

Factors influencing the Youth to Participate in Selected  
Fairs and Festivals of Sikkim State

A Dissertation Submitted

To

**Sikkim University**



In Partial Fulfilment of the Requirement for the  
**Degree of Masters of Philosophy**

By

**Subecha Chettri**

Department of Tourism  
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December, 2022

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### DECLARATION

I, **Subecha Chettri**, hereby declare that the thesis entitled "**Factors Influencing the Youth to Participate in Selected Fairs and Festivals of Sikkim State**" is submitted to the Department of Tourism, Sikkim University, Sikkim in partial fulfillment of the requirements for the award of the Degree of Master of Philosophy in Tourism. It is an original work carried out by me under the guidance of **Dr. Amit Kumar Singh**, Asst. Professor, Department of Tourism, Sikkim University, Sikkim. This thesis work is conducted by me and has not been submitted to any other University for any degree.

A handwritten signature in cursive script, reading 'Subecha Chettri'.

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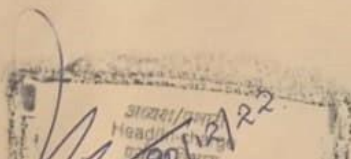
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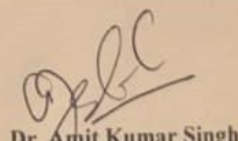
## CERTIFICATE

This is to certify that M. Phil thesis entitled “**Factors influencing the Youth to Participate in Selected Fairs and Festivals od Sikkim State**”, which is being submitted by **Miss Subecha Chettri** D/O Shri Lalit Chettri for the award of the M. Phil degree in Tourism from Sikkim University, Gangtok. This is a record of bonafide research work carried out by her under my supervision and guidance.

The research work has reached the standard of fulfilling the requirements of the M. Phil degree. It embodies a work of candidate herself. The result obtained by her has not been submitted to any other University, for the degree or diploma. **Miss Subecha Chettri** has worked under my guidance for the mandatory period statutorily prescribed under the ordinance of the University.

We recommend this thesis to be placed before the examiner for the evaluation.

  
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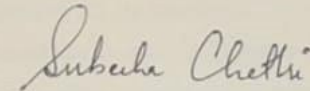
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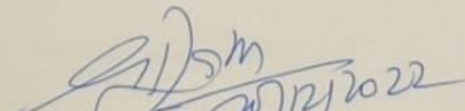
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#### “Factors Influencing the Youth to Participate in Selected Fairs and Festivals of Sikkim State”

Submitted by **Ms. Subecha Chettri** under the supervision of **Dr. Amit Kumar Singh**, Assistant Professor, Department of Tourism, School of Professional Studies, Sikkim University, Gangtok.

  
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## **Acknowledgements**

I would like to extend my sincere gratitude to my outstanding supervisor, Dr Amit Kumar Singh, Assistant Professor, Department of Tourism, Sikkim University, for his continuous encouragement, direction, and support. I was able to give my dissertation a final shape thanks for the helpful counsel, and motivation. I am incredibly appreciative of the opportunity to work with him and study the nuances of research.

I would like to thank Dr Jigme Wangchuk Bhutia, the head of the department, for his academic counsel as well as his help with all the formal formalities connected to this research. I owe a great deal of gratitude to Miss Ashi PemPem Wangmo and Dr Akhilesh Sir for their insightful comments and support that inspired me to broaden my research from many aspects. I owe a huge debt of gratitude to Dr Sanjay Karan for his essential advice and assistance in helping me analyse the data. I want to thank Tulsi Sharma Sir from the geography department for all of his assistance.

Throughout my research, Sonam da, Priyanka di, and Diksha from the Department of Tourism at Sikkim University have been a consistent encouragement for me. I want to express my gratitude to other scholars Ritu and Pawas for their support. Furthermore, I want to thank all of my friends for being there for me no matter what and for especially enabling me to relax through their conversations. I also like to thank all the survey respondents for their time and for participating in the interview for my research.

Finally, I am immensely grateful for my parents, who have always been so supportive and loving. Above all, I would like to thank God for blessing me. I want to express my gratitude to everyone who has offered to help me finish my research.

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## **List of Abbreviations**

A.D.L.D.S	-	Aritar Dalapchand Lampokhari Development Society
CBT	-	Community-Based Tourism
DMO	-	Destination Management Organization
ECOSS	-	Ecotourism and Conservation Society of Sikkim
EFA	-	Exploratory Factor Analysis
GoI	-	Government of India
HAS	-	Homestay Association of Sikkim
MoT	-	Ministry of Tourism
PAP	-	Protected Area Permit
RAP	-	Restricted Area Permit
SBFP	-	Sikkim Biodiversity Conservation and Forest Management Project
SDG	-	Sustainable Development Goals
TIES	-	The International Ecotourism Society
UNDESA	-	United Nations Department of Economic and Social Affairs
UNDP	-	United Nations Development Programme
UNESCO	-	United Nations Educational, Scientific and Cultural Organization
UNWTO	-	United Nations World Tourism Organization

## CHAPTER 1

### 1.1 INTRODUCTION

Tourism is a group of components and elements that are manufactured and available at the time of sale to that are used to fulfill the demands of the customers. Products for the tourism sector include both goods and services that are offered to tourists while they are travelling. Therefore, tourism products are a blend of tangible and intangible factors provided to consumers that are relevant to one another and viewed as crucial components of a perfect travel experience. A tourism product has a lifespan and is valued and sold by distribution channels. It is usually psychographic and physiographic satisfaction to the tourists when they are travelling to a new place or on the way to a given destination. Tourism product is hence concerned with services fulfilling the requirement of travellers. Tourist products may be specific, individual units, or overall products, which are collections of extrinsic and intrinsic components based on a destination activity (Middleton, 1988). According to UNWTO Tourism Product is “a combination of tangible and intangible elements, such as natural, cultural and man-made resources, attractions, facilities, services, and activities”. Jefferson and Lickorish (1988) conceptualize the physical and service components of a tourism product are combined with symbolic associations to create an item that is intended to satisfy the demands and needs of consumers. Tangible products are static items that can always be seen and touched. The audience is simply given the appearance of physical products, in reality. The mechanisms by which tourist experiences are partially formed, even if there must be a dynamic process integrating these products, which include Tombs or Minarets and Nature, for example, forests, mountains, caves, rivers, flora and fauna, cuisine, souvenirs, recreation, and any other services such as accommodation that are enjoyed by visitors Getz (1989). The word, dialect, phonetics of the tongue, and saying of the song are produced by the music, notes, audible lyrics, songs, folk songs, oral traditions, music, and dance as produced by the performing arts. Theatre, musical compositions and sound, and martial arts were all examples of intangible products that have existed or exist today Rodzi, Zaki, and Subli (2013) mentioned.

Culture is considered to be one of the intangible products in the tourism industry (Esfehani & Albrecht, 2018). According to the 1972 Convention Concerning the Protection of the World Cultural and Natural Heritage adopted by the General

Conference of UNESCO at its seventeenth session, both the cultural and natural heritage are increasingly in danger of being destroyed due to a combination of traditional causes of decay as well as shifting social and economic conditions, which make matters worse by causing even more severe damage or destruction. The treaty promotes worldwide recognition and collaboration in preserving global heritage while encouraging national initiatives to preserve cultural heritage like monuments, groups of buildings, and sites. The 2003 UNESCO General Conference on the Convention for the Safeguarding of the Intangible Cultural Heritage recognised the value of intangible cultural heritage as a supply of cultural richness and a safeguard of long-term growth. The term “intangible cultural heritage” refers to knowledge, representations, practises, expressions, and skills that communities and groups have as a part of their cultural heritage. It also includes the objects, tools, artefacts, and cultural spaces that are connected to these practises. The Convention on the Protection and Promotion of the Diversity of Cultural Expressions Conference was held by UNESCO in 2005. The Convention assists governments and civil society in identifying appropriate policy responses to achieve this goal. It offers a new framework for informed, transparent, and democratic decision-making based on human rights and basic freedoms in culture-specific participative systems of governance.

In India, culture is viewed to be a major tourism product and one of the unique selling propositions. Cultural Tourism can be defined as moving out or travelling for experiencing and learning about the heritage, varied artistic mediums, events, celebrations, and other local cultural traits. As a result, cultural tourists leave their homes to go to different locations where they can experience and learn about the local cultures (Richards, 2016). Fairs and Festivals are an integral part of the culture; the deep roots of belief, lifestyle, living, food, art, and traditions of India are seen in the fairs and festivals (Durgamohan, 2015). According to historical studies, these gatherings have a long history of luring travellers and turning host villages into popular tourist sites, having started as simple agricultural or religious gatherings of people. The creation of various festivals and events as modes of public exhibition, civic ritual, and group celebration has long been a significant aspect of human culture. People from all cultures understood the necessity of designating specific times and locations for group creativity and celebration. (Oklobdžija, 2015). The Ministry of Tourism (GoI), and state tourism boards both acknowledge festivals as a kind of cultural tourism because they attract a

sizable number of travellers, with millions of tourists attending major Indian festivals each year. Indian fairs and festivals, which are brilliant, theatrical, and vibrant, are the greatest places to experience the country's plethora of cultural and traditional activities. India as a whole is culturally and economically very diverse; not just the hills, beaches, rivers, and mountains but also the art and culture are beyond religious. Moreover, it is also tapped through nature.

There is a lack of appreciation for, recognition of, and attention to various aspects of Indian culture. By attending fairs and festivals, one can anticipate several aspects of Indian culture. Some of the fairs and festivals have the same potential as others and have drawn lots of visitors, but they have not recovered and have disappeared off the map. Sikkim, a small but diversified state in India, has numerous fairs and festivals that are not particularly well-known. Numerous temples and stupas around the state, many of which are decorated with characteristic Sikkim architectural designs and intricately entwined with Buddhist symbolism, serve as living examples of the state's rich cultural heritage. Sikkim's population depends on the natural and managed biodiversity of the landscape for their way of life. Environmental protection is valued for its broader, more intangible advantages that are just as significant for human well-being as the financial benefits they deliver (Ramakrishnan, 2003). Sikkim is an appealing land because of its scenic beauty, and it hosts several annual festivals known as "Melas" or fairs (Rana, 1997). Sikkim is rich in history and culture, and thus celebrates its festivals with great zeal.

## **1.2 FAIRS AND FESTIVALS**

India is a hive of activity, with people from all walks of life, sects, and faiths. In India, life is a vivid kaleidoscope of events. Fairs and festivals are more than just events; they are deeply ingrained traditions and practices that are produced with the help of Indian society. Fairs and festivals make people joyful and cheerful, as well as provide a break from repetitive activities. Religion is one of the characteristics of culture that is prevalent in every human community and connects with other cultural institutions in significant ways. Fairs and festivals are intertwined with Indian culture, brightening the landscape and adding diversity and spice to daily life (Singh, 1982). The spirit of religious colours, seasonal celebrations, or secular holidays highlights the unity that unites groups that on the surface appear to be disparate. This is true in a country with a

wide range of languages and traditions. In India, fairs and festivals have been celebrated since the time of the Vedas. When the Aryans were in power Numerous allusions to festivals-celebrations held in remembrance of gods, rivers, trees, mountains, the arrival of the monsoon season, the end of winter, or the start of spring—can be found in the Vedic scriptures and literature<sup>1</sup>. Along with prayers and fasting, the festival includes social and culturally significant activities. Buddhism has also had an impact on Indian fairs and festivals, as it commemorates the traditions between birth, death, and rebirth. These times are defined by the fluctuating radiance of the sun as it enters new seasons, and in periods spin out by the rises and falls of the moon, rather than by pre-set dates of the linear calendar. Each full moon has its unique significance and is associated with holy or social rituals (Tribhuvan, 2003). After the Mughal invasions or the establishment of Muslim control, their musical customs, dancing styles, folklore, dramas, literature, fairs, and festivals gained popularity. Many tribes have been influenced by the impact of Muslim culture, which persisted through popular fairs and celebrations. Not to mention the religious cults of Jainism, Sikhism, Christianity, and others. All of these religious sects have contributed to India's multi-ethnic fairs and festivals.

Fairs and festivals are inspiring an increasing number of tourists to travel in recent years. Festival participation can be seen as special interest tourism in the framework of tourism (Weiler and Hall, 1992) and a brand-new alternative travel trend Getz (1991), which strengthens the bond between host and visitor and promotes sustainable development. While fairs or festivals are not precisely the same, they do have some things in common. Fairs and festivals, to start, are physically constrained; they are typically staged in and framed by a specific place, whether it is a park, indoor exposition hall, area of a town or city or a combination of these. Second, they have a temporary length and regularity that is limited (Brien & Jesper, 2009). A fair is an event where people gather for exhibitions, usually with accompanying entertainment and amusement, in a specific location at a specific time, as well as for buying and selling, which may encourage access to its services or opportunities. (Getz, 1997, p.1) presents festival events as Events that are among the most fascinating and rapidly expanding leisure, commercial, and tourism-related activities. Hence, the detailed discussion on fairs and festivals is done below.

## 1.2.1 Defining Fairs and Festivals

### Meaning of Festivals

The word “*festival*”, which was borrowed from Latin by way of Old French, was first used as a modifier in the late fourteenth century. A “*celebration dai*” was a religious event in Middle English. It was first used as a thing in 1589, according to records as “*festifall*”. Around 1200, the word devour was first used as an object, and around 1300, the first time it was used as a verb. Additionally, the word “devour” is frequently used in everyday conversation as a synonym for any substantial or filling meal. When used, such as when discussing a festival’s significance, it often refers to a religious celebration rather than a movie or artistic celebration.

Festival is derived from the Latin word *fasta*, which means “*a religious celebration*”, or holiday (Guss, 2001). The etymology of feast and festival are extremely similar. A feast or festival is a series of events held in honour of gods and goddesses in various religions. Historically, the terms feast and festival have been used interchangeably. The following are some festival definitions:

(Falassi, Alessandro, 1987) holds that a festival’s social role is inextricably linked to ideals that society considers fundamental cultural class, historical continuity, and bodily survival important to its worldview. Festivals are events that highlight the presence of God in the individual's and family’s lives while also connecting them to the community. They are also opportunities for youth learners to know about and participate in centuries-old traditions that are still alive and well (Tribhuvan, 2003).

A festival is a scheduled occasion that happens at a certain location and time. It is cultural tourism (Getz, 2008), a public celebration with a theme (Getz, 1991), and according to Getz, “Festival may begin as a little communal event” (Getz, 1991). It might gradually draw tourists from outside the immediate area, developing itself as a distinctive tourist attraction and even influencing how people view the area. According to Webster, a Festival is a time of celebration marked by special observances. A festival, as defined by the Oxford Dictionary, is a day or time of celebration that is usually associated with religion.

## **Meaning of Fairs**

A fair, “*faire*”, or *fayre* is an event that brings people together for a range of commercial or recreational pursuits. A fair's main selling point is typically that it is transient, with scheduled times ranging from an evening to several weeks. The Sanskrit word “*Mela*” or “*gathering*,” “*to meet*,” or “*a fair*”. It can be used for gatherings of any magnitude that are religious, commercial, cultural, or athletic on the Indian subcontinent. Melas, or village fairs, were revered in rural customs.

The word “*Mela*” or “*Fair*” is frequently used in connection with celebrations. The word is derived from the Sanskrit root “*mil*”, which is to meet and combine. A fair is a gathering place for people from various villages, cities, and regions where mingling and meeting take place on a very great scale. Devotees, priests, doctors, craftsmen, musicians, traders, dancers, hawkers of smoky snacks, marketers of toys, clothing, and household goods, sellers of camels, horses, or cattle, and families who swarm from near and far are just a few of the various groups that come together for the “*Mela*” or fair (Tribhuwan, 2003).

According to Webster, a fair is a place where a group of buyers and sellers come together for commerce at a specific location and time. It is a competitive display that typically has entertainment and amusements on the side.

### **1.2.2 Difference between Fairs and Festivals**

Festivals and fairs are not the same, although they do have some characteristics. There are significant differences, according to a review of the literature on fairs and festivals.



**Table 1.1 Difference between Fairs and Festivals**

	<b>Fair</b>	<b>Festival</b>
1	More than one faith, sect, tribe, or caste community participates in large-scale celebrations of the fair.	With a few exceptions, a festival is observed by a single religious or sub-group, group, tribe, or community.
2	People from all backgrounds of life, including artists, musicians, traders, vendors, toy sellers, livestock traders, devotees, medical men, middlemen, theatre performers, snake charmers, acrobats, and others, congregate in one area during a fair.	Only one or two ethnic groups often participate in festival celebrations.
3	Fairs are held at a sacred or traditional location.	Festivals are not always observed in a specific location.
4	Diverse ethnic or tribal groupings all participate in fair rituals.	Festival rituals are shared by a particular social group, religious faction, or community.
5	Food, desserts, fruits, nuts, and other items are all varied and unspecific during fairs.	Specific foods, desserts, fruits, nuts, and other items are created for holidays.
6	There could be millions of attendees at the fair.	Compared to fairs, fewer people attend festivals.
7	Buying and selling take place in fairs	Buying and selling are not involved in festivals.

(Tribhuwan, 2003)

### 1.2.3 Types & Typologies of Festivals & Fairs

People attend fairs & festivals for a variety of reasons, and they commemorate a variety of different things (Dodd et al., 2006). Festival activities come in a wide variety of forms. Some of these draw tourists from around the globe. Others are low-key village or street festivals. Both irregular and continuing events take place. Their topics range from strange meetings to art festivals, for example, the festival of colours. Some claim that family and friend get-togethers, such as those conducted to celebrate marriage, also qualify as festivals (Cudny, 2016). The secular distinction was initially examined by Durkheim, and scholars have classified numerous forms of festivals. This practical divide is more theoretical than actual, even though secondary and subordinate, as each type typically entails relying primarily on the sacred. Secular festivities almost always turn to metaphysics to acquire solemnity and approval for their events or their sponsors, just as religious festivals have clear secular overtones. Another fundamental typological distinction that is frequently mentioned contrasts festivities held in rural and urban settings. The more recent, urban festivals celebrate affluence in less archaic ways and may be connected to foundation tales, historical events, and exploits, whereas rural festivals are allegedly older, agrarian, focused on fertility rites, and myths of cosmogony (Falassi, 1987).

The following qualities serve as the foundation for most festival typologies which are presented (Cudny, 2016):

1. **Attitude to Religion-** Regarding the first typology requirement, we can categorize festivals as either sacral or secular, i.e., tied to religion or referring to religion. Depending on the organizer, religious celebrations can be further categorized into various sorts of festivals. Festivals are put on by temples, religious groups, and government members, such as the Hindu festival known as the Maha Kumbh Mela (Davies, 2015) organized by the Prayagraj Mela authority.
2. **Festival Venues-** The second criterion, the location of the festival, has a wide range of options. We can distinguish between celebrations held in rural and urban areas, as well as those that take place indoors and outdoors, such as the Holi festival and the Ajanta-Ellora Art Festival and Surajkund Crafts Mela. Outdoor celebrations include those held in parks and amphitheatres. Events

held on the beach, such as the Jagnathpuri Rath Yatra and Chatt Puja, on hills, and in other places, could be categorised in another way.

3. **Social roles, power dynamics, and class structure-** Fallasi (1987) made a distinction between four different types of festivals: those planned by the elite for themselves, such as high culture, or by the elite for the people, such as modest neighbourhood festivals celebrations like Goa Carnival), for the elites (such as military parades on Independence Day, August 15), and by the people against the elite. An illustration of a festival put on by the elite for the populace So-called Labor Day, which is observed on May 1<sup>st</sup>, is a good example. This holiday was created to remember the workers' demonstrations in Chicago in 1886.
4. **Important moments in personal life-** When focusing on significant life events, we can distinguish between celebrations or events related to birth, marriage, or death (Vilet, 2019). An example of a festival celebrated in India is the birth anniversary of Mahatma Gandhi on 2<sup>nd</sup> October.
5. **Season-** Festivals are often divided into those held in the wintertime, springtime, summertime, and autumn based on the time of year. Festivals have been grouped according to seasonality since one of the priorities is the adoration of nature. As an illustration, consider the harvesting festivals of Basant Panchami, Pongal, and Bihu.
6. **The scale of Importance-** Festivals are divided into three categories based on size and relevance criteria. The distinction between large festivals that are well-known and discussed in the media, typically lasting for a long time, attended by large crowds (1000 or more), with numerous performances, and international, medium-scale festivals that are less well-known, with fewer visitors (less than 1000), mostly national or international), and small festivals that are unrecognised, with fewer visitors (less than 1000), including events targeted at a specific audience, such as the fans. According to their scale and significance, Getz (2008) also recommended classifying event categories locally, regionally, recurring hallmark events, and irregular mega-events.

7. **Repeatability-** In terms of the repeatability requirement, we deal with irregular, repeatable events. We can refer to spontaneously organised festivals while analysing their organisational structure and methods of funding. Small events organised by local communities may succeed using this kind of planning. We have a scenario with major festivals where the function is planned by a company.
8. **Arrangement for planning and funding the event-** When it comes to funding, there are festivals supported by sponsors or money transferred to the foundation or association that is in charge of organising the event. Additionally, certain festivals are supported by public funds from the city or federal government. Events that are funded using a combination of public and private resources fall under another category.
9. **Arrangement of festival attendees and participants-** The structure of festival attendees and viewers, the following criterion, may refer to a variety of events. There are festivals whose attendees include artists or travellers showcasing their accomplishments who have been invited by the administrators to attend from the neighbourhood, the nation, or overseas. Attendees are drawn from the community, such as a housing development or surrounding neighbourhood. Additionally, it is important to define festivals with a multicultural and multi-ethnic blend of themes. They receive visitors and artists from various nations, religions, and countries. In addition, gay and lesbian festivals may be of a different kind.
10. **Theme-** Below festival typology criteria for their topics reveal a remarkable range. It can distinguish between a wide range of events, including festivals that are devoted to sexual minorities—LGBTQ festivals, fairs of science and information technology, fairs of diversity, fairs of the arts including theatre, film, books, sculpture, and painting, folk festivals, fairs of food and wine, festivals of fashion, festivals of adventure and tourism, and many more.
11. **The geographical and historical context of significant events-** The work by Ma and Lew (2012) describes the final festival typologies criterion, which relates to the historical context and geographic setting of festival occurrences. Four different festival types were identified by these authors. The first is local

history festivals, which have a strong historical foundation and are thus influenced by time, geography, and local events. The second category is national heritage festivals, which are loosely connected to a particular local area but have a connection to a nation's or country's past. These things happen on a national or international scale. The third type is wholly based on geography; here, we find festivals that are both location-specific and not. The final category is based on the historical aspect; in this case, traditional and contemporary festivals are discussed. Religious rituals, agricultural practices, and historical re-enactments are all included in the definition of traditional festivals. The incidents illustrate the traditional culture and history of that place. Modern festivals reflect modern culture, entertainment, and recreation, and they are frequently visited by tourists. These gatherings frequently function as postmodern hubs of consumption, where media attention is highly valued (Ma and Lew, 2012).

#### **1.2.4 Fairs and Festivals as a Tourism Product**

India's growing tourism industry is seen as an industry and a significant source of foreign exchange. The cosmopolitan cities of India show a side of India that has adapted to a worldwide culture, language, fashion, consumer goods, and commercial entertainment that is a blend of India in an amorphous cultural setting in a rapidly changing cultural landscape. Thus, India is a synthesis of the local ethos with the sporadic influence of attire, food, music, and tradition. Historical structures and monuments, cultural hubs for traditional and modern art forms, handicraft and textile stores, and a great number of eateries providing regional cuisine are all located amidst this. There are usually religious celebrations happening, which leads to an increase in both commercial and cultural activities. Just like anywhere else in the world, fairs and festivals are a regular part of life in India. They commemorate the seasons of sowing and harvesting as well as the times when peasants trade goods and gather to have fun, sing, dance, worship, and even arrange marriages. India's richness and the diversity of its people combine for an extremely colourful spectacle that is not without flamboyance. The major Festivals of nearly all the major religious groups in the world are observed in various regions, or even the entire nation, thanks to India's religious and cultural diversity.

The tourism department has attempted to promote travel to the nation by utilizing India's rich cultural heritage. Both local and international tourism is significantly influenced by pilgrim flows. Fairs and festivals not only showcase India's rich cultural past but have grown to be major tourist draws over time (Craik, 1995; H. Kim et al., 2007). It has been successful for tourist offices to work with zonal culture centres to plan cultural night times light and sound events, craft bazaars, food plazas, fairs and festivals all year long in popular tourist locations. These tourism-related activities not only entertain visitors and introduce them to India's rich cultural traditions, but they also generate employment, bring in significant foreign exchange, and help the region's socioeconomic development, as well as environmental and national heritage preservation. In the Indian calendar, celebrations of holidays and fairs are noted every single day. Some are so little that only a small community in a far-off village participates, while others are so well-known that virtually the entire country takes part. But despite the ceremonies, colour, music, feasting, spectacle, joy, and frolic, the essence remains the same. Additionally, due to India's immense diversity, the same holidays are frequently observed in various ways around the country, further to the richness of the Indian way of life.

Numerous festivals and fairs are held all around the nation to celebrate the New Year, the arrival of new seasons, harvest time, the birth and death anniversaries of saints and prophets, as well as mythological and historical events. These festivals and fairs are essentially opportunities for families and communities to get together and partake in rituals, feasting, music, and dance, regardless of their religious, mythological, or historical significance. These are the times when people go shopping for new clothes and household items, paint their homes, and give gifts and sweets. Above all, many of the festivals and fairs serve as living examples of the proverb "India's Unity is in its Diversity", as the festivities transcend boundaries of caste, creed, religion, and socioeconomic status. The Kumbh Mela, Pushkar Fair in Rajasthan, Durga Puja in West Bengal, Ganesh Chaturthi in Maharashtra, Holi, and other significant Indian fairs, as well as festivals, are popular tourist destinations for anyone who have a particular interest in them.

### 1.3 YOUTH

Youth are by definition a dynamic, creative, and active group, they make up the majority of the population. Youth are the most valuable human resource for supporting the political, cultural, and economic development of a nation because they have a strong sense of purpose, motivation, and resolve. The percentage of youth in a nation affects its potential and opportunities for development. Unquestionably, they are crucial to strengthening a nation's defence capabilities. In their communities, youth are digital innovators, and they take part as engaged citizens hoping to contribute positively to long-term growth. For a nation to advance quickly, this group of people needs to be efficiently motivated, skilled, and streamlined. More than 600 million young people live in countries and territories that are fragile and conflict-affected. In societies, young people are both the sufferers and the perpetrators of abuse where they reside. This complex confluence of circumstances explains why youths are both a cause for concern and a source for hope and optimism. Young people have a tremendous potential to demonstrate that they are a powerful self-organizing outcome in the performance of change and innovation embracing despite the complexity of today's media, industrial, political, and environmental elements, which poses a considerable obstacle.

The term '*youth*' is best described by the United Nations as a period of transition from childhood need to adulthood's freedom and realisation of our connectivity as individuals in the community. Therefore, compared to other defined age categories, youth is a more nebulous category. However, age is the most obvious way to classify this group, especially in terms of education and employment, as "*youth*" is usually used to refer to a person between the ages of completing school and finding their first job (UNDESA). Without regard to different classifications by the Member Countries, the United Nations defines those seen between 15 and 24 years old as a youth for statistics purposes. The African Youth Charter defines Youth as 15-35. The National Youth Policy's initial definition of youth (from 2003) placed them in the 13-35 age range. The National Youth Policy of 2014 made changes to this definition, defining '*youth*' as anyone between the ages of 15- 29.

India made up a large portion of the global population. Between 1970 and 2010, India's share of the global population increased by 2.7%, reaching 17.8%. According to projections, this growth would continue, and by 2030, 17.97% of the world's population

would be made up of Indians. India's proportion of the yearly growth in the global population climbed from 18.13 in the years 1970-1980 to 22.87 in the years 1990-2000 and is expected to fall to 18.69 by the years 2020-2030 (Youth Report, 2017). It has been noted that India currently outperforms other nations in terms of the distribution of young people. When India is contrasted with other Asian countries, its advantage in having a young population is also clear. India is thought to stay youthful compared to China and Indonesia, the two main countries Asian nations that influence Asia's demographic characteristics. Together, these three nations made up 68 per cent of Asia's population in 2010, and Asia as a whole made up around 60 per cent of people on the planet.

The main demographic factor affecting how many young people there are in a country is its total population. Since the start of the 20<sup>th</sup> century, India's population has been growing significantly. Following independence, the demographic of the nation grew quickly as a consequence of the fall in mortality rates brought on by various health treatments. About 18.22 million people were added to the population year on average between 2001 and 2011, which was nearly 2.3 times the growth of the population between 1951 and 1961. The average yearly population increase, however, is forecast to fall to 13.6 hundred thousand by 2031, according to forecasts made by the World Bank, reaching 19.3 million by 2021.

**Table 1.2: Population Growth and Projection by Sex**

<b>Year</b>	<b>Male</b>	<b>Female</b>	<b>Total</b>	<b>Decennial Growth</b>	<b>Sex Ratio (Female per 1000 males) (In millions)</b>
1951	185.53	175.56	361.09	...	964
1961	226.30	212.94	439.24	78.15	941
1971	284.05	264.11	548.16	108.92	930
1981	353.37	329.95	683.32	135.16	934
1991	439.36	407.06	846.42	163.10	927
2001	532.16	496.45	1028.61	182.19	933
2011	623.27	587.58	1210.85	182.24	943
2021	727.04	676.84	1403.88	193.03	931
2031	795.53	744.38	1539.91	136.03	936

Population Projection by World Bank



The distribution of young people by country indicates that India now has a relative edge. When compared to other Asian nations, India has an edge in its young population. In comparison to China and Indonesia, two significant nations that also influence the demographic characteristics of Asia, India is thought to remain younger for a longer time. Together, these three nations made up 67 per cent of Asia’s population in 2015, and Asia as a whole made up around 60 per cent of the world’s population.

In India, the proportion of young people in the overall population is anticipated to be around 32.3 per cent by 2030. In 2010, the share was at its highest level. In contrast, China is thought to have reached the maximum share in the year 1990 at 38.3 per cent, and it is anticipated that by the year 2030, the share of the young labour force will have decreased to 22.3 per cent.

**Table 1.3: Share of Youth Population (15-34 Years), in Major Countries of Asia; (1970-2030) (in %)**

Country	1970	1980	1990	2000	2010	2020	2030
Indonesia	30.90	32.96	36.83	37.80	34.54	31.88	31.21
Pakistan	31.18	31.04	32.41	33.35	36.22	35.11	33.95
Japan	35.91	30.80	28.16	27.32	22.47	20.69	20.10
Bangladesh	30.56	30.05	34.69	36.89	37.20	36.08	32.98
Philippines	32.97	35.23	35.55	34.90	34.80	34.70	33.31
Thailand	31.60	35.19	38.29	34.67	29.91	25.81	22.96
Vietnam	26.81	33.07	36.46	36.53	37.22	31.70	26.84
Malaysia	31.95	36.57	36.02	34.74	37.43	35.17	29.24
China	31.69	35.37	38.28	35.26	32.25	27.83	22.31
Asia	31.77	34.12	35.84	34.98	33.93	31.54	28.63
<b>India</b>	<b>32.20</b>	<b>33.87</b>	<b>34.25</b>	<b>34.73</b>	<b>35.11</b>	<b>34.46</b>	<b>32.26</b>

Youth Report (2017)

According to the World Report Youth (2020), the 2030 Agenda and youth social entrepreneurship, the report seeks to advance understanding of how young social entrepreneurship could foster youth development and speed up the implementation of the SDGs. To do this, the Report sums up existing social entrepreneurship rhetoric and situates it within the 2030 Agenda. The focus of the Report then shifts to the status of

youth and considers whether young social entrepreneurship may help other aspects of youth development, such as youth involvement, in addition to job prospects. The third chapter of the report evaluates young social entrepreneurship's potential and difficulties as a vehicle for advancing the developing youth in its widest terms and the 2030 Agenda. In the end, it looks at how new technology might be used to assist aspiring social entrepreneurs in some of their problems and support them even more as they work to achieve sustainable development. It provides advice on how to create national ecosystems that are supportive of young social entrepreneurs, sensitive to their needs, and sustainable.

### **1.3.1 Youth Tourism & its role in Fairs and Festivals**

Haigh (1995) defined youth tourism as young travellers who favour affordable lodging, prioritise meeting other travellers informally or formally, have a flexible travel schedule, and prefer longer vacations as opposed to shorter ones. According to studies, young people travel with a specific agenda, which may include one or more of the following: to experience a new culture, to learn a new language, to volunteer, to work, or to study. Additionally, they are eager to interact with other people, learn about the local culture, and socialise with other tourists (Maoz, 2006). Youth tourism is one of the unreached regular visitor segments in the market. Like other tourism-related goods, event tourism today attempts to draw crowds from niche markets, with young people emerging as one of the most prominent '*fans*', '*audiences*', and '*participants*' for the local and worldwide markets. The phrase '*independent travel*', refers to excursions taken by young people alone, without being accompanied by a parent or guardian, as defined by the World Youth Student and Educational Travel Confederation 2007. The consideration of the older population and their living circumstances neglects the needs of the younger generation. Numerous turning points and choices that will influence this age group's future personality development are present. The world in which they live is specifically shaped by the decisions they make and their set of values.

Youth travel is most commonly associated with backpacking, adventure travel, autonomous or solitary travel, student mobility, and travel for employment. Young travellers are regularly targeted by the themes of events that are intended to appeal to them, such as the Global Youth and Student Festival, which recognises the Day of the World's Youth, or another student-focused gathering. Among the benefits of planning,

events for young travellers are the potential to reduce seasonality, support community groups, the potential for regional tourist growth, and the possibility for repeat visits are all factors and their resiliency in the face of unforeseen circumstances, as well as an exchange of cultural values. Youth travellers seek to learn about local culture and enhance their standard of living through their travels. However, they also think that travelling should include a lot of environmental consciousness. They are frequently described as the experiential type of traveller who seeks out new sights and activities (Rudancic, Tezak 2021). Youth tourism is expanding quickly as a result of changes in global sociodemographic characteristics, affordable travel, and the expansion of backpacker culture, particularly dance culture. Recent studies on youth often focus on certain national and international sporting events, small-scale sports, backpackers, and youth. Due to the relative infancy of the tourism industry in the majority of developing countries, young travellers, however, offer a limited awareness of demand and travel patterns, setting aside their studies of event tourism, especially in thematic events of the country or destination. Since the body of knowledge about youth tourism is still evolving, it is important to include planning, developmental, and sustainable development views in any further understanding of how to value and develop ‘youth as tourists’. describing the characteristics of young travellers, their participation in event tourism, and their attitudes toward the environment when travelling.

The next possible demographic with the means and capacity to make a purchase is young people (Dodd et al., 2006). Fairs and festivals have been used to entice tourists by forming an alluring tourist destination. Youth also play an essential role as customers and organisers because they make up the target market. The ability of fairs and festivals to offer options for active or passive participation from the viewpoint of youngsters must unquestionably be acknowledged. Forms of involvement, event selection, and underlying motivations should all be helpful and motivating in this case. Two types of youth participation in event tourism—active and passive—were discovered through fieldwork. When referring to youth, the term ‘active participation’ includes ‘active travel to a place’, ‘staying at destination’, ‘being a spectator’, and ‘participating in an event’. While passive involvement refers to merely being a ‘visitor’, ‘day-tripper’, or ‘spectator’, as well as, to some extent, taking in activities that are broadcast on television (Ahmed, Jusoh, Azazi, 2012). The year-round holding of fairs and festivals is thought to encourage young travellers to participate actively. This is because

individuals can select activities based on their preferences. Youth now have easier access to travel and may watch events of their choosing because fairs and festivals are organised on a wide scale and in a range of locations. The majority of spectators at the most prominent sporting events and outdoor activities are often young people. To feel content, they are prepared to part with their pocket money and pay for spectacular events in which to take part. One of the largest segments of the population, youth are the torch bearers who carry their legacies and bring about significant social change. From an early age, Indian youth are exposed to fairs and festivities. Since fairs and festivals also transmit cultural heritage to the next generation, it is crucial to consider how young people view fairs and festivals.

#### **1.4 STATEMENT OF THE PROBLEM**

India is a basket of flowers with different religions, languages, cultures, customs, music, art, and architecture, among other things, all bundled into one cohesive and nationalistic whole. When this diverse culture is examined from the perspective of globalisation, there are several examples of westernisation and the blending of various characteristics and civilizations (Dutt, 2017). The state of Sikkim is home to numerous people from all castes and communities in addition to being a host to stunning tourism spots. The fairs and festivals, however, are only open to members of one's religion or group. Fairs and festivals can promote culture, but they are not extensively implemented due to a lack of funding and exposure at the National level. Sikkim's culture is diversified and heavily impacted by western culture and heritage. Additionally, it has contributed to the slow deterioration and ruin of culture and customs, leading to the eventual disregard of their festivals. Particularly among young people, the adoption of western society has led to a decline in ritualism and an increase in scientific ideas. Due to this issue, the idea behind the such celebration of festivals and fairs will eventually become obsolete (Dutta, Durgamohan, 2016). Particularly fairs and festivals have a significant impact on communities in reviving their culture. As a result, research must be done to outline the significance of fairs and festivals to young people in Sikkim.

#### **1.5 RATIONALE OF THE STUDY**

A rigorous review of the literature reveals that visitors come to Sikkim to experience its natural beauty, culture, traditions, and cuisine. The distinctive culture of Sikkim is a major element in drawing many domestic tourists. Since fairs and festivals are

significant components of culture, they play a major role in attracting more visitors. As a result, Sikkim is particularly well-known among tourists for its cultural tourism, which highlights its fairs and festivals. There has not been enough research on Indian Fair Festivals undertaken to date, and none have focused on Sikkim's youth at fairs and festivals. There have been numerous studies on the difficulties, socio-cultural effects, and economic effects of festivals, but none have concentrated on the attitudes and characteristics that encourage young people to attend fairs and festivals. This study thus focuses on bridging the gap. To fill this research gap, an effort has been made to understand the fairs and festivals taking place in Sikkim, to assess the factors influencing young people to attend fairs and festivals, and to comprehend the socio-cultural benefits of Sikkim.

## **1.6 SCOPE OF THE STUDY**

India is known for its vivacious fairs and festivals, and there has been long-standing contact between Indian and international fairs and festivals on a variety of levels that have had a substantial impact on growth in all fields. The fairs and festivals in North-East India have not received much attention from academics or historians, and this significant area has been completely ignored. In-depth research relating the tourism sector with the event component of these states has not been done. In a country that is rapidly changing and driven by technological advancement, there is plenty of room for research on cultural tourism that emphasises fairs and festivals and their paramount relevance.

The current study has a very broad and in-depth focus. The study intends to identify and categorise the fairs and festivals celebrated concerning tourism, as well as the elements that influence youth purchasing decisions to visit these fairs and Sikkim residents' sociocultural development. The abundance of cultural tourism destinations in Sikkim places the region prominently on the global tourism map. Furthermore, studies linking the tourism industry with fairs and festivals have not been conducted in-depth. Therefore, there is a lot of room for research into the dynamics of managing cultural tourism highlighting the fairs and festivals and the significance of doing so in Sikkim's rapidly changing society. It will also examine youth concepts in connection to fairs and festivals. Youth and fairs/festivals are two concepts that the study will attempt to connect. The goal of the study is to comprehend how Sikkim's numerous

festivals may help the tourism sector grow. The study also emphasises the festivals that are held to promote a destination and its geographic indicators. Finally, to fully comprehend the Sikkim community, the study will focus on the festivals of the Lepcha, Bhutia, and Nepali populations. The study's findings, particularly those related to the ethnic communities along with their rich customs and other characteristics, will primarily benefit Sikkim as an important tourism destination.

## CHAPTER 2

### LITERATURE REVIEW

Literature published both at the National and International levels was reviewed comprising studies on Motivation, Perception, and Participation in Fairs & Festivals and studies on youth participation in Fairs and Festivals of Sikkim. The kinds of literature were reviewed under the following head.

- 2.1 Studies on Motivation in Fairs and Festivals
- 2.2 Studies on Perception in Fairs and Festivals
- 2.3 Studies on Participation in Fairs and Festivals
- 2.4 Studies on Youth in Fairs & Festivals
- 2.5 Studies on Fairs and Festivals in Sikkim
- 2.6 Studies on Factor analysis in Fairs and Festivals

#### **2.1 Studies on Motivation in Fairs and Festivals**

According to Crompton & McKay (1997), the push and pull aspects were utilised to determine why people choose to attend a festival or event. Cultural exploration, novelty/regression, recovery equilibrium, known group socialisation, external interaction/socialization, and gregariousness were the six motive domains that were identified. According to this study, it might be more reasonable to consider festivals to be recreational opportunities rather than tourist attractions.

Kim, Usyal & Chen (2001) revealed how many festival organisers view the reasons why people attend festivals and events. It was determined that festival and event motivation can be divided into the following categories: social/leisure, novelty of the event, escape, family togetherness, and curiosities. The article contends that there is a persistent divide between event planners and attendees.

The contribution of Dodd et al. (2006) explains why young people under the age of 35 go to wine festivals and identifies the primary driving factors as socialisation, family togetherness, excitement/uniqueness, getaway, and novelty of the event. The study reveals that younger attendees of wine festivals place more emphasis on taking in the

full experience and taking in the surroundings than they do on the wine's flavour. The study's findings revealed that younger wine festival attendees thought it was the perfect place for wine tasting, hanging out with friends, and having fun.

Li and Petrick (2006) the writers divided the literature on this subject into three main themes: previous discoveries, cross-cultural testing, and research of generalizability. They give a thorough overview of festival and event motivational studies. It has been discovered that study has advanced past straightforward case studies and incentive theories. According to the study, while a somewhat uniform and useful research framework has been constructed, a global research motivational scale has not yet materialised.

Arnold et al. (2007) provide a pilot study on the factors that encourage youth participation in country 4-H fairs and the developmental advantages of doing so through project work. According to the study, the Country 4-H fair promotes youth growth in addition to being enjoyable.

The paper by Wamwara-mbugua and Cornwell (2009) explores the visitor's motivations for attending international festivals by looking at how the desire for novelty, one's own cultural representation at festivals, frequency of attendance, and desire for excitement and thrills influence favourable word of mouth and purchase intention. The survey was administered to 650 festival attendees using logistic regression analysis, and it was carried out through informal interviews. The study concludes that those who enjoy distinctive and unusual goods would be drawn to international celebrations. It has been discovered that cultural representation is crucial for showcasing their distinctiveness, which influences the intention to buy.

Dionne et al. (2011) the social aspect of participation, working strategies to acquire scientific knowledge and methods, assurance of achievement through rewards or gratifications, interest in science content, sense of self-efficacy, and assurance of success through rewards or gratifications were all considered in their study as five components of students' motivation to participate. The survey was created using a 5-point Likert scale. The study found that the key to active engagement appears to be a combination of curiosity and self-efficacy.



Savinovic Kim & Long (2012), analyses the connection between audience members' motivation, satisfaction, and intent to return at an ethnic minority cultural festival in their study by gathering information using a survey method. The study suggests that, in the context of ethnic minority cultural festivals like Festa, the motivation of festival attendees is a direct antecedent of overall satisfaction and that the degree of festival visitors' overall happiness had a direct impact on the likelihood of future attendance.

Acharya and Lillywhite (2021) The major objective of this study is to evaluate how push and pull factors affect consumer trip enjoyment and loyalty to agricultural fairs. The effect of consumers' internal desires for leisure activities (push motivation) and fair attributes (pull motivation) on trip happiness and loyalty is examined using a structural equation model. Latent component discovery is performed via exploratory factor analysis. Push and pull motivations are crucial in determining how satisfied visitors are with their experience at an agricultural fair, according to the structural equation model's findings, which are consistent with the body of previous literature. Additionally, both push and pull incentives have a large direct and indirect impact on visitor loyalty through their effects on trip satisfaction.

## **2.2 Studies on Perception in Fairs and Festivals**

Xie (2004) explores the visitors' perception of the authenticity of the Applebutter Festival in Ohio through a survey. The study finds that rural festival is an essential part of community life and creates awareness of historic preservation. The paper shows even though guests express solid interest in heritage festivals and contribute a huge monetary effect to the celebration; their impression of the credibility of the legacy assets stays shallow.

The study of Mitchell (2005) states contrasts threat perception among the fairgoers and management concerns in the Bloomsberg rural agricultural fair. It likewise researched the challenges present in keeping a quality sporting encounter while at the same time giving satisfactory fairgoer security. The finding of the study shows that the fairgoers put a more prominent focus on high-probability, low-outcome occasions while the fair emergency management plan is generally centred towards low- probability, high- results. It features the difficulties present in keeping a quality recreational experience while giving satisfactory security from an assortment of threats.

Cordero (2007) in his study mentions the resident's perception of tourism, and the perspectives of host communities have long been used to analyse tourism's effects. The exploratory paper offers a critical appraisal of scholarly progress in assessing resident attitudes toward tourism. This theoretical debate highlights the most important methodological and theoretical limits on this topic by considering a large number of relevant academic research articles. The lack of standard measures for evaluating local views, as well as the diversity of theoretical and methodological methods, have all been identified as important barriers to academic development in the study of tourism perceptions.

The study done by Karabag, Yavuz, and Berggren (2011) examines the contribution to the promotion and communication of a city at different market levels. A survey was gathered from Izmir, Turkey, and Goteborg, Sweden festival managers, and a comparative study was conducted. The finds of the study suggest that all festivals do not contribute to the promotion of the city in the country or international market. The current study also relates to the size of the festival and that the organizers play an important role to promote the festival.

In an exploratory study done by Lim (2014), an analysis of time pressure and value perception on consumer trade fairs in Singapore. According to the findings of their study, time-limited pressure has a significant effect on perceived value as well as consumers' purchase intention.

Suntikul (2018) ponders the continuity and changeability of Bhutan's traditional festivities. The author of this study concerns cultural norms and values as well as individual beliefs and behaviour that emerge from the discussion on the impact of touristization and traditional religious festivals in Bhutan. Goals and referents outside of Bhutan's traditional culture and ways of life interfere with the perception of the local youngsters that attend the event. But the culture and its customs are also subject to change in the future.

In the study, Shereni et al. (2018) determines the worth of exhibitors associated with the 2017 Sanganai/Hlanganani World Tourism Expo by focusing on their perceptions of the event. A semi-structured questionnaire was created using a purposeful sample of 60 respondents after the participants had been identified. The study discovered that the local tourism and hospitality sector is seen as a significant occasion. According to the

report, exhibitors tend to spend more to get potential customers to their displays if they believe the event will be advantageous. The report emphasises the difficulties that the exhibitors' inadequate connectivity and accessibility present. The contribution of Dodds, Novotny and Harper (2020) sheds light on the amount to which the Canadian Festival communicates sustainable initiatives and the importance of sustainability communication through the Cultivation theory to determine perceived value creation. A mixed-method approach was used to find the data. The study finds that there was a lack of communication on websites regarding sustainable initiatives and marketing however, festivals that communicated sustainable initiatives are believed to impact perceived value among the festivalgoers and host communities.

### **2.3 Studies on Participation in Fairs and Festivals**

Roemer (2007) investigates the social support and ritual participation in a significant Japanese festival. Gion Festival aids in the growth of a strong sense of community. In addition to the fact that many of them live close to one another, their participation in this festival necessitates constant, enjoyable interaction between them. People experience a sense of belonging as a result, which promotes close relationships. They receive emotional support through ritual involvement as well, particularly spiritual assistance. The benefits of this sense of community are numerous for those who are actively participating.

The study of Kim, Cheng, and Leary (2007) explains how participation patterns and trends in tourist attractions are understood. The study looked at how socioeconomic and demographic factors affected tourists' tendencies of visiting 29 various kinds of cultural venues. The four primary categories of cultural attractions were Festival and Musical Attractions, Commercial Recreation Parks, Local Festivals and Fairs, and Knowledge/Aesthetic Seeking Attractions. The results showed that the number and distance of excursions, together with socioeconomic and demographic traits, affected participation patterns for different cultural sites. Depending on the particulars of each cultural site, these variables have varying influence on patterns of tourist engagement.

Lei and Zhao (2012) studied the driving forces behind Macao citizens' participation in and attendance at the yearly art event. According to the study, local attendees' engagement is typically determined by festival attendance frequency, the ease of acquiring tickets, individual interest in exceptional performances, and interest in art

appreciation. Additionally, there is a significant, favourable correlation between festival attendees' overall satisfaction and their likelihood of returning in the future. According to the research, the data can be used to better how the government and festival organisers now plan their schedules and advertise their events.

Munjal (2015) explores the challenges and possibilities of employing a participatory approach to help small and medium-sized towns sustain their fairs and festivals while also tapping into their tourism potential. This paper initiates a conversation among all local and external stakeholders on how to preserve the little-known cultural treasure of Haryana's small and medium towns, with a focus on fairs and festivals. The findings of the study are that the out-migration and the weakening of the local indigenous population, as well as changes in occupation patterns, pose a threat to the fairs and festivals' continuation. The processes that revolve around urban fairs and festivals are driven by the engagement of numerous local stakeholders and mechanisms; as a result, any attempts to develop or sustain these must begin with an awareness of the various players and their roles.

In the contribution of Munjal and Juhari (2015) to maximise the cultural and economic potential of fairs and festivals, this article analyses and evaluates the opportunities and problems that India brings. The report summarises the main prospects and difficulties for maximising the cultural and economic potential of fairs and festivals in India. Lack of fundamental infrastructure, uninterested government support, local indifference to cultural commoditization, and insufficient stakeholder involvement are a few of the typical problems.

A study examines Düşmezkalender, Ozdemir, & Yolal (2019) on the perceived effects of the cultural festival's socioeconomic factors on local inhabitants' attendance. The study's goal is to examine how residents make decisions when celebrating and taking part in festivals. Through exploratory factor analysis and correlation analysis, the relationship between socio-cultural influence and the decision-making process of festivals was investigated. According to the study's findings, festivals improve community cohesion and social benefits include fostering ties between locals and tourists, preserving local culture, fostering pride in the town, fostering togetherness, producing income, and raising standards of living.

Yilmaz's (2020) study's practical implications for festival planners and community leaders who wish to optimise the positive social benefits of festivals and increase support for their organisations are important. Identifying the variables affecting attendance' subjective well-being and comprehending the connections between these variables can help planners come up with tactics to keep an eye on and better control these variables.

## **2.4 Studies on Youth in Fairs & Festivals**

The paper by Parekh (2010) defines emerging economies with fair-based rural tourism that must create self-sustaining growth engines that are fueled by domestic demand. The country's metropolitan population is the target market for rural tourism, which has the potential to be a growth engine powered by domestic demand. The rich traditions of rural places can attract people from urban areas. This essay is specifically concerned with fair and festival-based rural tourism. The event gives indigenous kids a place to meet future partners. Through a case study of Gujarat state, the paper explores the allure of fair- and festival-based rural tourism.

Ahmad, Jusoh & Azazi (2012) mention the commercial potential for young travellers in both developed and developing nations. They play significant roles in event tourism, which is more specialised in terms of timetables and themes, in addition to their usual functions as individuals. However, Malaysian tourism studies hardly ever touch on the youth sustainability of event tourism. This research examines young people's event tourism experiences. The results show that event suitability, a kind of involvement, and young tourists' clarity about event tourism serve as mediating factors that promote adolescents' participation in event tourism. Promotional efforts and an awareness of youth visitors' preferences and potential are also necessary for the sustainability of young travellers in the event tourism industry.

Taylor (2012) discusses the numerous institutional legacies and current social situations that commonly work to limit the voices and cultural manifestations of young people who are gender and sexually varied in her study of a queer youth culture event and its participants. Youth who identify as gender- and sexually diverse can, on the other hand, respond in a critical and creative manner, developing spaces for cultural participation and significance. Through an empirical case study, this article describes the inspiration behind the founding of Queeriosity, a queer youth cultural festival hosted in Brisbane,

Australia. Finally, it argues that participants had chances for sexual self-making as a result of the spectacle, celebration, and different articulations of adolescent sexualities that fueled Queeriosity.

Demeter and Bratucu (2014) emphasize in their study, Youth tourism set itself apart from the idea of traditional tourism due to the incredible characteristics of its participants. Due to the amount of money that young people spent on various forms of travel over the past ten years, this segment of the tourist industry has grown extremely quickly and has made a considerable contribution to the economies of all nations. The paper's objective is to outline the most popular types of youth travel and their evolution both internationally and inside Romania. The findings highlight the Romanian and European varieties that are most utilised.

Hixson (2014) demonstrates the effect of young people's involvement in an event. The purpose of the study is to examine how young people engage in activities and how that influences their sense of involvement and shapes the formation of their identities. Two leisure ideas are used in this research to analyse how events affect people. The idea of activity involvement looks into how important the activity is to the individual. Being in a stage of transition in their life, it is crucial for young people to think about how their actions contribute to who they are. This study found that the Adelaide Fringe Festival had a greater impact on young people's identities and that they were more invested in it.

Muller et al. (2015) concentrate on figuring out the relative age effect's part in the 2015 12<sup>th</sup> Winter European Youth Olympic Festival. In the entire sample and among male athletes, a significant relative age effect was discovered, but not among female athletes. Additionally, the relative age effect was substantial for strength and endurance sports but not for technique sports. According to statistics, older athletes won noticeably more medals. Relative age had a significant impact on both performance and participation in endurance and strength sports.

Dutta, Durgamohan (2016) writes in Theory of Planned Behaviour: Fairs Festivals and Indian Youth that fairs form the fabric of Indian culture, and both are so tightly woven that it is can be said that fairs rose from culture and now form the culture of a place. We come to know that the youth has the right attitude towards fairs. The government

should ensure a good, hygienic environment with proper public utilities to encourage participation.

Harmer and Rogerson (2017) state the organisation of specific youth tourist festivals is a neglected issue in the expanding festival literature since it reflects the festival processes, inventiveness, and local responses of South Africa's raging youth festival. This study analyzes festival creation processes through the prism of South Africa's yearly Rage youth festival using a qualitative research technique. It is suggested that youth tourism festivals are typically contentious events linked to poor social behaviour by revellers, notwithstanding their enormous economic influence on locations. In this case study, festival organisers put various technologies into place for containment and control, perhaps enabling for the realisation of local economic gains at a minimal social cost.

Diaconescu and Tuclea's (2020) studies about festivals are typically regarded as one of the major economic boosters. Around 90 years ago, the first film festivals were held in Europe, and they swiftly spread throughout the world. The 'push dimensions', as well as the 'pull dimensions', could be combined to explain why tourists attend festivals. Festivals are typically regarded as a successful tourist industry, with the sites providing distinctive events together with high-quality services and chances for socialising. Based on research aiming at determining young people's interest in film festivals and the impact of socio-demographic factors on this interest, this study was conducted. The findings also indicated that youth travel is mostly motivated by the desire to spend time with family or friends. Furthermore, young people's preferences for fundamental tourism services are unambiguous and simple. The findings, however, indicate that there may be a need to gender-adjust marketing communication for young travellers.

Rudancic and Tezak (2021) mention in their study that many nations do not view youth travel as a significant component of the global tourism industry, and countries and the organisations in charge of managing tourism are frequently unaware of the preferences of this group of travellers, frequently as a result of inadequate research. There are a few things that should be carefully considered when organising and hosting activities that are primarily addressed to or attended by young travellers. According to the study, a typical young traveller is an adventurous person with a strong personality who gradually spends more money, travels more frequently and for a longer period than the

typical tourist, and tries to learn about the people and culture of the destination while on their trip.

## **2.5 Studies on Fairs and Festivals in Sikkim**

Gurung's (2011) work tries to understand the creation of cultural-territorial or ethnic politics in Sikkim, as well as the interrelationships between the political process and the emergence of culture-ethnic politics. Its analysis of literature examines ethnicity, ethnic groupings and their creation processes, ethnopolitical mobilization, nationalism, and other topics from the perspectives of two anthropological approaches to ethnicity, primordialism and instrumentalism. This book has several fundamental flaws, the most significant of which is the lack of a clear formulation of the core thesis and theoretical approach.

Sikkim Biodiversity Conservation and Forest Management Project (SBFP) the Handbook on Sikkim's Nature-based Festivals is an attempt to promote ecotourism by showcasing the uniqueness of Sikkim's culture through a variety of festivals. Festivals and fairs are famous tourism goods that draw visitors from all over the world. In the state, there are numerous nature-themed festivals. A handbook, which captures some of the most major nature-based holidays, is intended to serve as a resource for knowledge on the many festivals, their history, important festivities and rituals, festival places, dates, and so on.

Chaudhuri (2012) studies the effectiveness of festivals and fairs for cultural tourism that ought to be spread out throughout the year. Numerous tourists will undoubtedly rise with the correct promotion of culture and heritage, but this will have an impact on the state's natural resources and tourism carrying capacity. Therefore, it is advised that Sikkim's tourism development strategies, which will result in a sustainable environment, should include effective environmental management as a core issue.

## **2.6 Studies on factor analysis in Fairs and Festivals**

Small (2007) her research draws attention to the creation of the Social Impact Perception (SIP) scale, which quantifies how locals perceive the social impacts of festivals and events. Inconvenience, community identity and cohesion, personal frustration, entertainment and socialisation opportunities, community growth and development, and behavioural consequences are the six dimensions of social impact



that the study identifies. These dimensions were further refined using exploratory factor analysis. According to the study's findings, managing the social effects of festivals and events may benefit from using the SIP scale.

Kim, Suh, and Eves (2010) by connecting the notion of food-related personality traits to hospitality and tourism, the study investigates the relationship between personality, satisfaction, and loyalty. 335 visitors to the Gwangju Kimchi a Local Cuisine Festival in South Korea took part in an on-site survey between October 15 and October 19, 2008. The relationships between 16 indices and 4 latent components (food neophobia, engagement satisfaction, and loyalty) were examined using structural equation modelling. According to the research, there is a strong positive correlation between satisfaction and loyalty, food engagement has a favourable impact on loyalty, and food fear has a negative impact on both.

Williams, Iwamoto and Uchiyama (2016) in their study uses factor analysis to analyse festival attendees' satisfaction with the event gakuensai. The social psychology method used here views satisfaction as the outcome of a collection of circumstances, or antecedents, dictated by an individual's history, culture, age, and experience rather than as a function of motivation. According to the findings, there are more statistically significant differences between groups belonging to the same culture than there are between groups belonging to different cultures. Festival organisers must consider the overall impact of the variables, or 'flow', that influence visitor pleasure across and within all visitor groups to maintain sustainability. The techniques that will be utilised in a research project all share the ability to facilitate the methodical gathering of information that can be used to create an evidence report. It is a form of inquiry because of the methods used in the study. The methodology's job is to conduct the research in a way that is legitimate and scientific. The methods and approaches used to carry out a study make up the methodology.

Li and Wan (2016) in their study develops a conceptual model by combining the social exchange theory (SET), emotional solidarity theory, and community attachment. Empirically, the study assesses how accurately the model predicts how residents of Macao will feel about and support the expansion of festivals. Techniques for data analysis include confirmatory factor analysis and structural equation modelling. According to the findings, residents' emotional solidarity and sense of community as

well as their perceptions of festival impacts—both positive and negative—have an impact on how positively and negatively they perceive festival impacts. Residents' assistance with fiesta growth can also be influenced by these factors. The results also demonstrate that locals' opinions on and support for the growth of festivals are greatly affected by a sense of community. The results also provided useful information for festival planners and organisers.

## CHAPTER 3

### STUDY AREA

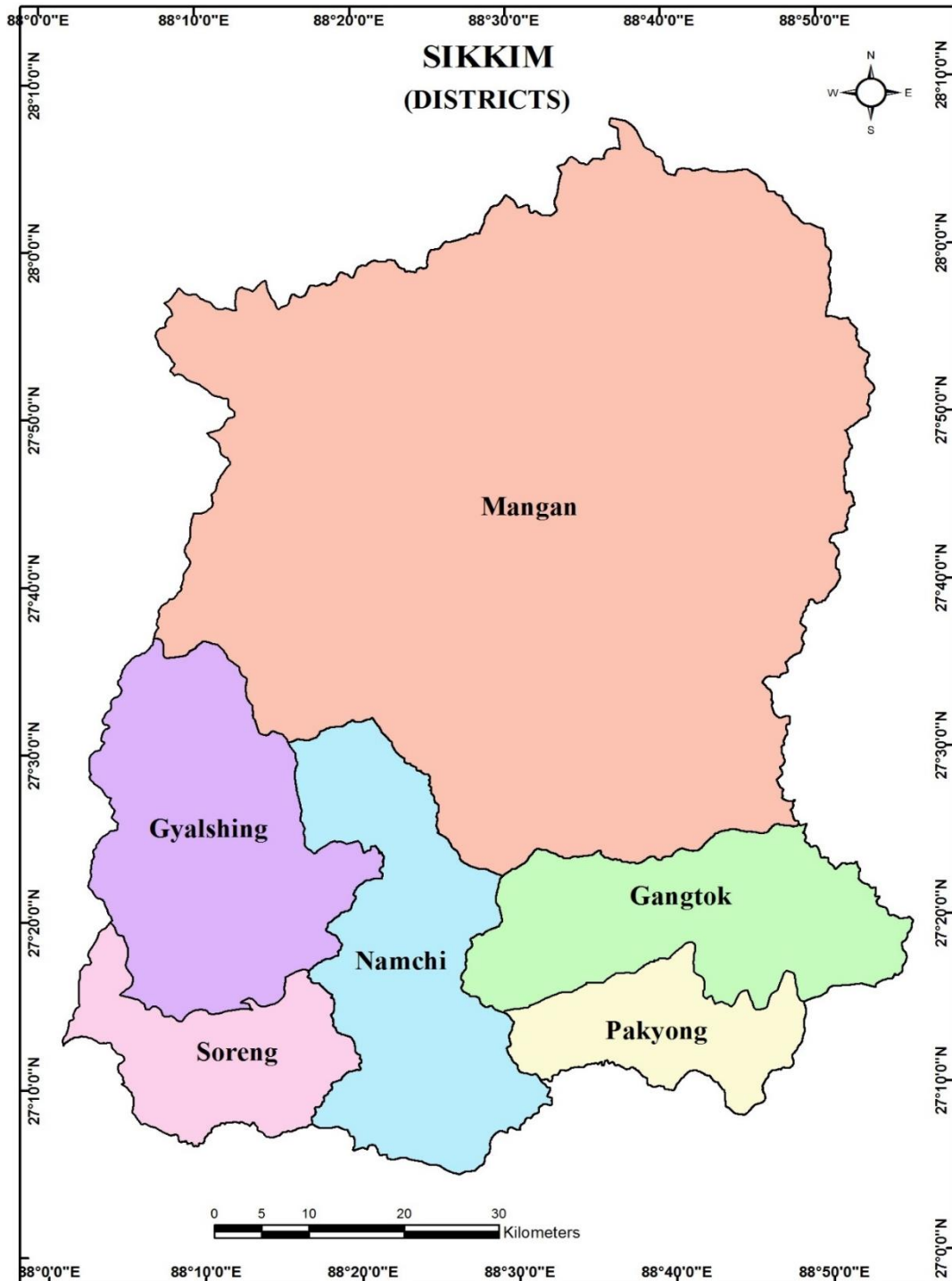
#### SIKKIM

Located in the Eastern Himalayas, Sikkim is a mountainous state region and the 22<sup>nd</sup> state of India. It is situated thus in the North Eastern Himalayan area, which spans an area of 7096 km, between 27° 04' 46 and 28° 07' 48' North latitude and 88° 00' 58' and 88° 55' 25' East longitude. It's 64 kilometres in length from the Eastern side to the Western side and 112 kilometres long from the North to the south. Second-smallest in size among Indian states is Sikkim. Sikkim has the smallest population in all of India, with a population of only 610,577, up almost one lakh from the last census, made up of 321,661 men and 286,027 women, compared to 540,851 people overall in 2001, made up of 288,484 men and 252,367 women. While Sikkim's population growth rate has slowed to slightly over 10%, the percentage of literate people has climbed by nearly 20%, which is seen as a significant step forward. The gender ratio is rather frightening, with 800 females for every 1000 males. Similar to the majority of the North-Eastern Indian states, the terrain has not been extensively developed. Only 20% of Sikkim's residents reside in cities, and the growth of the populations in urban and rural areas shows contrasting trends. While the rural population is not rising at all, the urban population is increasing at an alarming rate of over 150 per cent. The main city in Sikkim is Gangtok, which serves as the state capital. Sikkim is home to some different languages, with Nepali serving as the regional tongue, including Bhutia, Lepcha, Limbu, Newari, Kulung, Gurung, Mangar, Sherpa, Tamang, and Sunwar.

Three tribes, the Naong, Mon, and Chang, lived in Sikkim's region in the distant past. This is reflected in the history of Sikkim. However, these tribes were unable to rule Sikkim for an extended period. When the Lepchas arrived in They came from someplace close to the borders of Tibet and Myanmar and established Sikkim, quickly replacing the aforementioned tribes. The Lepchas community fought with Sikkim's native people and dubbed it "Nye-mae-el", or heaven. The valley of rice was known as Renjong or Den Zong by the Tibetans who arrived from Tibet in a much later period. The Limbu reports assert that the Limbu word for Sikkim was distorted as "*Sukhim*", which means "*fresh dwelling*" on the other hand, alludes to Sikkim being derived from the Sanskrit word "*Sikhim*" meaning country with peaks or mountains (Waddel,1973).

## Map of Sikkim

Figure 3.1 below shows the map of Sikkim divided into its six districts Gangtok, Mangan, Namchi, Gyalshing, Pakyong and Soreng



Source: Self prepared with the help of Mr. Tulsi Sharma (Department of Geography, Sikkim University)

### **3.1 Tourism in Sikkim**

Sikkim, a state with outstanding natural beauty that includes snow-capped mountains, rich forests with exotic flora and fauna, clear waterfalls, holy lakes, holy caves, therapeutic hot springs, and calming streams, is one of the Eastern Himalayan biodiversity hotspots. In low-lying valleys, the weather can be tropical or polar with snow and ice, depending on height. It is the location of Mount Khanchendzonga, the third-highest mountain in the world and the guardian god of Sikkim. Sikkim is a popular year-round holiday spot for everyone from more daring visitors to those looking for peace and quiet for meditation. Tourism is one of the main industries in the state economy. The tourism sector has been given top importance because it is a significant employer and generator of income. Due to its rapid growth, there has been significant improvement in service standards and quality, infrastructure expansion, and aggressive promotional strategies. The population of Sikkim is made up of a variety of ethnic, linguistic, and cultural groupings, each of which is distinguished by its own culture, customs, and traditions that show strong ties to nature and the environment. Lepchas, Bhutias, and Nepalis are the three primary ethnic groups. The term “Nepalis” is an umbrella term that incorporates many other ethnic groups, including Limboo, Rai, Gurung, Sherpa, Mangar, Chhetri, Bahun, Newar, Tamang, Bhujel, Kami, Damai, etc.

Based on a valid Indian visa, foreigners must get a Restricted Area Permit (RAP) from Sikkim Tourism offices in New Delhi, Kolkata, Siliguri, Bagdogra Airport, Rangpo, and Melli. The extension of the permit can be acquired at the Gangtok Foreigners Registration Office and the North, West, South, and East District Superintendent of Police’s offices. Issues of trekking in the Department of Tourism and Civil Aviation If a party of two or more foreigners applies for a Protected Area Permit (PAP) in Gangtok, provided that the hiking itinerary is arranged through the travel agency. 2017 was proclaimed the International Year of Sustainable Tourism for Development by the United Nations General Assembly at its 70<sup>th</sup> session. The International Year aims to support a change in policies, business practices, and consumer behaviour towards a more sustainable tourism sector that contributes to the Sustainable Development Goals (SDGs) within the context of the global 2030 Agenda for Sustainable Development and the Sustainable Development Goals (SDGs). The Sikkim Tourism Policy must incorporate sustainability concepts that consider the economic, social, and environmental elements of development in light of these changes if it is to actively aid

in the achievement of the Sustainable Development Goals. All of the objectives could potentially benefit from tourism, either directly or indirectly. Goals 8 – Inclusive and Sustainable Economic Growth, Goal 12 – Sustainable Consumption and Production, and Goal 14 – Sustainable Use of Oceans and Marine Resources, in particular, have been included as targets. The targets listed under the goals call for developing and putting into practice policies to encourage sustainable tourism, which supports local businesses, jobs, and culture. But in order to carry out this agenda in an efficient manner, it is necessary to have a clear implementation strategy, ample funds, and investments in human, technological, and infrastructure resources.

Before the State's union with India, Sikkim's tourist inflows were hardly noticeable while tracing the development of the industry in the State. Even after the merger, progress was modest until the 1980s since many locations were either off-limits to tourists or inaccessible to them. Tourism growth didn't catch up until the latter decade of the twentieth century when more areas began to loosen their permit requirements and Sikkim became known as a promising new travel destination. Between 2010 and 2017, there was a significant increase in tourism, with visitor numbers matching or exceeding the state's population. Today, tourism is quickly becoming one of the key economic drivers of the State.

From Gangtok, tourism hubs and circuits slowly expanded to include Rabong, Pelling, Yuksam, Lachung, and Lachen. Trekking along the Yuksam-Dzongri-Goechala trail, which had started in the days before the merger, started to gain popularity. The State Government decided to allow visitors to Tsomgo Lake sometime in the late 1980s. Tsomgo, which is barely 35 km from Gangtok, the state's capital, has emerged as the most convenient location for visitors from West Bengal to see snowfall. Following this, Nathula was made accessible, allowing travellers to travel to the ancient mountain pass' Chinese border. Similar permit easing resulted in increased tourist traffic to West Sikkim, Zuluk in East Sikkim, Gurudongmar Lake, Yumthang Valley, and Yumesamdong in North Sikkim. Significant turning points in Sikkim's tourism history. The government's decision to permit Central Government employees to travel on leave at a reduced rate via air to the North East Region in 2010 also helped.

Sikkim, despite having a thriving tourism industry that was mostly focused on mass tourism, Sikkim was a pioneer in building an ecotourism pathway, weaving together

principles of strong community engagement as well as environmental and cultural conservation on the other. The International Ecotourism Society (TIES) and Ecotourism and Conservation Society of Sikkim (ECOSS), with assistance from UNDP and the Ministry of Tourism, organised the South Asian Regional Conference on Ecotourism in Sikkim in 2002. This was a turning point in the definition of community-based tourism in the state as well as the introduction of ecotourism to Sikkim and the North East Region. Some of the first Community-Based Tourism (CBT) sites that developed as a result and established themselves were several ecotourism destinations in various regions of the Kewzing, Yuksam, Dzongu, and Pastanga. Through frequent training for guides (for trekking, birdwatching, climbing, rafting,) cooks, adventure tour operators, etc., the Department has continuously worked to increase the capacities of local stakeholders in the tourism sector. These projects have benefited greatly from the installations of the Institute of Hotel Management in Rumtek and the Indian Himalayan Centre for Adventure and Ecotourism in Chemchey. The Department has carried out some e-governance initiatives, such as providing online Inner-Line Permits, asking visitors for feedback, and implementing a statistical information system, among others, which has helped to facilitate tourism (State Tourism Policy, 2018).

Sikkim has mastered leveraging central money for the construction and development of tourist wayside facilities, destination and circuit development, and distinctive tourist attractions including ropeways, skywalks, and significant religious sites. Construction of various distinctive and enormous religious monuments, such as the statues of Guru Padmasambhava in Samdruptse, the Chaar Dhaam in Solophok, Namchi, and Lord Buddha's statue at the Tathagatha Tsal in Rabong, has increased religious tourism. Several further monuments and statues of this nature are in the works. The towns of Namchi and Tsomgo Lake have ropeways. A Sky Walk, the first of its type, is being built in Bhaleydhunga, and a new airport is operational in Pakyong. Sikkim has a multitude of traditional religious festivals that draw tourists as a result of the variety of its population. Significant ones include the Pang Lhabso, Drukpa Tseshe, Tendong Lho Rum Faat, Dasain and Tyohar, Losoong, BhumChu, Saga Dawa, and Sakewa. Additionally, several events with a focus on tourism are organised annually in various cities across the State.

### **3.2 Fairs and Festivals of Sikkim**

Sikkim has a great deal of potential to provide visitors with a rich cultural experience because of its diversity of ethnic cultures. The homestays scattered around the state, which offer a window into the local way of life and culture, are at the centre of the rural experience. There are an increasing number of resorts in small towns that cater to wealthy visitors. The cultural bundle comprises, among other things, traditional costumes, handicrafts, vernacular architecture, festivals, traditional medicines, and folklore. It also includes ethnic foods and food products, organic produce, ethnic songs and dances, traditional clothes, and folktales. There is growing concern that modernization and rapid development are slowly undermining these cultural assets, and tourism can play a significant role in preserving them. A religious text called the *Nay-Sol* outlines and defines Sikkim as a sacred landscape and functions as a map of the state's holy locations. Sikkim's Buddhism upholds the fundamentals of Mahayana by combining Buddhism with the Bon religion practised by the Lepchas, the indigenous residents of Sikkim during the pre-Buddhist era, Buddhism has acquired a distinctive characteristic separate from that of Tibet. The State is home to various Buddhist monasteries, some of which date back nearly 300 years, as well as a large number of hermitages and meditation sites. Throughout the year, and particularly during religious festivals, monasteries like Tashiding, Pemayantgtse, Phodong, Dubdi, Tholung, Ralang, and Rumtek receive a continual influx of pilgrimage travellers and tourists.

Sikkim is a state with a diverse population, hence it hosts several fairs and festivals each year. They celebrate festivals with tremendous zeal, and this finest destination to visit is rich in history and culture. The destination is rich in history and culture, and they especially praise festivals for their tremendous vigour. The swirl of colours, its varied culture, and its rich traditions can all be observed here throughout the variety of fairs and festivals. The following lists the fairs and festivals held in Sikkim according to chronology, sociocultural, and promotional fairs festivals. The fairs and festivals in Sikkim are observed at specific times dependent on the Georgian calendar and lunar calendar.

#### **1. ON THE BASIS OF CHRONOLOGY**

The table below lists the fairs and festivals that take place one month after another from January to December. The following fairs and festivals are listed in chronological order



along with the locations where they are held and the communities where they are celebrated in Sikkim.

**Table 3.1: The list below shows the major Fairs and Festival of Sikkim in chronological order:**

Sl. NO.	Name of Festivals	Duration/ Time of the Year	Place/ Community
1	Losoong/Namsoong	December/January	Bhutia/Lepchas
2	Maghey Sankranti & Mela	January	Jorethang, South Sikkim
3	Sonam Losar	January/February	Tamang
4	Bhumchu	February/March	Tashiding Monastery, West Sikkim
5	Muk Zikding Rum Faat	February/March	Dzongu, North Sikkim
6	Lampokhari Tourism Festival	April	Aritar, East Sikkim
7	International Flower Festival	May	Gangtok
8	Hee-Bermoik & Tourism Festival	May/June	West Sikkim
9	Saga Dawa	May/June	Bhutia
10	Drukpa Tshechi	July/August	Enchey Gumpa
11	Guru Rinpoche's Thrunkar Tshechu	July/August	Birth Anniversary of Guru Rimpoche
12	Tendong Lho Rum Faat	July/August	Tendong Hill, South Sikkim
13	Indrajatra	September	Newar
14	Pang Lhabsol	September	Tsuklakhang Monastery, Rabong, South Sikkim.
15	Durga Puja/Dasain	September/October	Nepalese
16	Laxmi Puja/ Deepawali	October/November	Nepalese
17	Dzo Tyuim Harvest Festival	November	Dzongu
18	Chasok Tangnam	November	Limbu Community
19	Cherry Tea Festival	November	Temi, South Sikkim
20	Lhabab duechen	November	Bhutia
21	Pelling Tourist Festival	December	Pelling, West Sikkim
22	Kagyed Dance	December	Rumtek Monastery
23	Tamu Lochar	December	Gurungs
24	Yuma Sam Manghim	December	Limbu Community
25	Sakewa	January/December	Rai

## **2. ON THE BASIS OF SOCIO-CULTURAL**

Sikkim celebrates religious, nature-based and social festivals. Furthermore, based on the faith a person practises, there are several sorts of religious festivals. Due to the presence of many communal, ethnic, and coalition groupings, social events are diverse. Various ethnic and sub-ethnic groups are present in the state of Sikkim which makes the home to diverse culture and communities.

### **Community Festivals**

There are three major communities in Sikkim which are Nepali, Bhutia and Lepcha follows different religion according to their faith. This paper intends to catalogue, categorise, and comprehend the different fairs and festivals observed in Sikkim. The following categories of community festivals can be found in Sikkim, according to the predominant ethnicity:

#### **Nepali Community**

The festivals celebrated by the Nepali community are further divided according to the predominant faith. The Nepali sub-community practises a wide variety of religions, including Hinduism, Buddhism, Christianity, and Islam. The following are a few of the significant Hindu rituals and celebrations observed in Sikkim:

- 1. Maghey Sankranti or Maghey Mela-** Maghey Sankranti, also known as Makar Sankranti, is a significant festival among the Nepalese Hindus of Sikkim and is observed every January. Interestingly, this event is also celebrated with great ceremonies by Buddhists and Nepalese. Maghey Sankranti, which denotes the beginning of a new season, happens as the sun turns toward the Tropic of Cancer. The beginning of the month of '*Magh*' occurs when the Sun shifts from Dhanurasi to Makarasi, which also heralds the start of the year's final season, "winter".

The first day the sun is over Maka Rashi is when Maghey Sankranti is observed. However, it is not limited to a single religion. Diverse religious groups participate in the festival together. Nearly every region of Sikkim hosts fairs. Taking a dip in the river is one of the festival's key rituals, which is typically performed near the meeting of the two rivers. Every year in Sikkim,

the confluence of the Bara Rangit and Chota Tista near Jorethang, South Sikkim, is the site of the bathing festival. In the river, people bathe, clean up, and worship natural deities. Local handcraft and handloom sales and exhibitions, floriculture and horticulture items, cultural programmes, and competitions in local dance and music are the main events of this “mela”. It occurs on January 13<sup>th</sup> and 14<sup>th</sup>, which is the Nepali calendar's ‘*Magh*’ month. The celebration lasts for over a week. During this festival, visitors from the adjacent state as well as those from across the nation and overseas attend Jorethang. River rafting is one of the adventure sports that are popular in this region. This festival also includes paragliding and fishing.

- 2. Sonam Losar-** The Tamang Community which is the sub-community of the Nepali community has made considerable progress in preserving their culture, traditions, dress, language, and literature. Lhochhar is one of the most significant festivals of this community among the many Buddhist holidays. Sonam Lhochhar is the Tamangs’ version of the New Year. Sonam Lhochhar was observed every winter when the Tamangs worshipped the Bon religion in Tibet during the pre-Buddhist era. Large amounts of incense were offered, together with the sacrifice of several animals, to satisfy local spirits and deities and ensure the triumph of good over evil. Later, Lhochhar began to be observed as a Buddhist holiday during the reign of Tibet’s IX<sup>th</sup> monarch, Pude Gungyal. The concept of timing based on the motion of the moon was first introduced by a wise woman in Tibet by the name of Belma. Along with the introduction of astrology, Lhochhar started to be observed using the lunar calendar (Tamang, 2020).

‘Lho’ means ‘*year*’, and ‘Chhaar’ means ‘*new*’. Lhochhar, therefore, denotes the New Year. Each year, Sonam Losar falls on a different day according to the English and Bikram Sambat calendars. The lunar calendar used here is an ancient Tibetan/Chinese calendar. When an intercalary month intervenes, the New Year seldom occurs on the third new moon following the winter solstice. According to the eastern lunar calendar, it is what happens on Magh Sukla Pratipada. The Tamang people have a custom of calculating the years by using symbols for 12 distinct animals. The Rat, Ox, Tiger, Rabbit, Dragon, Snake, Horse, Goat/Sheep, Monkey, Rooster, Dog, and Pig/Boar are at the beginning

of the list. Sonam Lhochhar was first celebrated for one month, but it was eventually cut down to 15 days and is now only observed for five days. Typically, Pooja, Lok Dohori contests, Food Festivals, Dramas, etc., are the main draws.

The Tamangs are visible wearing their distinct attire. The majority of women and girls wear traditional hats along with their clothing and jewellery. Tamang women typically wear aangre, lungi, kulagi, and ke outfits, along with Jantar, cheptemhar, and mathi decorations. The lungi is shaped like a rectangle. The kulagi is a cap with a circular base that resembles a lidless prism. Aangre is a shirt with a pattern that combines curves and straight lines. Similar to that, ke is a rectangle-shaped belt. Their jewellery includes a necklace in the shape of a rectangle called Jantar, as well as circular bracelets and earrings called cheptemhar and mathi (Acharya, 2017). Sonam Lochaar was served on February 2<sup>nd</sup> 2022.

- 3. Indra Jatra-** Indra is the name of the god of heaven, while Jatra is the name of the procession. The procession and festival known as “Indra Jatra” are therefore held in celebration of the Hindu god Indra. The oldest festival in Nepal dates back to the 11<sup>th</sup> century and is called Indra Jatra or Yenya by the Newars of Nepal. The Indra Jatra event is essentially a re-enactment of the narrative with numerous later additions of newer characters. The festival begins with the erection of Lingo or Yosin, a pole brought from the Nala forest after executing the rituals of selecting the ideal tree for the occasion, on the 12<sup>th</sup> day of the light fortnight (Bhadra) of the Lunar calendar. Both the Hindus and Buddhists of Kathmandu observe it with fervour. Sikkim’s Newar Community observes the holiday with gusto. Indra, the rain God, is thought to have been wandering the Kathmandu Valley in disguise as a stranger in search of the parijata flower as pledged to his mother. He had come down from heaven riding Pulikishi, his elephant. The local populace got wary of his presence as night fell and caught him. Due to her son's tardy return, Indra's mother became concerned and descended to Earth in search of him while posing as Dagini (Pradhan, 2017). She was also captured by the locals. In exchange for rain in the Valley, she requested her son. Indra was eventually set free, and he returned to heaven with his mother.

During this time of year, Sikkim's Newar Community homes display sculptures and images of Indra and Bhairab. It lasts for eight days and makes the entire city come alive with colour. In the 11th month of the Nepali era calendar, the festivities begin on the 12th day of the bright fortnight and last until the 4th day of the dark fortnight. Since 2010, the Newar community in Gangtok has been enthusiastically celebrating this festival. Masked dance performances, a folk theatre production in front of the Indra Mahal, and a Kumari procession are all part of the festivities.

- 4. Dashain/Durga Puja-** Dasai also known as Varaha Dashain and Durga Puja is one of the main festivals of the Hindu Nepali community of Sikkim and is celebrated in the month of Ashwin which lies in September- October depending upon the Nepali Lunar calendar. Dashain celebrations stem from the demon Mahisasura's killing by Goddess Durga who fought for nine days with the demons, which is a symbol of the triumph of good over evil. This event is observed during the autumn season, which marks the end of the monsoon and is characterised by warm, pleasant days. People start cleaning their homes and surroundings well before the festival even starts. The celebrations continue through "Phulpati", or "day of flowers", which is the seventh day of Navami and is followed by Maha Ashtami, Kala Ratri, and Navami. As the finale of the celebration, the tenth day is celebrated as Dashain or Vijay Dashami representing the glory of Lord Rama over Ravana.

The Nepali language group is found all over the world, and one of its symbolic practices is the application of rice grains, typically red in colour, to the forehead. The most significant ritual in Dasai is the 'Tika ceremony', in which the family's elders apply Tika as a mark of holiness to the foreheads of the young members. Tika is made of a mixture of curd, rice, and vermilion. On the first day of the event, barley seeds are sown in the ground, and the development of those seeds portends a bountiful harvest. People decorate their foreheads with coloured rice on this day, and they pick the barley sprouts that were sown during the first day of Dasain and place them over their ears. During Dashain, it is customary to visit relatives' homes bringing sweets and alcoholic beverages. Cultural programs and shows are performed by different communities of Sikkim throughout the state.

5. **Diwali/ Tihar-** Diwali is marked as an auspicious festival for Hindus in India and all over the world where Hinduism is practised. Diwali is known as Tihar to Nepalis. It is celebrated in October-November in the month of Kartik by the Nepali lunar calendar and is celebrated for five days long. The festival of Tihar, which is observed a fortnight after Dashain, honours Lord Rama's return from his fourteen-year exile. It is believed that when Lord Rama reached his kingdom it was a new moon night, hence, people lit Diya, lamps and candles to ease the darkness. During the Tihar festival, it is also customary to worship the crow, dog, cow, cowherd, and brother. This practice is unique to Nepal and cannot be seen anywhere else in the world.

The first day is celebrated as '*Kag Tihar*' which means worshipping the crow by feeding them. Followed by Kag Tihar comes the '*Kukur Tihar*' which is the festival of dogs, the dogs are adorned with flower garlands and special food. '*Gai Tihar*' is observed on the third day, when cows and cowsheds are worshipped. On this day, Goddess Lakshmi is prayed by lighting lamps and Diya for good luck in the evening. After the puja on this day, the group of girls sing and play a carol known as '*Bhaileni*' at various homes. It is followed by the '*Goru Tihar*' celebration of the Ox where on this day the group of boys play and sing a carol known as '*Deusi*' led by drumming and folk instruments like the '*madal*'. After singing '*Bhaileni*' and '*Deusi*' the group receives money from each house they play carol. The next day is "Bhai-tika" where the sisters also known as the '*Cheli*' put a multi-coloured tika on their brothers and pray to god for their good health and keep away from evil energy by crashing the walnut. In return, the sisters receive money and gifts from their brothers who are also called their '*Maiti*'.

6. **Chasok Tangnam-** The Limbu people's most significant event is called Chasok Tangnam. This celebration takes place on the full moon day of the Nepali calendar's Mangsir month which falls in November. Tangnam is simply the Limbu word for festival. Chasok Tangnam has become a significant celebration among Limbus as a result of the revival of their identity, culture, and nationalism. Limbus often observe the Chasok Tangnam celebration at home, where they offer the first harvest to Yuma Sammang (a Limbu ancestor deity) and other gods. Additionally, their religious rituals are shamanistic

hence Chasok Tangnam, a festival created by the Limbu people to thank nature for the crop harvest and their ancestors for passing down the agricultural knowledge is based on the fundamental premise of nature worship. The first public celebration of Chasok Tangnam was held in Sikkim, India, in 2016 by Niraya Limboo under the Roose production name. During the process, the Limbu priest also describes the hardships that the Limbu forefathers had while leading a life of hunting and gathering. Then the soul of Yuma Sammam gave them instructions on how to plant and harvest various crops. When the crops were harvested, the Limbus decide to offer a small portion of their harvest as a token of their appreciation to their supreme god Tagera Ningwaphumang and their ancestor goddess Yuma Sammam. Everybody firmly and widely believes that any harvest eaten first without performing Chasok rituals and without presenting an offering to the gods is cursed with evil karma and catastrophe.

- 7. Tamu Lhosar-** The Gurung community, also known as the Tamu, has its language, customary culture, religion, and way of life. Gurungs have a thriving musical and cultural legacy. They have a unique heritage of dancing and music. The Gurung community mostly follows the Shamanistic and animistic Bon religion from antiquity, but they eventually adopted Tibetan Buddhism. The biggest holiday of this community is Tamu Lhosar, which celebrates the Gurung new year. 'Tolo' or 'tola' Lhosar is another name for Tamu Lhosar. On every 15 Poush in the Nepali calendars, it is observed. It is significant because it marks the beginning of the new year and a Gurung cultural festival. This holiday is a particular one that Gurungs all over the world commemorate by planning a variety of local and non-cultural events.

The words 'Lho' and 'Sar', which together stand for 'Year' and 'New', respectively, make up the term 'Lhosar' in its literal sense. People begin the celebration by paying a visit to monasteries and temples with their loved ones, praying to the gods and completing rites at the temple, and then asking the gods and elders for their blessings. Male Gurungs of all ages were sporting Bhangra, Kachhad, and Topis, while female Gurungs wore Ghalek, shirts, patuka, oversized gold earrings, and semi-precious stone necklaces. It was clear that they organised Dohori songs, dances, and the customary and

traditional sports of this village on the main Lhosar day, as well as kiosks selling traditional Gurung food and homemade alcoholic beverages called '*raksi*'.

8. **Yuma Sam Manghim-** In the Limboo community, a festival called Yuma Sham Manghim is very popular amongst the community as the Limbu revere nature. Yuma, the goddess of Limbu, is revered as a symbol of strength and prosperity. In the area of spirituality, Goddess Yuma is compared to Goddess Saraswati learning, working with Lord Bishnu in concerns of protection and with Goddess Lakshmi in matters of money. Yuma is thought to be supremely powerful and the universe's all-encompassing mother. The major ritual involves worshipping the goddess Yuma, and priests known as Phedangba Yewa or Yema conduct the ceremony. Pure water, candles, and leaves are used in the simple Yumasham ritual. Yuma sham rituals are performed and celebrated in significant locations around Sikkim during December, including Aahoo Yangthang in East Sikkim, Heeyangthang in West Sikkim and Mangshila in North Sikkim. The rites are performed on an eight-step square platform that is shaped like a pyramid and represents the eight elements of nature: earth, water, fire, air, sky, mind, and pride.
9. **Sakewa-** Sakewa is a Kirant Rai Community event dedicated to nature and agriculture. This ritual is observed by Kirant Rai Bantawa and Chamling in the manner of Sakewa and Sakela, respectively. So Sakewa is also known as Chandi Puja and Baali Puja. The main components of this site are the adoration of the gods (Paruhang and Sumnima), nature (Sun, Wind, Water, and Land or Earth), and the serpent. People utilise goods like jaand (rice beer), wine, rice, ginger, paddy and maize seedlings, cock, and piglets as objects of worship during the celebration. Blood and liver from sacrificed crows and piglets are offered to the deity and the Earth.

They express gratitude and delight toward their chosen deity for the bumper crop of the year in their prayers for successful farming and production. The priest and the entire town assembled for this event at a certain location where many rituals are performed. Dhol, Jhyamta, and Poong provide the melody and timing for the completion of worship. Poong is a buffalo horn, and Dhol and



Jhyamta are drum sets composed of native materials. It serves as the ceremony's musical instrument. At the outset of worship, it is customary to wield large swords and other regional weapons while the loud Dhol-Jhyamta is playing to ward off evil souls from the vicinity of the god and specific location.

Following the Nepali calendar's Mangsir Purnima (full moon) December or January of the English calendar, the event lasts for roughly ten days. They must perform all forms of worship within ten days, share delight both privately and publicly, and gather to eat a variety of foods. The rite is finished in three days, and the following days are spent spreading happiness among all the residents, not just those in the Kirant Rai community. The Sakewa Sili dance, which translates to "dance", is the centre of this celebration. It represents their sense of community, fraternity, and, most importantly, their joy and intimacy with nature. Usually, the dance is performed in hopes of a prosperous crop in the upcoming season. It has cultural significance and captures the distinctive character of the community.

### **Bhutia Community**

Buddhism is the main religion of the Bhutia people. On a festival day, it is customary for people to visit their neighbourhood monastery, where they would pray. To gain virtue, they give meals to the monks after the rituals are over. The following list includes some major festivals celebrated by the Bhutia community:

1. **Losoong**- The Bhutia refer to Losoong as Sonam Losoong, and it takes place from the 25<sup>th</sup> to the 29<sup>th</sup> day of the tenth Tibetan lunar month. The winter harvest is also marked around this time, giving people plenty of free time and resources to celebrate Losoong with great fervour and joy. To obtain protection and prosperity for successful harvests, farmers also offer the first portions of their crops and fruits as an act of homage to the Gods during this season. It signifies the conclusion of the harvest season and the Tibetan calendar year. To commemorate the triumph of good over evil, many religious dances (known as chaam) are performed, especially in the well-known monasteries of all four regions. Throughout the event, traditional archery tournaments are also organised in some locations.

The festival is characterised by religious masked dances in Enchey Monastery, which are performed in celebration of a successful harvest and in a bid to improve the chances for the following crop. The dances represent casting out evil spirits and ushering in good spirits for the future year. Today, Losoong is a significant event when people travel from all over the world to watch local sporting competitions like archery and greased pole climbing. The entire village's households assemble at their local monasteries to participate in this event and contribute their fair portion of offerings. In general, individuals appear to be preoccupied with the celebrations, which include special feasts, donning new attire, and visiting friends and family. During the event, there are additional attractions like local cuisine, crafts, floriculture, and cultural programmes. The Tribal Youth Association of Gangtok is in charge of organising the celebration.

2. **Bumchu-** Buddhism was introduced to Sikkim in the eighth century AD, according to historical anecdotal tales of Sikkimese culture and religious history. Then Padmasambhava also known as the Guru Rinpoche blessed the territory, dedicating many of Sikkim's holy sites personally and endorsing Drakar Tashiding as the region's spiritual hub. As per the handbook to the sacred places of Sikkim, Beyul Demojong, also known as the secret fruitful valley, features five major and six minor sacred locations that helped to protect all living things. The maintenance of these treasures was left to the dharma defenders and tutelary deities when Guru Rinpoche offered prayers there for the benefit of all sentient beings while hiding innumerable volumes, valuables, and holy things. In each of Tashiding's four cardinal directions, there are four sacred caves. To the east is Sharchok bephuk, also known as the hidden cave of the east; to the south is Byang Lhari Rinchen nyingphuk, also known as the cave of god's precious heart; to the north is Nub Dechen phuk, also known as the cave of great happiness; and to the east is Lho khandro sangphuk, also known as the celestial female deity's womb.

The spiritual heart or navel of Sikkim is thought to be Drakar Tashiding. The eighth-century holy monarch of Tibet, Trisong Deutsen, begged Guru Rinpoche to teach him a meditation method that would allow him to become enlightened while still alive. King Trisong Deutsen the Thugs was given

permission by Guru Rinpoche to learn rjechen po Ichor walas grol, a technique that would let him escape the confines of everyday living. But to complete the initiation, Guru Rinpoche asked for a vase made of special earth, water, and five kinds of stones collected from all around the world. The Dharmapala gave the completed vase to Guru Rinpoche while invoking blessing and empowerment to carry out the initiation. The sacred vase, known as the Bumchu, was dedicated by Guru Rinpoche and is still housed at the Tashiding monastery. 'Bum' and 'Chu' mean '*pot or vase*' and '*water*', respectively. In a little home, the Chogyal of Sikkim and the lama committee of Tashiding keep watch over the Bumchu and its holy water.

The Bumchu is unlocked at midnight on the fourteenth day of the first lunar month, and three glasses of water are retrieved. The first cup is given to the royal family, the second to the lamas, and the third is given to the pilgrims on the day of the full moon. The three cups are replenished with water from the similarly revered river Rathong Chukha. The Bumchu's holy water may occasionally rise by 21 cups while occasionally falling or remaining unchanged. It might also be clear or hazy, which seems to state that is thought to be predictions for the country. When the water level rises, wealth is predicted, and when it drops, a terrible year plagued by disease and drought is predicted. Cloudy water indicates conflict and unrest (Dokhampa, 1992). Bumchu falls in February-March depending on the lunar calendar, in 2022 it was on the 18<sup>th</sup> of March.

- 3. Saga Dawa-** The fourth prosperous lunar month of the Tibetan calendar is called Saga Dawa. Saga Dawa is regarded favourably since it marks the anniversary of the Buddha's birth, enlightenment, and death. The holiday is officially celebrated on the fifteenth day of the fourth lunar month, however, celebrations frequently last for an entire month. The karma that is accumulated during this time whether good or bad is thought to be magnified, just like it is on other auspicious dates. A negative deed will therefore result in worse karma during Saga Dawa than it would at other times, and a good deed will result in more good karma.

Many people following Mahayana Buddhism still refrain from eating meat during this month due to the karmic significance of this event, and literary records imply that such practices were common in previous eras as well. The effects of religious practice are more pronounced during retreats or rites, just like on auspicious days like Saga Dawa, and many Sikkimese appear to have thought that these were undesirable times to eat meat. During the month of Saga Dawa, the sale of meat is prohibited throughout the state. In Gangtok and other Sikkim towns and villages, a colourful procession of monks playing musical instruments and worshippers carrying religious books, photographs, and statues of Lord Buddha is conducted. The Holy Scriptures are touched on people's heads in the streets so they can receive blessings. On June 14, 2022, Saga Dawa was observed. monks provide prayers during the entire month, it is on this day that the general public receives blessings from lamas and sacred texts.

4. **Drukpa Tshechi-** In the Tibetan lunar calendar, Tshechi is the fourth day and Drukpa is the sixth month. It occurs somewhere between July and August each year, as shown by the English calendar. It falls on August 1<sup>st</sup> 2022. Drukpa Tshechi marks the day when Lord Buddha preached the Four Noble Truths for the first time in Deer Park at Sarnath. The first noble truth makes pain familiar. The second noble truth proclaims the reality of the causes of illusion, accident, chance, and misery. The accomplishment of “Nirvana” or the end of suffering is confirmed by the third noble truth. The eighth fold path, which ultimately leads to Nirvana, is described in the fourth noble truth. Buddhists light butter lights at the Gumpas and their homes as a part of the festivities. In the chortens in Deoralim Chuklankhang, Manilakchang, Enchey Gumpa, etc., celebrations and prayers are held.
5. **Guru Rinpoche's Thrunkar Tshechu-** Tshechu is the tenth day, and Thrunkar is the fifth month. Thrunkar Tsechu commemorates the birth anniversary of Guru Rinpoche, also known as Guru Padmasambhava, who founded Tibetan Buddhism and was responsible for spreading it to neighbouring Himalayan regions like Sikkim in the eighth century. The festival is observed with great fanfare throughout the state. Monasteries hold special prayers and ceremonies, and monks and lamas lead colossal

processions through the streets while playing a variety of traditional instruments. Every year, on the tenth day of the fifth Tibetan lunar month (July-August), Trunkar Tsechu is observed. In the Eastern Himalayan region, particularly Sikkim, Guru Thrunkar Tshechu is observed as the birthday of Guru Padmasambhava, also referred to reverently as 'Guru Rinpoche'. In Sikkim, Guru Rinpoche is adored and worshipped as the protector saint who, in the eighth century AD, brought tantric Buddhism to the area bordering Tibet and Bhutan and blessed it as the 'Bayul Dremojong' also known as the 'hidden valley of rice'. As the primary associate and disciple of Lord Buddha, Guru Padmasambhava stands out among the myriad Buddhist monks, Arahants, and Rinpoches. This area became predominately a Buddhist land as a result of his notoriety. In addition to being loved by Buddhists, Guru Padmasambhava is highly regarded by all Sikkimese people. The Guru statue is carried through the streets of Gangtok in a parade. At the Rumtek monastery, chaams are held to commemorate various moments in his life.

- 6. Lhabab Duechen-** Since it is well acknowledged that Lord Buddha was a rebirth of God, many people from all around the world have a great deal of faith in his teachings and veracity. Sikkim commemorates the second time that Gautama Buddha arrived on earth from heaven by holding the Lhabab Duchen festival, which is devoted to him. Additionally, Sikkim is home to several Buddhist monasteries, in which the locals have great faith and reverence. Buddhists come to the state to worship and visit monasteries from all over the world and the country.

Buddhism contains a lot of improbable tales and folklore that form the basis of many common rites and provide the only explanation for a lot of mysteries and unsolved puzzles. According to a well-known folktale, at the age of 41, Gautama Buddha ascended to Tryastrimsa, a paradise where 33 gods resided, to spread his teachings. It is stated that Queen Maya, the mother of Gautama Buddha, also lived there after dying and becoming trapped in the cycle of life and death. Gautama Buddha failed to go back to Earth after spending some time there and imparting his teachings to his mother and the gods. One of his followers, Maudgalyayana, chose to bring him back to Earth after he failed to

do so. On a full moon night, after much discussion with his pupil, Gautama Buddha decided to return.

According to legend, Lord Vishwakarma, the greatest builder of the gods, created a ladder for Buddha to descend to Earth. This event commemorates the second time that Buddha visited our planet from heaven. Several Asian nations, including Sri Lanka, Thailand, Laos, and Myanmar, also observe this event. Every 22<sup>nd</sup> day of the ninth month, which falls primarily in October and November according to the Tibetan calendar, all Buddhists assemble at the monasteries to celebrate the festival. Buddhist adherents commemorate this holiday every year with great zeal and fervour. Many travellers from all around the nation travel specifically to Sikkim to take in the rituals and celebrations. The results of both good and bad deeds are magnified 10 million times on Lhabab Duchen. The Tibetan Buddhist tradition calls for victory-related actions and prayers on this day (Singh, 1993). The Lhabab Duchen event is a special method to honour the Lord and celebrate supremacy. In 2021 it was observed on the 27<sup>th</sup> of October and in 2022 according to the lunar calendar, it is on the 15<sup>th</sup> of November.

- 7. Kagyed Dance Festival-** It is a Sikkimese event that takes place on the eve of Losong or in the tenth lunar month. After slaying evil spirits symbolically through sacred dances, monks perform intricate mask dances representing the roles of numerous gods. The 28<sup>th</sup> and 29<sup>th</sup> days of the Tibetan calendar's tenth month, which corresponds to December in the English calendar, are when Sikkim celebrates the Kagyed dance, a traditional dance event. On these days, lamas conduct dances and sing songs in various monasteries in the names of eight Tantrik Gods and Goddesses known as Kagyed and give petitions to them, pleading with them to protect people from tormenting evil spirits and to provide them good health and fortune. Buddhists commemorate it, and it takes place in monasteries, particularly at the Old Rumtek Monastery, Phodong Monastery, and Tshuklakhang Palace. Another Buddhist festival that is exclusive to Sikkim is the Kagyed Dance or Chaam (dance).

The festivities start two days before Losong officially begins. It is the main draw of the festival as monks, who are lavishly attired in traditional garb with

ceremonial swords and masks, move swiftly and gracefully in perfect unison with their fellow dancers to the beat of echoing drums and trumpeting horns, portraying narrated tales from Buddhist mythology, particularly the accounts of Guru Padmasambhava and his powers. Rolchham or Cymbal Dance, Tshamche which is an animally Headed Mask Dances, Shyak is the dance of Horned Animals, Namding is the dance of Winged Birds/Animals, Thakshobalop is the Dance of Tile Beasts, Dhur Chhams or the Skeleton Dances, and Shanag is some of the other religious dances or Chhams that are performed before Losoong (Black Hat Dances). The dancers dance with typical animal-like legs, head, and torso movements while donning coloured wooden masks and various costumes (Acharya, Dokham, 1998).

In addition to being a victory sign, the Chaam is also thought to bestow money and good health on those who watch it. The burning of relics constructed of flour, wood, and paper marks the end of it all. One aspect of all the variations, which are performed throughout various festivals, is the use of masks to portray a variety of human, deity, and animal faces as they act out an intriguing tale from Buddhist mythology that is also termed Chandi Puja or Bhoomi Puja, takes place in space. In Sakewa Silior ceremonial dances, dancers mimic the motions and noises of animals, birds, and other natural phenomena. It has cultural significance and captures the distinctive character of the neighbourhood.

### **Lepcha Community**

Lepcha culture has merged somewhat with Bhutia culture and somewhat with Nepalese culture. The twentieth-century Lepchas who converted to Christianity are heavily impacted by western culture. Of all the Sikkim ethnic groups, the Lepchas are the most credulous and have been observed to shift their cultural practises and religious affiliations the most. Many Lepchas acquired elements of Tibetan culture introduced by Bhutia monarchs during the Bhutia era. Following that, a significant number of Lepchas acquired Nepalese cultural traits. Regardless of their political and religious affiliations, all Lepcha in the region is organised into ethnic organisations called Shezum. Shezum arranges cultural events for all Lepcha. The Lepcha community in Sikkim celebrates the following significant festivals:

1. **Namsong-** The Lepcha community of Sikkim celebrates Namsong or Nambun around this time. Following the ‘Dungit Karchu’ or Lepcha calendar, they celebrate Namsong or Namboon to usher in the New Year. It often occurs around December or January each year. For the Lepcha people of Sikkim, this event marks the beginning of the New Year and the harvest. The history, struggles, and presence of the Lepcha community serve as the foundation for Namsong. This celebration symbolises the triumph of “peace” over “evil” in the Kanchendzonga region. This festival's mythology describes the Lepcha people's triumph over the demon king Lashong Mung Puno following a protracted conflict that lasted 12 years. The demon king would transform into numerous creatures each year, including a mouse, ox, tiger, rabbit, python, snake, horse, sheep, monkey, bird, dog, and pig. These animals would later stand in for different Lepcha year months. People congregate to celebrate the harvest and offer prayers for a fruitful new year.

Losoong and Namsong fall in December or January depending upon the Lunar Calendar.

2. **Tendong Lho Rum Faat-** The Lepcha continue to celebrate their historic and natural festival known as Tendong-Lho-Rum Faat with the same intensity and excitement. It is a holiday in which they worship the natural features they see as sacred and significant, such as the mountains, rivers, lakes, and caves. Mount Tendong, is in Sikkim's northern region and is referred to be ‘*Heaven*’ (Mayel Lyang). Because it resembles an elevated horn or ladder, the mountain is known as “Tungrong” in Lepcha. However, the British anglicised the word, changing the mountain’s native name to Tendong. Due to the festival’s importance to culture and society, it is always held in a great fashion in August to honour and remember this sacred mountain. The Lepchas commemorate this event to honour the divine being who delivered their forefathers from a catastrophe and to show reverence to the hill.

The Lepcha also invoke It-boo-debu-Rum, the creator god, in their preaching to the Tendong-lho Rum, asking for His blessings, asking Him to protect and save all the people of Sikkim in particular from any kind of natural calamity, asking Him to maintain a safer environment with various animals, birds,



insects, and vegetation for the future world (Chakraborty, 2016). People create a model of the mountain on the outside of their homes during the celebrations, and they worship it. To obtain the blessings of the All-Powerful, people dance and sing while wearing traditional masks on this platform made of nine stones. Lepchas participate in the celebration, which is held atop Tendong Hill in South Sikkim and other regions of the state (Tourism and Civil Aviation Department, Government of Sikkim).

- 3. Dzo Tyuim Harvest Festival-** The indigenous festival of paddy harvest, conducted in Dzongu, North Sikkim, was the first celebration to emphasise the preservation of indigenous practises and culture. held in 2021 from November 12–14. Dzo Tyuim was held as a festival on a large scale for the first time in partnership with the Homestay Association of Sikkim, after an absence of almost 15 years (HAS). The prime objective of ‘Dzo Tyuim’ is to encourage village tourism and so provide the inhabitants with a source of income. Since Lepcha cuisine has not yet been discovered, the festival focuses on promoting native foods. It also focuses on promoting and preserving Lepcha folklore and folktales. As Dzongu typically sees fewer tourists despite a huge surge in other regions of Sikkim, the festival’s goal was to encourage tourism there and build a sustainable economy for the community. The 12-step dance to separate the rice from the paddy was the Dzo Tyuim Festival's main draw. Residents of Dzongu alleged that the culture had been mysteriously lost over time. They performed an 8-step dance with young people and elderly people who could still recall the old dance. The festival is another opportunity to introduce the community’s young people to the Lepcha culture and help them become familiar with their traditions and history.
- 4. Muk Zikding Rum Faat-** The Lepcha word Mik, which means “granary of nature”, refers to their immediate surroundings. Zik-Ding is the Lepcha term for a plant sprout, Rum is the Lepcha word for God, and FAAT is the Lepcha term for praying to Mother Nature. Muk Zik-Ding Rum Faat essentially translates as praying to God for the provision of vegetation and food crops. Each year in February, the boon thing (a male priest) and Mun (a female priest) pray to Itbudebu Rum (God), the creator, asking for favourable weather conditions to make the soil fertile for cultivation as well as protection

from natural calamities, disasters, such as drought, flood, landslide, famine, and diseases (Molommu, 2018). The Lepcha idea that a healthy ecology and environment are essential for the existence of the human race is reinforced by Zikding Rum Faat. This event heralds the start of the growing season, which includes the season when plants, trees, and shrubs emerge as well as when animals and birds begin to reproduce. The prayers made to Rum by the local healer Boongthing as part of this celebration include requests for timely rain, sunshine, clean air, and water as well as protection from natural disasters including floods, landslides, and starvation. A stone pillar known as Longchaok is built close to the altar as part of the celebrations, and it is decked with medicinal herbs, cereals, fruits, and flowers, among other things. This festival is held in Dzongu, North Sikkim during February-March.

### **3. ON THE BASIS OF PROMOTION**

Promotional fairs and festivals are observed in support of a specific objective. It may serve social, marketing, instructional, or other objectives. Due to its diversity, Sikkim takes great pride in its fairs and festivals. Flower shows, New Year's, Christmas, Holi, and tourist festivals are a few examples of social celebrations that outsiders and other external populations later added to Sikkim's soil and grew upon it. The following are some of the well-known social events and festivals:

- 1. Cherry tea festival-** Cherry tea festival is also known as the Autumn Carnival held in the South district of Sikkim called Temi. The Temi Autumn Carnival, an annual calendar event, signifies the conclusion of the tea harvest split over three days. The carnival, which honours the four seasons of tea, serves as a doorway for everyone. Autumn is the ideal season to enjoy a stunning bouquet created by nature, amid greens, while full-bodied cherry blossoms fill Temi's garden. But this is a situation that goes beyond the obvious. The carnival is the ideal way to close the tea season. It has a wide variety of planned activities, including paragliding, ziplining, helicopter flights, and all-terrain vehicle rides. Temi's tale was born in a sleepy Himalayan kingdom. The final Sikkim king experiences an insight that provided individuals who were relocated along the Silk Route with meaning and labour. This revelation takes place far away in a land of high mountains, dense pines, and oak. He transformed 440

acres of land into a tea plantation in 1969, allowing nature to create it with love. While many things in Temi have altered since then, many things still stand as the previous King had intended. The state's industry department oversees Temi Tea (Mishra, Poti, 2012).

Cherry Blossom is seen blooming all over the place in this season, the surroundings are full of pink flowers on the tree and lush green tea gardens. The Cherry tea festival is organized to promote the destination of Temi in South Sikkim and also to promote the only tea garden in Sikkim. The main agenda of the festival is to encourage Temi tea tourism and Sikkim tea globally through this festival. This garden's one orthodox black tea type has a very high export potential and a very rich flavour, both of which have barely been partially realised. Tea is on display throughout the event for the visitors to taste and purchase. In 2021, the Cherry Tea festival was held on 26<sup>th</sup> November for three days.

- 2. Pelling Tourism Festival-** Pelling, a magnificent hamlet in West Sikkim, is located 128.8 kilometres from Gangtok and positioned at 1800 feet. One of Sikkim's most well-known tourist sites is Pelling, which is very well for its breathtaking views of Mt. Khangchendzonga and other Himalayan peaks. The yearly Pelling Tourism Festival brings the town to life also known as Kanchenjunga Winter Tourism Festival. Typically, it occurs around December. Pelling has seen a significant increase in the number of visitors thanks to the tranquilly and friendliness of the locals. The festival's essential aim of the region's many different features is to create a comprehensive presentation that highlights its tourism potential.

The event is observed fervently and with much fanfare. The event offers a wide range of activities to occupy tourists looking for a holistic experience, from adrenaline-pumping adventure sports to taking in the distinctive atmosphere of tranquillity that Pelling is known for. Pelling Winter Festival embraces the sincerity, benevolence, and compassion of the Sikkimese while offering a look into Sikkim's rich cultural legacy. During a week-long festival, local handicrafts, handlooms, and cuisine are sold, along with a cultural spectacular. The main emphasis of this winter event held in Pelling, West Sikkim, is on

adventure sports like hiking, mountain biking, white water rafting on the Rangit, paragliding, and kayaking. Archery and other conventional sports may also be scheduled. In the forest, one can also go on bird-watching excursions. There are also organised flower shows and food and artisan stalls.

- 3. Rhododendron festival-** West Sikkim District is home to the picturesque village of Dentam, which offers a clear view of the Kanchenjunga. Rhododendrons, a beautiful Sikkim flower also known as Guras, envelop the entire area. The renowned Rhododendron festival is held annually in March in Dentam. The Maneybung Dentam Apex Tourism Development Co-operative Society hosts a three-day Rhododendron tourism event in March at various Sikkim locations, including Uttarey, Dentam, Hee-Bermiok, and Changay. This festival's objectives include promoting the lesser-known locations in west Sikkim, protecting and conserving the biodiversity and the 19 kinds of rhododendrons that can be found there, and boosting local economies through sustainable tourism (Kumar and Mahesh, 2017). Every type of tourist can find this region to be an idealistic festival tour site whether an adventurer or a lover of nature. All of the attendees have a chance to learn about Sikkimese culture at this festival. The crowds gather for a music performance, a folk-dance fashion show, a local food fair, and yak rides.
- 4. Lampokhari Tourism Festival-** One of Sikkim's most popular events, the Lampokhari Tourism Festival, also known as Paryatan Mahotsav, attracts thousands of visitors each year. It is run out of Aritar, a 5000-foot elevation at the foot of the Himalayas in East Sikkim's Rongli subdivision. The lake in Aritar known as Lampokhari is one of the oldest in Sikkim. It is located there. Since 2006, the Aritar Dalapchand Lampokhari Development Society (A.D.L.D.S), an NGO, has held an annual fair in April in Aritar with the same name as the lake, which inspired the festival (Kumar, 2017). The event isn't simply a celebration of the state's rich social history; it's also a chance to bask in its unrivalled natural beauty, which is dotted with imposing Himalayan peaks, glittering waterfalls, bloom-covered knolls, and charming snow-capped lakes. Whether one is a social butterfly, a lover of the outdoors, a foodie, an adventure seeker, or a simple traveller, one is sure to find something to match the harmonies during this wonderful event.

- 5. International Flower Festival-** The Sikkim International Flower Festival began in 2013 and is conducted annually in May at the White Hall in Gangtok, to raise awareness of the region's plantations and flowers as well as its unique biodiversity. It also serves to draw tourists from all over the world as well as from other regions of India. The International Flower Festival Show, which is put on by the State Secretary of Horticulture and Cash Crop Development Department, the Government of Sikkim, is now one of the most anticipated events in the area. It features more than 600 types of orchids, 30 types of rhododendrons, 240 types of trees, and a stunning assortment of ferns, magnolias, roses, gladioli, cacti, alpine plants, climbers, herbs, and more. The festival also has handicrafts, lectures and seminars from distinguished people sharing their knowledge of flora, river rafting, yak safaris, regional dances, and arts. People can take some excellent gardening supplies from this side of the state, and a variety of herbal items, garden products, plants, etc. are on show (Jamja, Hatiburua, 2002). It promotes tourism in the state, which is now renowned internationally for its alluring, captivating natural beauty and abundant biodiversity. This influx of tourists creates a stable source of income for the young people working in the state's hospitality and tourism industries.
- 6. Hee- Bermiok Festival-** Hee Bermiok, a small town in West Sikkim, is the site of the yearly Heritage & Tourism Festival. In 2005, the Hee-Bermiok Tourism Development Committee was established with the primary goal of promoting rural tourism in Sikkim. Since its founding, the Society has organised an annual tourism festival under the name Kalej Valley Heritage and Tourism Festival Conservation Society with the assistance of civic groups, NGOs, and other government agencies. This is the main summertime event that the residents of Hee-Bermiok hold each year to display their talents and local culture. The event restores people to a time at least three decades ago when everyone in the town worked together in the fields and the only forms of entertainment were community dance and singing. Local cuisine and beverages are served to visitors inside the traditional homes of several local communities, which have been built. The Festival offers several planned attractions as well as traditional food and drink booths to tempt the taste buds. Additionally, the

organisers make camping and homestays available to tourists and guests at Gufa Dara.

## CHAPTER 4

### RESEARCH METHODOLOGY

An essential component of research is the methods and techniques. No research project can be completed successfully without any strategy or thought. There are several believable examples in the chapters of research literature showing how researchers studied problems using various methodologies and came to various conclusions. The method used to undertake a research project is based on the nature of the topic at hand. The research challenge can be approached methodically using research methodology. The techniques that will be applied in a research project all facilitate the methodical collection of data that can be used to create an evidence report. According to the research methodology, it is a particular kind of enquiry. The methodology's job is to conduct the research reliably and scientifically. The approach consists of steps and methods for carrying out research.

#### 4.1 Research Gap

The majority of the research papers, according to the various reviews of the literature, discuss the importance of fairs and festivals in terms of political, cultural, economic, environmental, religious, and social factors, but none of them has specifically addressed how young people perceive and participate in fairs and festivals in their community. The current study focuses on the influences on Sikkim's young people and how they view fairs and festivals there. Although Sikkim's youth have been introduced to the festival since they were young children, it is important to understand what drives them to participate in, support, and attend fairs. The possible way that youth view fairs and festivals are crucial because they pass on the cultural legacy to the next generation. Determining what motivates young people to attend these fairs and festivals is the main goal of the study.

#### 4.2 Research Questions

The study will deal with the following research questions:

1. What are the main fairs and festivals of Sikkim and their reasons for celebrations in Sikkim?
2. What makes youth participate in such fairs and festivals?

3. Do such fairs and festivals have an impact on community development?

### **4.3 Research Objectives**

The objectives of the study are:

1. To enlist, classify and understand the reason for the celebration of fairs and festivals in Sikkim.
2. To understand the factors influencing the youth to participate in the fairs and festivals in the state of Sikkim.
3. To evaluate the role of fairs and festivals in socio-cultural development in the region.

### **4.4 Research Design**

This study uses a sequential mixed-method approach with a qualitative phase followed by a quantitative phase of descriptive survey method, data collection, and exploratory factor analysis in order to better understand the dimensions of fairs and festival attractiveness as well as their relationship with the sense of place. The research was conducted by holding focus groups for the target audience to delineate their perceptions in different parts of Sikkim where fairs and festivals were taking place, in each area, the respondents were chosen according to their age 15-35 years of age as a youth as adopted in the (Youth of India 2017) report to show trend and changes over a long period. The total sample size is 104 respondents. The festivals and fairs listed on the Sikkim tourism website were evaluated. Data were collected from November 2021-May 2022. The duration of the field visit depended upon the festivals held and the date and duration of the fairs and festivals. The sampling method adopted for data collection was the Convenient Sampling method. The researcher created a self-structured questionnaire by consulting several part research papers and choosing dimensions and items from Kim, Usyal, and Chen (2001), Small (2007), and Donnie et al. (2012) based on 5 points Likert scale from strongly agree to disagree, where point-1 strongly agree, 2 agree, 3 Neutral, 4 disagree and 5 strongly disagree. These questionnaires were tested by using SPSS and Exploratory Factor Analysis and evaluating them.



#### **4.5 Sample Area**

Sikkim is one of the hilly states of India with rich biodiversity and impressive physical characteristics. The primary reason behind selecting Sikkim was the lack of academic research in the field of fairs and festivals and secondly, the youth are not focused on their study. Sikkim has been celebrating its fairs and festivals in different locations which are unique and not yet explored in other parts of the world. The samples were collected from different locations where fairs and festivals were taking place. Temi in South Sikkim, Tashiding in the West, Gangtok in the East, Namchi in the South and Mangan in the North were the main samples taken. Both primary and secondary data were taken from different reliable sources to understand the fairs and festivals and their historical significance in Sikkim.

#### **4.6 Tool used**

Numerous tools for acquiring data are needed when conducting research. The tools chosen must be suitable for gathering a certain kind of information or data from the pertinent field. Thus, data collection instruments are research tools. The researcher in the current study produced a questionnaire as the study's primary instrument while keeping in mind the criteria for good research tools mentioned. Henceforth, to collect the data for the present study, a questionnaire was developed to collect information from the youth attending the fairs and festivals of Sikkim. The researcher first and foremost built the tool based on the various research questions and objectives established to learn about the fairs and festivals taking place in Sikkim and the reasons motivating the young to attend these fairs and festivals. Hence keeping in view, the aims and objectives in mind 36 questions were structured. The questions were modified under the guidance of the supervisor. After the examination from the experts' 32 self-made questionnaires were finalized as Close-ended and 6 dimensioned questions had items under them.

#### **4.7 Data Collection**

Data for the research was collected from both primary and secondary sources and through field visits.

## **Secondary Data**

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 Fairs and Festivals in Sikkim, tourism promotional literature, reports of Ministry of Tourism, Government of India and Department of Tourism and Civil Aviation in Sikkim, Sikkim Youth Development Board, Publication of cultural organizations, manuscript, documents, archive information, articles from journals and feature stories in periodicals, website and e-resources are the source for extensively collecting secondary data.

## **Primary Data**

An expert opinion study was conducted through focused group interviews, onto-one interviews and reference group interviews. The research is based on information gathered through desktop research incorporating statements on the problems and prospects of fairs and festivals tourism among the youths of Sikkim. The questionnaire after being completely prepared was then administered to the youth who attended the fairs and festivals in the particular location of the festival held. Each festival held in the time frame was visited by the researcher and collected data. Thus, all the precautions and procedure of data collection was followed by the investigator.

## **4.8 Technique Used**

The main objective of the study is to study and understand the factors influencing the youth to participate in the fairs and festivals in the state of Sikkim, and to evaluate the role of fairs and festivals in socio-cultural development in the region. The technique of the study is therefore tested through a questionnaire/statement. Questions are analysed through percentage-wise analysis, bar graphs and exploratory factor analysis are done depicting the results of each item are also given, and each item is carefully studied and discussed.

## CHAPTER 5

### DATA ANALYSIS AND INTERPRETATION

#### 5.1 DEMOGRAPHIC PROFILE

The core of the research project is believed to be analysis and interpretation. Analysing data involves looking at the ordered information to find underlying truths. According to the study's goals, these data are examined from a variety of aspects to either uncover new information or interpret information that has already been discovered. The accurate analysis and interpretation of the data collected determine its usefulness.

**Table 5.1: Demographical Profile of the Respondent (N 104)**

<b>Demographical Profile of the Respondent (N 104)</b>		
<b>Gender</b>	<b>Frequency</b>	<b>Per cent</b>
Male	52	50.0
Female	52	50.0
<b>Age</b>		
15-20	28	26.9
21-25	24	23.1
26-30	35	33.7
31-35	17	16.3
<b>Marital Status</b>		
Single	84	80.8
Married	20	19.2
<b>Educational Qualification</b>		
Matriculate	6	5.8
Intermediate	18	17.3
Graduate	36	34.6
Post Graduate	43	41.3
Others	1	1.0
<b>Occupation</b>		
Student	60	57.7
Business	4	3.8
Private Job	30	28.8
Government Job	8	7.7
Others	2	1.9
<b>Income Per Month</b>		
less than 5000 INR	24	23.1
5001- 15000INR	38	36.5
15001- 25000 INR	23	22.1
25001- 35000 INR	13	12.5
35000 INR and above	6	5.8

In above table 4.1, it has been found that the total respondents were 104 among which 52 were male and 52 were female of age between 15-35, in which the age group of 26-30 were a maximum of 33.7 per cent followed by a 15-20 accounted for 26.9 per cent. From the above table, it has been deduced that the number of Unmarried tourists was 84 which is 80.8 per cent. It is observed that more than 75 per cent of the youth has pursued graduation and above which shows that there is a lot of possibility for sustainable and responsible tourists. 57.7 per cent of the youth who is participating in Fairs and Festivals are students and 28.8 per cent is doing Private Jobs. It has been found that the Income per month of 75 per cent of youth which is more than 5001 INR.

## 5.2 FAIRS AND FESTIVALS

**Table 5.2 Trips**

<b>Trips</b>		
<b>Distance Travelled</b>	<b>Frequency</b>	<b>Per cent</b>
0-50kms	41	39.4
50-100 km	15	14.4
101-150 km	8	7.7
150kms and above	40	38.5
<b>Are You Aware of Fairs and Festivals in Sikkim</b>		
Yes	98	94.2
No	6	5.8
<b>Would you Like to Participate in Any Fairs and Festivals in Sikkim</b>		
Yes	98	94.2
No	6	5.8
<b>Are you Staying at the location where Fairs or Festival are Taking Place</b>		
Yes	70	67.3
No	34	32.7
<b>How many times have you visited the Festival or Fairs</b>		
None	4	3.8
One	27	26.0
Two	17	16.3
Three	14	13.5
Four and More	42	40.4
<b>How are you Participating in the Event</b>		
As an Organiser	4	3.8
As a Service Provider	9	8.7
As a Visitor	91	87.5

The above table 4.2 shows that the distance travelled to the Fairs and Festivals held is 0-50 km for 39.4 per cent of the youth and 150kms and above 38.5 per cent which shows that youth not only from in and around Sikkim, youths from outside Sikkim also come to visit Fairs and Festivals. 94.3 per cent of the respondents are aware of the Fairs/ Festivals happening in Sikkim. 67.3 per cent of the respondents stay at the location where the event is taking place, this shows that the accommodation sector of that particular area is booming and providing economic benefits. 40.4 per cent of the youth has visited the Festivals/Fairs more than four times and 87.5 per cent is participating as a visitor in the event.

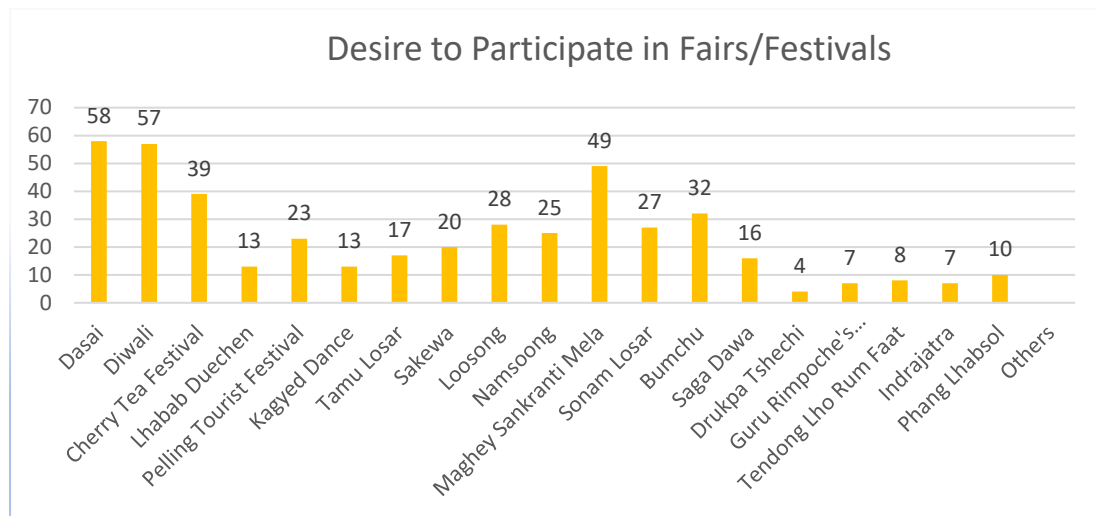
**Table 5.3 Religion and Community**

<b>Religion</b>	<b>Frequency</b>	<b>Per cent</b>
Hindu	63	60.6
Buddhist	23	22.1
Christian	16	15.4
Others	2	1.9
<b>Community</b>		
Lepcha	2	1.9
Bhutia	17	16.3
Nepali	67	64.4
Others	18	17.3

Table 4.3 shows that 60 per cent of the respondents were Hindu followed by Buddhist which is 22 per cent. The maximum number of respondents is from the Nepali community of Sikkim which is 64 per cent.

**Figure 5.1**

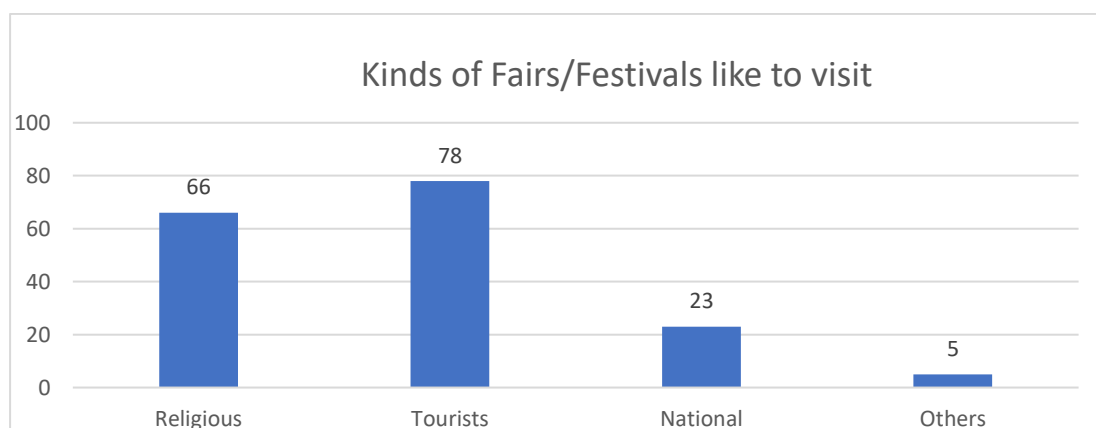
**Bar Graph representing the desire of respondents to attend fairs and festivals of Sikkim**



From the above graph, it has been observed that the top three Fairs/Festivals that the respondents would desire to participate in are Dashain, Diwali, and Maghey Sankranti Mela which were 58,57 and 49 respondents respectively. The lowest desire to participate in Fairs/Festivals was Drukpa Tshechi where only 4 youths desired to participate.

**Figure 5.2**

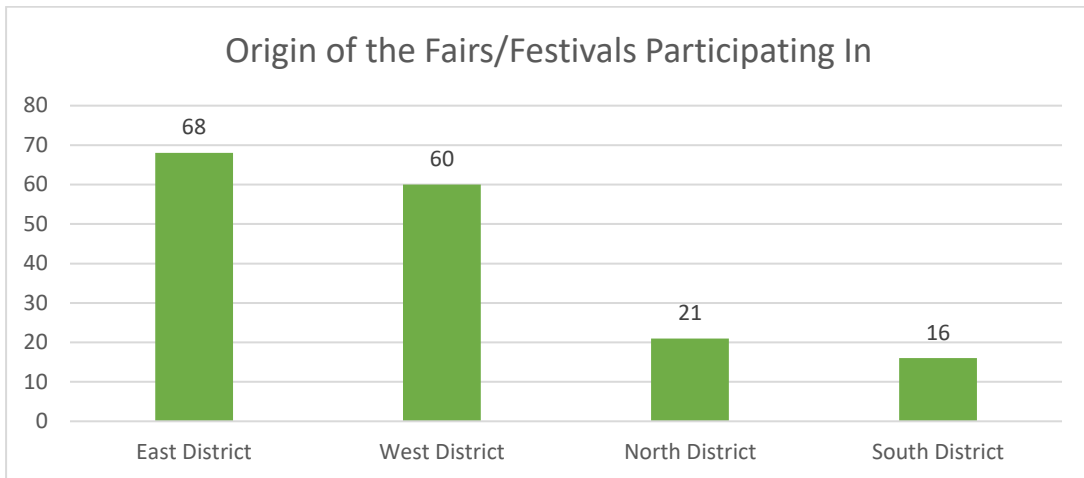
**Bar Graph showing the kinds of Fairs/Festivals the respondents want to participate in.**



From the above graph, it has been evaluated that the youth likes to visit Tourist Fairs/ Festival the maximum which is 78 of them, followed by Religious and then National Fairs/ Festivals 66 and 23 of them respectively.

**Figure 5.3**

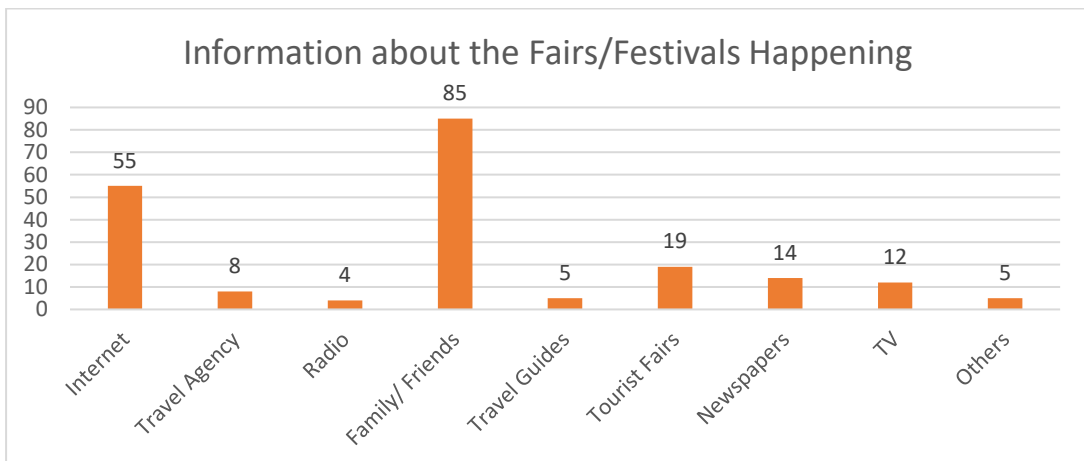
**Bar graph showing the origin of Fairs/Festivals the respondents are participating in.**



From the above graph, we can observe that the origin of Fairs/Festivals in which the youth are participating is in the East district followed by West, North and South which is 68, 60, 21, and 16 respondents respectively.

**Figure 5.4**

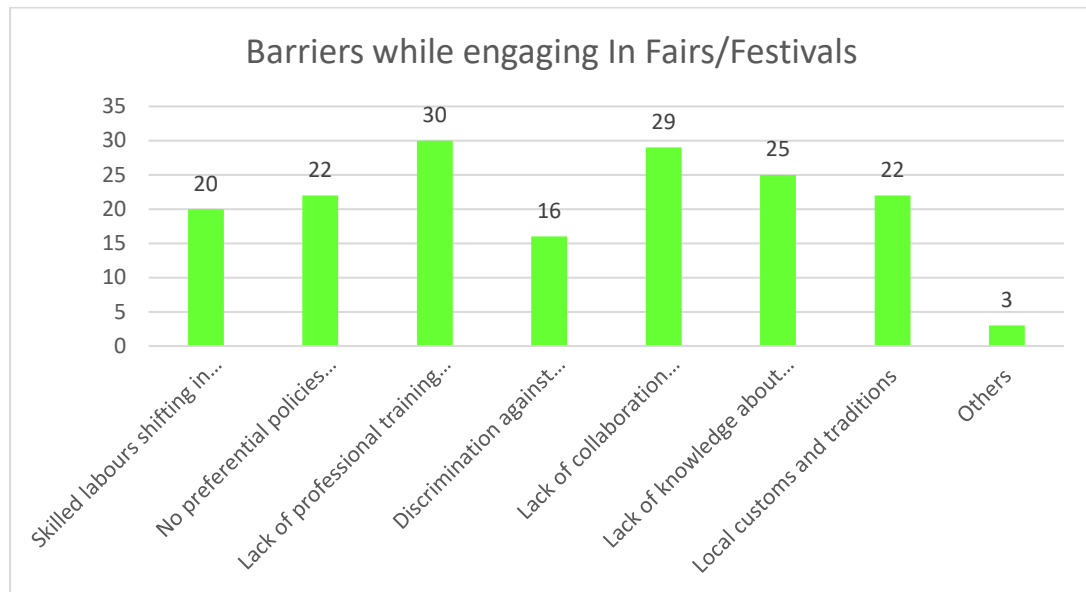
**The bar Graph shows how did the respondents come to know about the Fairs/ Festivals happening**



The above graph shows the maximum number of youths who got information about the Fairs/ Festivals happening in Sikkim was from Friends/Family which is 85 of them, followed by the Internet, 55 of the youth which is from the various social media platform and websites. The lowest medium through which the youths gathered information was Radio.

**Figure 5.5**

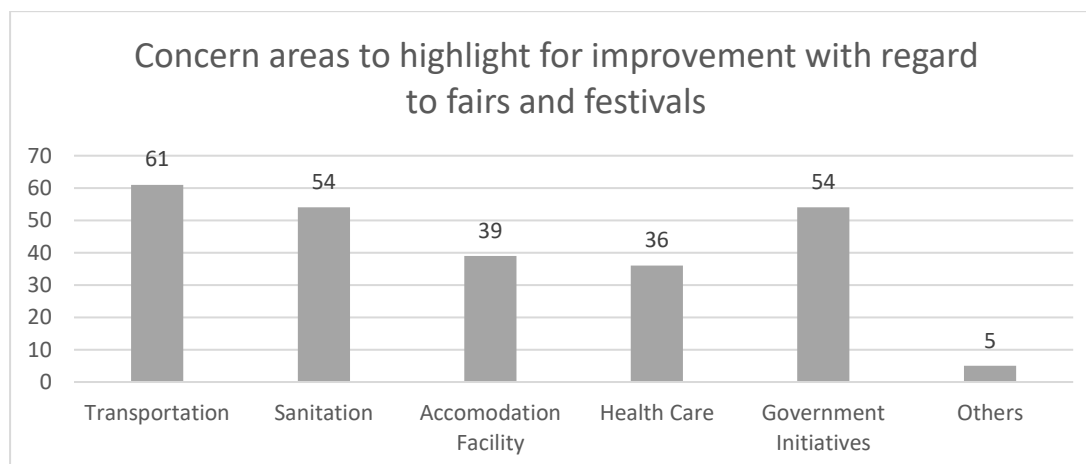
**The bar Graph below shows the Barriers at Fairs and Festivals**



Regarding the barriers to the Fairs and Festivals in Sikkim, the highest is shown in the Lack of Professional training Institutions for Fairs and Festivals, the Lack of Collaboration between businesses, governments and local communities; and the Lack of knowledge about issues related to provisions of law which is 30, 29,25 respectively. The lowest is shown in other areas like overcrowding.

**Figure 5.6**

**The bar graph shows the improvement to be highlighted about Fairs and Festivals**

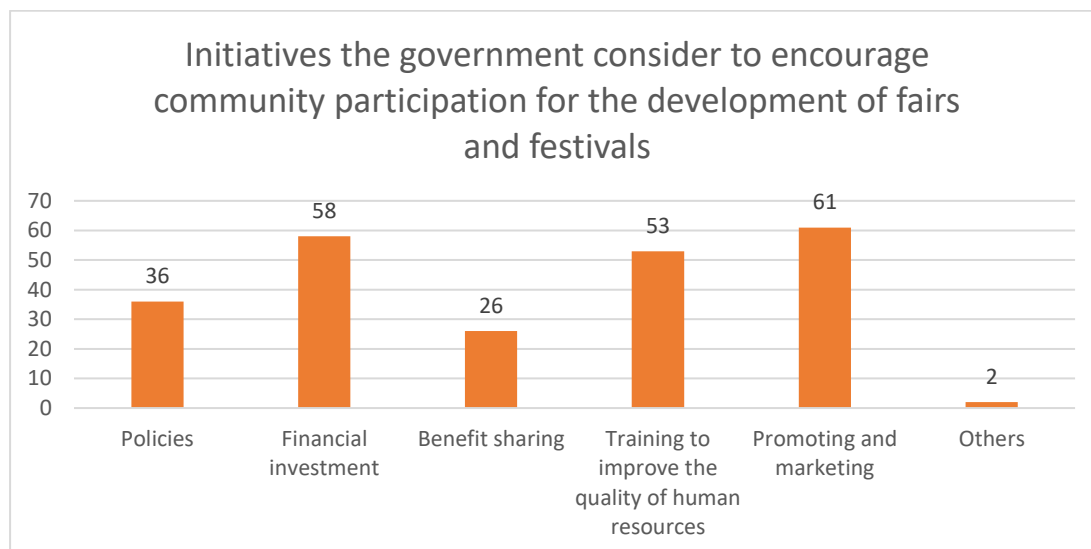


The top concern areas to be highlighted for Improvement while engaging in Fairs and Festivals are Transportation which includes the road condition and the medium to reach the destination. The other area to be focused on is the Sanitation facility in the areas where the fairs and festivals are taking place. Further to be focused on for improvement are the Government Initiatives in the areas of fairs and festivals taking place.



**Figure 5.7**

**The bar graph shows the initiatives the government should consider to encourage community participation in the development of Fairs and Festivals in Sikkim**



In the above graph, it is displayed that the major initiatives the government should consider to encourage community participation in the development of fairs and Festivals are Promotion and Marketing, Training for the improvement of human resources and Financial investment the major concerned area that the government should initiate for development.

**Figure 5.8**

**The bar Graph below shows the suitable methods to encourage community participation among youth in fairs and festivals**



From the above graph, it has been observed that Awareness Training, Participation in conferences and seminars in tourism, Promotion and Propaganda are the suitable methods to be highlighted to encourage community participation in the development of fairs and festivals in Sikkim.

### 5.3 ROLE OF SOCIO-CULTURAL DEVELOPMENT

**Table 5.4 The Role of Fairs and Festivals in the socio-cultural development of Sikkim**

<b>The Role of Fairs and Festivals in the socio-cultural development of Sikkim</b>			
<b>Variables</b>		<b>Frequency</b>	<b>Per cent</b>
It encourages community responsibility among youth	Agree	93	89.4
	Disagree	11	10.6
It encourages youth participation in decision making	Agree	87	83.7
	Disagree	17	16.3
It contributes to sociocultural preservation	Agree	91	87.5
	Disagree	13	12.5
It creates awareness of the importance of cultural heritage	Agree	91	87.5
	Disagree	13	12.5
It showcases indigenous traditions/ customs/ rituals and culture	Agree	91	87.5
	Disagree	13	12.5
Indigenous dance forms help in promoting the ethnic culture	Agree	90	86.5
	Disagree	14	13.5
It educates youth regarding religious philosophies and teachings	Agree	92	88.5
	Disagree	12	11.5
It promotes the preservation of indigenous languages	Agree	90	86.5
	Disagree	14	13.5
It displays art forms, handicrafts and architecture	Agree	90	86.5
	Disagree	14	13.5

Table 4.4 shows the role of Fairs and Festivals in the socio-cultural development of Sikkim. 89 per cent of the respondents agree with the statement that fairs and festivals encourage community responsibility among youth. 83 per cent of the respondent youths agree that fairs and festivals encourage youth participation in decision-making. Similarly, 87.5 per cent of the respondents believe that fairs and festivals contribute to socio-cultural preservation and It creates awareness of the importance of cultural heritage. Fairs and festivals promote indigenous dance forms to help in promoting

ethnic culture, 86.5 per cent agree with this statement. Fairs and Festivals educate youth regarding religious philosophies and teachings 88.5 per cent that is 92 respondents agrees with this statement. Likewise, 90 respondents agree that it promotes the preservation of indigenous languages; it displays art forms, handicrafts and architecture at fairs and festivals in Sikkim. Therefore, from the above table, it can be seen that fairs and festivals play a positive role in promoting the socio-cultural development of Sikkim.

#### 5.4 EXPLORATORY FACTOR ANALYSIS

Exploratory factor analysis (EFA) with varimax rotation was used to assess the core components of the conceptual model. If a data collection is suitable for factor analysis, it must be determined how closely the components are related to one another. EFA has thus been applied to both examine the structure of a set of variables and facilitate data reduction (Hair et al., 2006) with the set of data (n 104) in the sample. For factor inclusion, the latent root criterion (eigenvalue) of 1.0 was applied. The factor loading of 0.40 was utilised as the benchmark to include items in each factor due to the relatively small sample size (n 104). Cross-loaded items were also omitted (Hair, Black, Babin, Anderson, & Tatham, 2006).

**Table 5.5 KMO and Bartlett’s Test**

<b>KMO and Bartlett’s Test</b>		
Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.870
Bartlett's Test of Sphericity	Approx. Chi-Square	828.358
	df	78
	Sig.	.000

Table 4.5 shows the Kaiser-Meyer-test Olkin's for sample adequacy showed a result of 0.870, which is higher than the minimum of 0.6 needed for reliable factor analysis (Tabachnick & Fidell,1996). Bartlett’s test of sphericity was examined for each construct’s correlation matrix, Bartlett’s tests of sphericity were significant as well which is .000.

**Table 5.6 Communalities**

<b>Communalities</b>		
<b>Factors and Indicators</b>	<b>Eigen Values</b>	<b>Extraction</b>
To have a bonding time with friends	1.000	.440
Always wanted to attend	1.000	.800
For festive atmosphere	1.000	.793
So that family could be together	1.000	.727
To have bonding time with family	1.000	.783
So that family could enjoy	1.000	.801
To have a change in daily routine	1.000	.645
To get out in the open air	1.000	.768
To relieve stress and tension	1.000	.727
To relieve boredom	1.000	.780
To enjoy local food	1.000	.653
To enjoy traditional beverages	1.000	.612
To seek adventure	1.000	.554
Extraction Method: Principal Component Analysis.		

All factors are therefore significantly correlated with one another. It was considered how much variance the factor solution could explain, which necessitates striking a balance between doing so and using the fewest number of factors possible (Kachigan, 1986). The communalities of the 13 variables ranged from 0.440 - 0.801 and eigenvalue 1 (Table 4.6). The factor solutions were also scrutinised for the optimal simple structure, with a simple factor structure defined as one in which each variable depends substantially on just one factor (Garson, 2004, p. 19). Using the mentioned decision principles and after analysing and contrasting each of the several factor solutions, a choice was found that accounts for 69.85% of the total variance (Table 4.7).

**Table 5.7 Total Variance Explained**

<b>Total Variance Explained</b>						
Component	Initial Eigenvalues			Rotation Sums of Squared Loadings		
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	6.757	51.980	51.980	3.959	30.456	30.456
2	1.204	9.260	61.239	2.904	22.340	52.797
3	1.121	8.620	69.859	2.218	17.062	69.859

Extraction Method: Principal Component Analysis.

**Table 5.8 Rotated Component Matrix**

<b>Rotated Component Matrix</b>				
	Component			Reliability Statistics
	Factor 1	Factor 2	Factor 3	Cronbach's Alpha
So that family could be together	.827			.906
To have bonding time with family	.812			
So that family could enjoy	.799			
To enjoy local food with family	.716			
To enjoy traditional beverages	.698			
To seek adventure	.642			
To have a change in daily routine		.746		.864
To get out in the open air		.844		
To relieve stress and tension		.697		
To relieve boredom		.754		
To have a bonding time with friends			.496	.743
Always wanted to attend			.875	
For festive atmosphere			.823	

Extraction Method: Principal Component Analysis.  
 Rotation Method: Varimax with Kaiser Normalization.  
 a. Rotation converged in 5 iterations.

The principal axis factoring method was chosen to consider the covariance between the items and to reduce the items to a lower number of underlying latent variables. The rotation method was also modified to include relocating the data so that it would line up graphically in a more meaningful way. The findings revealed that every item had a prominent loading of at least 0.40 on one of the three resulting components. The first factor “Family Involvement” consists of six items with Cronbach’s Alpha of .906, the second-factor “Escape” consists of four items with Cronbach’s Alpha of .874, and the third factor “Socialization” consists of three factors with Cronbach’s Alpha 0.743 (Table 4.8). Nunnally (1978) mentioned that reliability over 0.7 is the rule of thumb.

## CHAPTER 6

### FINDINGS AND DISCUSSIONS OF THE STUDY

#### 6.1 An Analysis of Field Survey

The demographic profile of the youth in table 4.1 shows that the maximum youth of 26-30 years of age attends fairs and festivals in Sikkim as these age groups are earning and they can spend and can travel to nearby locations. The youth is taken as 15 -35 years in the current study. Most of the youth are unmarried and are free from responsibilities and hence can freely do the thing they would want to. More than 75 per cent of the youth are Graduated and above, this shows that the youth who attends the fairs and festivals are educated and responsible enough to understand the responsibility towards the environment, culture and society who can ultimately be responsible citizen which can promote responsible and sustainable tourism. The maximum youth are not well settled financially and the youth who are attending are mostly students earning from 5000 INR-15000 INR per month, the youths are dependent on pocket money from their parents and guardians whereas the late 20's and early 30's youth are on private jobs and earning more than 15000 INR per month.

As per table 4.2, it is seen that the youth attending fairs and festivals are domestic tourists in the majority, they come to visit from in and around Sikkim and neighbouring places who are aware and well known, familiar with the fairs and festivals of Sikkim and are the majority of the youth would want to attend these fairs and festivals of Sikkim. The outcome is very consistent with the Department of Tourism & Civil Aviation, Government of Sikkim's published data, which indicate that Sikkim is seeing a significant amount more domestic tourists arrive than overseas tourists and they quickly transition between different tourism items based on taste. The larger number of youths who are attending the festivals and fairs are staying at the destination where the event is taking place. More than half of the respondents who have visited the fairs and festivals have attended the event more than three times which shows that the youth who are attending are locals and usually attend these festivals and fairs. In addition to this, around 87 per cent of the respondents were attending as visitors. As per table 4.3 more than 60 per cent of the respondents follows Hinduism as their religion followed by Buddhism, the Census 2011 also shows that the maximum number of people in Sikkim follow Hinduism followed than Buddhism, therefore, it has been matched with my data.

Figure 1 shows the bar graph where the youth would like to participate in Dasai, Diwali festival and Maghey Mela Fair the most as these festivals had longer vacationed and are considered one of the most important festivals of Sikkim. Maghey Mela is the one grand fair which is known throughout the Nation. The respondents are most interested in attending Tourist fairs and festivals. The maximum origin of the fairs and festivals that the respondents attend is in the East district of Sikkim. In addition to this, they get informed about these fairs and festivals happening through family and friends, the internet is shown in figure 4. The findings as per Figure 5 show the lack of professional training institutes and lack of collaboration between businesses, government and local communities are the main barriers when it comes to tourism and fairs/ festivals in Sikkim. The analysis as per Figure 6 reveals the improvement to be highlighted with regards to fairs and festivals happening in Sikkim, it shows that the transportation facility is to be focused on as transportation is one of the key factors to reach a destination therefore, the road condition of some of the festivals were found to be highlighted for improvement. The other factor was that government initiatives were marked the highest frequency; the government should focus on promotion and also focus on the needs of the local people when it comes to fairs and festivals. Findings as per Figure 7 show the government should focus more on financial investments, promotion and marketing to encourage local and community participation in terms of fairs/ festivals. If the government provides more financial benefits to the locals then they can show more participation in particular fairs and festivals. The government should also focus on promoting a destination through its fairs/ festivals and attracting more tourists to increase the economic benefit and GDP. Awareness training programs should be conducted, and cultural and folk dances and songs should be promoted and also held conferences to encourage the participation of the local community.

## **6.2 Findings on the role of Fairs and Festivals in Socio-Cultural Development**

Table 4.4 shows the role of fairs and festivals in socio-cultural development in Sikkim. The findings of the study show that Fairs/Festivals encourage community responsibility among youths, as youth are the future of tomorrow fairs and festivals are on their way to being intact towards one's culture. A community's socio-culture is preserved via participation in cultural events, hence the fact that youth are active in fairs and festivals as organisers foster youth involvement in decision-making surrounding the events taking place. Fairs and festivals; creates awareness of the important culture and heritage



of a society ultimately preserving its culture through folk dances, songs, food and lifestyle. It promotes the ethnic culture, indigenous traditions, customs and rituals of a community. Fairs and Festivals educate youth regarding the religious philosophies and various teachings of why the particular event is celebrated. The study also reveals that through these events indigenous languages and scripts of various communities are protected and preserved. It displays and sells art forms, handicrafts and architecture which help protect the culture. Hence, we can see that fairs and festivals play a very important role in socio-cultural development.

### **6.3 Findings on Exploratory Factor Analysis (EFA)**

While identifying the factors influencing the youth to participate in fairs and festivals; 5 pointers Likert scale was used where 1 = Strongly Agree, 2 = Agree, 3 = Neutral, 4 = Disagree, and 5 Strongly Disagree. The findings suggest the factors influencing the youth to attend the fairs and festivals of Sikkim. The first factor of six components makes up “family involvement”, which demonstrates that young people are inspired to go to fairs and festivals so that their families may get together and spend time together. The major goal is to spend quality time with their family and have fun on special holidays. Foodies enjoy visiting the fairs as well because they may sample a variety of street foods. Another item that draws them is traditional beverages. They frequently go there in search of novelty and adventure. They would want to visit fairs and festivals to have a change in their daily schedule, get outside, relieve stress and anxiety, and break the monotony of everyday life, which makes up the second aspect of “escape”. The youth would want to attend to spend time with their friends, for the festive atmosphere, and because they had always desired to go to these fairs and festivals. This brings us to the third aspect, “socialisation”, which consists of three items. It indicates that the youth would want to attend to have bonding time with friends, they always wanted to attend and participate in these festivals, and the atmosphere of the festivals and fairs attracts the youths. The results thus indicate that the majority of young people would want to visit fairs and festivals.

## CHAPTER 7

### CONCLUSION AND RECOMMENDATION

#### CONCLUSION

Travelling or relocating to experience and learn about history, various artistic forms, events, festivities, and other local cultural characteristics are known as cultural tourism. An ideal travel experience is thought to be made up of a variety of tangible and intangible elements that are combined and offered to the consumer by the tourism industry. A tourism product has a shelf life and is valued and sold through distribution channels. The language, songs, folk songs, oral traditions, music, and dance as produced by performing arts, and martial arts are all examples of intangible elements. Hence, culture is one of the Intangible products. The government and local communities have benefited from UNESCO's numerous treaties on protecting, maintaining, and promoting natural and cultural heritage by selecting the best course of action. It provides a fresh framework for deliberative processes that are informed, open, and democratic and are based on fundamental freedoms and human rights. Fairs and Festivals are an integral part of the culture. Fairs and festivals are more than just occasions; they are rooted in society and are the result of deeply ingrained customs and behaviours. People feel happy and upbeat at fairs and festivals, which also gives them a reprieve from routine tasks. One aspect of culture that permeates every human community and has major connections to other cultural organisations is religion.

Indian culture is linked with fairs and festivals, which enliven the surroundings and give daily life more variety and spice. The vast diversity, distinctiveness in the global market area, competitiveness, and attractiveness of India draw tourists from all over the world. The fairs and festivals, which highlight the community's way of life, cuisine, art, and intangible heritage, reflect the depths to which Indian culture has been rooted. Although fairs and festivals are frequently confused, they have significant differences. Many fairs and festivals have religious roots and honour specific deities or saints. The socio-cultural impact alteration of the region and regional development are both significantly influenced by fairs and festivals. Fairs are observed on a wider scale with an expectation to meet the needs, values and demands of tourists for commercial or economic interest. Its irreversible impact could alter the social values of the community resulting in the commodification of heritage and culture where the originality of

traditional cultural resources is lost. Festivals are observed at both family and social occasions, numerous festivals honour significant historical personalities and events, major harvests, and show respect for various religious deities. Prayers, requesting favours, exchanging goodwill, adorning homes, donning new clothes, music, dancing, and eating form the core of every celebration. Seasonal festivals are determined by the seasons, the solar and lunar calendars, and other factors. The festivals play a significant role in people's lives. They help in the strengthening of community values towards the preservation and revitalization of indigenous cultural assets and resources. Destination Management Organizations (DMOs) support festivals in collaboration with local authorities and community members to preserve endangered customs, traditions, and rituals while generating income and private investments for infrastructure development and tourism facilities, which leads to an increase in income, employment, community well-being, and improved social capital, particularly for indigenous and tribal areas. The fairs and festivals have set dates and durations that have a connection to the myths. The significance of these celebrations is A tribute to society the major purposes of holding fairs and festivals are to glorify culture, to foster artistic effects on society like economic growth and promotion of a destination, and to take advantage of the opportunity to do a spring cleaning of homes and surroundings.

Sikkim has a lot of potential to provide visitors with a rich cultural experience because of its diversity of ethnic cultures, which is blessed with multi-ethnic communities, numerous temples, and stupas that showcase Sikkim's unique cultural heritage, the diversity of language, religion and tradition. It is prominently portrayed in its intricate architectural structures and mosaic wall decorations related to Buddhist symbolism and philosophy in many monasteries and temples. Due to its breathtaking scenery and several annual festivities, Sikkim is a desirable place to visit. On the state's official tourism website, the Sikkim government has highlighted its one fair and 17 state festivals; nevertheless, this research focuses on other state festivals that aren't featured there. Fairs and festivals have a significant impact on peoples' faith and beliefs. In addition to being the home to innumerable residents from various castes and communities, the state of Sikkim also boasts beautiful tourist destinations. Fairs and festivals can help to spread culture, but they are rarely used because of a lack of finance and national exposure. Sikkim's culture is diverse and has been greatly influenced by western heritage. Additionally, it has aided in the gradual destruction of culture and

tradition, which has led to the eventual disrespect for their festivals. The embrace of western society has resulted in a decrease in ritualism and a rise in scientific thinking, particularly among young people. This problem would eventually render the concept behind the such festival and fair celebrations outdated.

Fairs and festivals in particular have a big influence on communities in restoring their culture. The importance of fairs and festivals to young people in Sikkim has thus been studied in detail. The primary goals were to compile, analyse, and comprehend the rationale behind Sikkim's celebration of fairs and festivals. to comprehend what motivates young people in the Sikkim state to attend fairs and festivals, and to assess how fairs and festivals contribute to the sociocultural growth of the area. The study dealt with the factors influencing the youth to participate in fairs and festivals. Since the youth is the torch bearer of legacy, youth in Fairs and Festivals' inter-relation with tourism has been dealt with. An attempt has been made to find out the factors influencing the youth to participate in fairs and festivals by using five pointers Likert scale method. 13 items were used for determining the factors in SPSSv26, and Exploratory Factor Analysis has been used to fulfil the objective. Using a percentage analysis in SPSSv26, the study assessed the contribution of fairs and festivals to the sociocultural growth of the area. When using EFA to evaluate the data, three key factors were found. Every item had a notable loading of at least 0.40 on one of the three resultant components, according to the results Family Involvement was the leading component, followed by 'Escape' and 'Socialization', which was the third. Fairs and festivals play a variety of roles, and while locals are aware of solely positive effects, there are also negative effects that may be attributed to this. According to the study, respondents concur that fairs and festivals promote community involvement, help preserve socio-cultural traditions, and make it simpler to understand how a region is developing and how to maximise positive effects while minimising negative effects and keeping them under control. Furthermore, the study shows that Sikkimese youth are interested in going to fairs and festivals because it gives them a sense of belonging to their community and culture. Lastly, the research also revealed that many festivals are not recognized by the government and should be promoted and highlighted to draw more tourists.

## **RECOMMENDATION**

- The government should set up a community-wide awareness-raising program on environmental and cultural sustainability.
- It is advised that academics, businesspeople, and delegates should participate in conferences to contribute to the study of culture and sustainability.
- Regional authorities and groups should be involved in campaigns and programmes that raise awareness about ethnic languages, cultures, and traditions.
- The recommendation is for the government, stakeholders, and communities to work together. Additionally, a destination's carrying capacity is another thing that needs more attention.
- The local organiser needs to offer greater tourist amenities including drinking water, sanitization stations, and rest areas to make the event successful.

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## Appendix

### Youth's Participation in Fairs and Festivals

Dear Respondent,

Thank you for your consent to participate in the survey.

Attached is the survey designed to study “the factors influencing the youth to participate in Fairs and Festivals” in the State of Sikkim. The survey is being conducted to collect data from the youth participating in Fairs and Festivals in Sikkim. All your responses will be treated as confidential and will be purely used for academic purposes. Your participation is important for the research. We hope you can spare 15-20 minutes of your time to fill out this questionnaire. If you wish to know about the details about this study please feel free to contact at my email address given below.

Yours Sincerely,

Subecha Chettri ([subechachettri.sc@gmail.com](mailto:subechachettri.sc@gmail.com))

#### Demographic Characteristics

1. Name of the Respondent :
  2. E-mail
  3. Age :
  4. Sex : Male/Female/Others
  5. Education Status : Matriculate/Intermediate/Graduate/Post Graduate
  6. Occupation : Student/ Private Job/ Government Job/  
Business/ Homemaker
  7. Marital Status : Single / Married
  8. Number of Family Members :
  9. Annual Income :
  10. Religion : Hindu/ Buddhist / Christian/ Muslim/ Others
  11. Community : Lepcha/ Bhutia/ Nepali/ Others\_\_\_\_\_
-



12. Distance Travelled :

0-50kms	51-100kms	101-150kms	150kms and above
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1. Are you aware of any Fairs & Festivals of Sikkim?  Yes  No

2. Would you like to participate in Fairs & Festival of Sikkim?  Yes  No

If yes, Kindly mention which ones of the following (Multiple Choice)

- |                                                  |                                                          |
|--------------------------------------------------|----------------------------------------------------------|
| <input type="checkbox"/> Losoong                 | <input type="checkbox"/> Namsoong                        |
| <input type="checkbox"/> Maghey Sankranti / Mela | <input type="checkbox"/> Sonam Losar                     |
| <input type="checkbox"/> Bhumchu                 | <input type="checkbox"/> Saga Dawa                       |
| <input type="checkbox"/> Drakpa Tsechi           | <input type="checkbox"/> Guru Rinpoche's Thrunkar Tsechi |
| <input type="checkbox"/> Tendong Lho Rum Faat    | <input type="checkbox"/> Indrajat                        |
| <input type="checkbox"/> Phang Lhabzol           | <input type="checkbox"/> Lhabab Duechen                  |
| <input type="checkbox"/> Cherry Tea Festival     | <input type="checkbox"/> Pelling Tourist Festival        |
| <input type="checkbox"/> Durga Puja/ Dasain      | <input type="checkbox"/> Deepawali                       |
| <input type="checkbox"/> Kagyed Dance            | <input type="checkbox"/> Tamu Lochar                     |
| <input type="checkbox"/> Sakewa                  | <input type="checkbox"/> Others (please specify) _____   |

3. What kind of fairs or festival you like visiting?

Religious	Tourist	National	Others
-----------	---------	----------	--------

4. Origin of the Fairs/ Festival held you are participating?

- |                                       |                                       |
|---------------------------------------|---------------------------------------|
| <input type="checkbox"/> East Sikkim  | <input type="checkbox"/> West Sikkim  |
| <input type="checkbox"/> North Sikkim | <input type="checkbox"/> South Sikkim |
-

5. How did you come to know about the Fairs/ Festivals happening?

- Internet                      Family/Friends                      Newspapers   Travel Agency  
Travel guides                      TV                                              Radio                      Tourists   Fairs  
Others (Please Specify) \_\_\_\_\_

6. Are you staying at the location where Fairs/ Festival are happening?

- Yes    No

7. How many times have you visited this fair/festival before?

- None                      One                      Two                      Three                      Four and more

8. How are you participating in the Fairs/ Festival?

As Organizer	As Service Provider	As Visitor
--------------	---------------------	------------

If not participating, why aren't you participating? Please mention \_\_\_\_\_

9. As an organizer; what is your motivate this fair/festival.

- Social Obligation    Money    Exposure to culture   Others (Please Specify)

\_\_\_\_\_

10. What kind of activities you were actively participating in?

- Small Medium Enterprises    Community Based Activities   Volunteer Activities

- Recreational Activities    Others (Please Specify) \_\_\_\_\_

11. What is your opinion about Fairs and Festivals in Sikkim? (Multiple choice)

- It helps to develop local economy  
 It helps to boost international cultural exchange  
 It creates a large number of jobs and income for local residents  
 It preserves and develops local culture
-

- It enhances the quality of local businesses
- It increases the knowledge of local residents
- Others (please specify) \_\_\_\_\_

12. How much do you agree or disagree with the following statements regarding Socialisation in attending Fairs and Festivals?

1: *Strongly Agree* 2: *Agree* 3: *Neutral* 4: *Disagree* 5: *Strongly Disagree*

1 2 3 4 5

- To be with people with of similar interests
- Meeting new people
- To have a bonding time with friends
- Always wanted to attend
- For festive atmosphere

13. How much do you agree or disagree with the following statements regarding Cultural activities in attending Fairs and Festivals?

1: *Strongly Agree* 2: *Agree* 3: *Neutral* 4: *Disagree* 5: *Strongly Disagree*

1 2 3 4 5

- To be entertained by different cultural activities
- To experience different lifestyle/ traditions
- To increase knowledge regarding particular fairs/festival
- To explore new culture and tradition

14. How much do you agree or disagree with the following statements regarding Family togetherness in attending Fairs and Festivals?

1: *Strongly Agree* 2: *Agree* 3: *Neutral* 4: *Disagree* 5: *Strongly Disagree*

1 2 3 4 5

- So that family could be together
  - To have bonding time with family
  - To that family could enjoy
-

15. How much do you agree or disagree with the following statements regarding  
Escape in attending Fairs and Festivals?

1: *Strongly Agree* 2: *Agree* 3: *Neutral* 4: *Disagree* 5: *Strongly Disagree*

1 2 3 4 5

- |                                   |                          |                          |                          |                          |                          |
|-----------------------------------|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|
| To have a change in daily routine | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| To get out in the open air        | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| To relieve stress and tension     | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| To relieve boredom                | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |

16. How much do you agree or disagree with the following statements regarding  
Novelty in attending Fairs and Festivals?

1: *Strongly Agree* 2: *Agree* 3: *Neutral* 4: *Disagree* 5: *Strongly Disagree*

1 2 3 4 5

- |                                        |                          |                          |                          |                          |                          |
|----------------------------------------|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|
| To enjoy local food                    | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| To enjoy traditional beverages         | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| To seek adventure                      | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| Because it is Unique                   | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| To experience new and different things | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| Because I was curious                  | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| Because it is exciting                 | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |

17. Do you encounter any barriers while engaging in Fairs and Festivals?

Yes  No

If yes, please indicate your opinion about these difficulties.

- Skilled labours shifting in tourism among areas
- No preferential policies from local government
- Lack of professional training institutions
- Discrimination against indigenous people
- Lack of collaboration between businesses, governments and local communities
- Lack of knowledge about issues related to provisions of law
- Local customs and traditions
- Others (Please Specify) \_\_\_\_\_
-

18. What are the concern areas you would like to highlight for improvement with regard to fairs and festivals in Sikkim?

- Transportation Facility      Sanitation Facility      Accommodation Facility  
Health Care                      Government Initiatives  
Others (Please Specify) \_\_\_\_\_

19. In your opinion, what initiatives should the government consider to encourage community participation for the development of fairs and festivals in Sikkim?

- Policies  
Financial investment  
Benefit sharing  
Training to improve the quality of human resources  
Promoting and marketing  
Others (Please Specify) \_\_\_\_\_

20. What are suitable methods to encourage community participation in fairs and festival development?

- Promotion and propaganda  
Awareness training  
Participating in the process of decision-making  
Benefit sharing  
Participating in the tourism investigation and survey  
Participate in conferences and seminars on tourism  
Encouraged by financial forms  
Others (Please Specify) \_\_\_\_\_
-

21. Fairs and Festivals play a crucial role in the socio-cultural development of Sikkim?

1: *Strongly Agree* 2: *Agree* 3: *Neutral* 4: *Disagree* 5: *Strongly Disagree*

	1	2	3	4	5
It encourages community responsibility among youth	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
It encourages youth participation in decision making	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
It contributes to socio-cultural preservation	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
It creates awareness on the importance of cultural heritage	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
It showcase indigenous traditions/ customs/ rituals and culture	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Indigenous dance forms helps in promoting ethnic culture	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
It educates youth regarding religious philosophies and teachings	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
It promotes the preservation of indigenous languages	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
It displays art forms, handicrafts and architecture	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

***Thank you for your participation in this study. Please remember that any data pertaining to you as an individual participant will be kept confidential.***

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