all countries, and all areas; it mingles with all other pleasures and remains, at last, to console us for their departure...”*

Consumption is a vital part of the vacationer experience, with the traveler devouring the sights and sounds, yet in addition the flavor of a spot. Almost, all sightseers eat and feast out. Local food is a fundamental component of a destination's attributes, adding to the range of attractions and the overall tourist experience (Symons, 1999). The importance of the connection between food and tourism cannot be ignored. Each destination has different levels of attractiveness that can draw tourists from different countries (Au & Law, 2002).

The expanded interest in culinary, the travel industry can be ascribed to various elements. Initially, the present travelers have become more eco-friendly and

consider themselves to be very conscious about their wellbeing, that they seek cuisines that are unadulterated, fresh, organic through capable farming practices. Food in the current scenario is not just considered as a source of nutrition, but it is also regarded to be a slow-paced quality way of life.

Tourists enjoy native food, particularly the products of local or ethnic nature. The knowledge of local, regional and national cuisine is of great interest for every tourist and is an important part of the tourist experience; palate satisfaction is at the first place among the pleasures of a traveling experience.

The ethic based on mutual respect and cultural tolerance gives an understanding of human engagements and ongoing consumer expectations seeking authenticity and experience. Each individual and organizations have a pledged specific commitment to respond and make a difference through food while enhancing and enriching visitor-host aspiration of sustainability.

Baby boomers have children who are now stepping up to the new age. This new age generation customers have disposable income saved for their annual indulgence through travel and have a sense of real holiday entitlement. They are seeking real holidays, one that lives up to the expectation through discovering the world with first-hand experience. The data has shown that millennials were obsessed with modern food. But what happens when two millennials have children? They pass down their values to their child. Enter the era of the "Super Foodie" which is what the research conclusion proves.

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Annexure – 1: Questionnaire

Dear Respondents,

I am undertaking A STUDY ON CULINARY TOURISM IN SIKKIM WITH SPECIAL REFERENCE TO NEWARI CUISINE. This research is needed in partial fulfillment of the requirements for my M.Phil. Degree. You have been selected as a part of a comparatively small survey, so your response is vital to the accurateness of the study findings. The objective of the research is to find out the potential of Newari cuisine in promoting culinary tourism. All the replies will remain confidential.

Please read each question and answer to the best of your information and experience. Thus, I request you to spend your valuable time answering these questions. Your contribution will duly acknowledge in the thesis.

Looking forward to your response.

Best regards,

Kaushik Chandra Pradhan,

19 / M.Phil. / TOU/ 03.

Research Scholar

Sikkim University

Department of Tourism.

The primary objective of this study is "A study on Culinary Tourism in Sikkim with special reference to Newari cuisine". As a tourist, your experience with Culinary tourism activity can support these destinations to become ideal Culinary tourism destination. This study is an attempt to involve tourists as an important stakeholder in the opinion survey containing questions to collect data related to demographics, travel profile, and activities. Your valuable participation will help a researcher to reach appropriate findings and suggestions, will add to the existing body of knowledge and the policy decisions to the government. Thus, I request you to spend your valuable time answering these questions. Your contribution will duly acknowledge in the thesis.

This study is being conducted under the supervision of **Dr. Jigmi, Department of Tourism Management, Sikkim University**. Thank you for your invaluable opinions and inspiration.

Questionnaire for Tourists

PART- ADEMOGRAPHIC PROFILE

(Tick or fill the appropriate answers to the questions)

1. Nationality: ----- State-----
2. Educational Qualification: -----
3. Age: -----
4. Gender: Male[]/ Female []/ Trans []
5. Marital Status: Married []/ Unmarried[]
6. Occupation / Profession:
 - a.) Employee [] b.) Entrepreneur [] c.) Students [] d.) Unemployed [] e.) Other[]
7. How many times have you visit of Sikkim?
 - a). First [] b). Second [] c). Third or more []
8. Purpose of Travel:
 - a). Culinary Tourism [] b). Nature [] c). Pilgrimage [] d). Visiting Relatives / Friends [] e). Educational trip [] f). Business [] g). Adventure sports [] h). Pleasure []
9. How much is your expenditure on the food and beverages during visits of total expenditure?
 - a). 0-20% [] b). 21-40% [] c). 41-60% []
10. Which of the following factors will influence your decision the most when choosing a holiday destination:
 - a). Weather [] b). Accommodation [] c). Food (Cuisines) [] d). Others.....

11. Do you consider yourself a culinary tourist (Who is interested in cuisine related activities)? -Yes []/ No[]
12. How important is to experience ethnic local cuisine for you on your trip:
a.) Very important [] b.) Somewhat [] c). Neutral [] d). Less important []
e). Not at all important []
- 13.How did you know about culinary tourism in Sikkim?
a). Travel agency [] b).Travel guide books, brochures [] c).Social media []
d).Word of mouth [] e). Self-experience [] f).Travel channels []
14. Do you want to take the help of your guide to suggest your meal plan? - Yes []/
No[]
15. Do you prefer for authentic ethnic food while sightseeing in Sikkim: - Yes []/
No[]
16. Do you have any idea about local ethnic cuisines of Sikkim? If yes, tick the following
a). Nepali thali [] b). Newari thali [] c). Tibetan thali []d). Lepcha thali []
e). Rai thali [] f). No idea []
17. Would you like to try ethnic Newari cuisine of Sikkim? -Yes []/No[]
18. Have you ever tried Newari cuisine? - Yes []/ No[]
19. How much satisfied are you with Newari Ethnic Cuisine of Sikkim?
a). Very Dissatisfied [] b). Not Satisfied [] c). Neutral [] d). Satisfied []e).
Very Satisfied [] f). have not tried yet []
20. Would you like to recommend Newari cuisine to others too?
a). Very Dissatisfied [] b). Not Satisfied [] c). Neutral [] d). Satisfied []e).
Very Satisfied[]
21. I would be interested in buying Newar food products beyond the “traditional growing season” (e.g. canned or frozen products, etc)
a).Very Dissatisfied [] b). Not Satisfied []c). Neutral []d). Satisfied []e).Very
Satisfied[]

The primary objective of this study is "A study on CULINARY TOURISM in SIKKIM with special reference to Newari cuisine". As a tourist, your experience with Culinary tourism activity can support these destinations to become ideal Culinary tourism destination. This study is an attempt to involve tourists as an important stakeholder in the opinion survey containing questions to collect data related to demographics, travel profile, and activities. Your valuable participation will help a researcher to reach appropriate findings and suggestions, will add to the existing body of knowledge and the policy decisions to the government. Thus, I request you to spend your valuable time answering these questions. Your contribution will duly acknowledge in the thesis.

This study is being conducted under the supervision of **Dr. Jigmie, Department of Tourism Management, Sikkim University**. Thank you for your invaluable opinions and inspiration.

Questionnaire for Newar Guthi

PART- B

Name: _____

Locality:

Gender: Male []/Female []

Occupation: _____

- a). Are you skilled to prepare Newari delicacies? – Yes []/ No []
- b). Are you interested to learn how to prepare Newari dishes? -Yes []/ No []
- c). How many Newari dishes can you prepare?
a).1-5 [] b). 5-10 [] c).10-15 [] d).16-20 [] e). 20 & above. []
- 1.What is the significance of Newari meal in your opinion?
a.) Very important [] b.) Somewhat [] c). Neutral [] d). Less important []
e). Not at all important []
- 2.Generally what type of cuisine do you prepare, and why?
a). Indian[] b). Himalayan[] c). Both[]

3. What are the main culinary dishes used during Newari festivals?

.....
.....

4. How many Newari cuisines you can prepare during festivals? List the names of ethnic cuisine you can prepare?

.....
.....

5. Explain the preparation method of one of best cuisine you can prepare?

.....
.....

6. How much manpower is involved while preparing the cuisine?

.....
.....

7. What are the utensils used for organizing the feast?

a). Traditional utensils [] b). Modern utensils [] c). Both

8. What is the trend of Newari feasts in the native Newar society?

.....
.....

9. Are the costs of materials required too high?

a). Very High b). [] High [] c). Affordable [] e). Cheap [] f). Very Cheap []

10. What sort of places or buildings will be conducive for organizing Newari feasts?

.....
.....

11. Can Newari Cuisine promote Sikkim as Food Tourism hub? Yes/ No

12. Do you have any suggestions for the conservation of Newari customs and traditions?

.....
.....

13. What are the potential threat to your cuisine?

.....
.....

14. How much does tourist like your cuisine?

.....
.....

15. Any suggestions to Strengthen Regional Identity and Community Cohesion through your cuisines

.....
.....

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Questionnaire for Ethnic cuisine service provider

PART- C

Name of the firm: _____

Address: _____

a). Purpose of present business: -

a). Traditional Occupation [] b). Commercial []

b). Your daily income slab falls under:

a). below-10k [] b). 10k-15k [] c). 15k-20k [] d). 20k-above []

c). According to you which is the best season for revenue generation.

a). Winter [] b). Summer [] c). Rainy [] d). Monsoon [] e). Autumn []

d). Do you provide event-based services especially for Newari cuisine?

e). How far is Sikkim Tourism department on promoting Newari Cuisine?

a). Very Dissatisfied [] b). Not Satisfied [] c). Neutral [] d). Satisfied []
e). Very Satisfied []

f). How popular is Newari cuisine among the tourist?

a). High [] b). Average [] c). Poor []

1. What are the cuisine items do the ethnic Newari service provider organize?

a). Alu tama [] b). Hakucholia [] c). Senla mu [] d). Swanpuka [] e). Bhuttan [] f).
Mainh [] g). all of the above []

2. What types of Newari sitting arrangement do you cater?

a.) Lapatebhoya [] b.) Western sitting style []

3. What are the approximate number of firms that conduct Newari feasts?

4. What are the major food items included in the traditional Newari feast?

.....

5. What are the types of manpower required from field to plate services?

.....

6. What are the equipment needed in organizing the feast?

.....

7. What are costs of ingredients? a). High[] b). Average[] c). Cheap []

8. Are the required materials and ingredient sufficiently available? Yes [] /No[]

.....

9. Is it possible to attract tourists through Newari ethnic cuisine? Yes[] / No[]

10. Any suggestion to promote ethnic cuisine tourism in Sikkim?

.....



Fig II1 SAIPATA



Fig II.2DRY MEAT



Tool used for grinding; Jhato.



Local lamps used in rural villages.



Horlang; A traditional popcorn machine





Traditional Chula



Musical Instrument



Lakhimari



Kwathi Prepration



Variety of Pickle