**How Tourism has Eroded Cultural Values and Cultural Traditions in India**

**Introduction**

There has been a competition between wealthy and developing nations to increase tourism without regard for the host country's culture or environment, with disastrous results. A complex web of concerns about political participation, social fairness, economic transformation, sense of belonging, identity, and meaning resides at the intersection of culture and tourism. All tourists should be treated equally and respect each country's cultural values and customs. However, tourism has been quite harmful to actual cultural values and traditions. There has beena worldwide loss of cultural norms and practices. Cultures throughout the world are impacted by tourism. It affects cultures and civilizations and is influenced by the very same entities. Although there is a clear correlation between the two, pinpointing how tourism impacts communities may be challenging.

Furthermore, the fact that cultures evolve with time complicates matters, meaning that no matter how much people work to preserve and protect cultural values and traditions, they can never be guaranteed to remain unchanged forever. Travellers have a significant impact on the economies of the countries they visit. Tourism is an extremely potent and singular agent of social transformation. The most significant influence tourism may have on a community is in the private spheres of its members' homes, families, emotional experiences, firmly held values, and the social fabric as a whole. Younger people who have had firsthand experience with international travellers are more likely to have their social and cultural views influenced by their interactions with strangers. This essay addresses how tourism has eroded India's cultural values and cultural traditions.

**The Body of the Paper**

According to Brauer (2019), tourism is the leading globalized consumer culture, and it has also played a major role in the erosion of cultural values and traditions in India. However, the extent to which it has eroded these values and traditions depends largely on the type of tourism practised. This study focuses on global consumer tourism since it is the most common. Vacations for fun, adventures and learning make up the three primary categories of tourism (Johnson, 2021). Tourists often travel for vacation or relaxation reasons, making leisure tourism the most prevalent kind of international travel and a prime example of globalized consumerism.

Also, researchers and scientists often go on exploration trips to learn something new or gather data. Furthermore, it is thought that early anthropologists engaged in the first examples of international tourism. Travelling abroad to discover different cultures is a one way making Indians to loss their native culture by bringing back valuable norms and traditions that their people subsequently adopt.

To add, most Indian youth who travel do so for educational purposes. Today, prestigious universities actively engage in worldwide marketing campaigns targeting international students and providing them with a shared experience upon arrival (Minardi et al. 2021). When it comes to the spread of Western values and practices, Indian students are especially susceptible since they are immersed in Western culture at school and are likely to spread these values and practices to their friends and families once they return home.

There are two main ways in which tourism have eroded the Indian local cultures, either by enriching them or by erasing any distinctions that may have existed between them. Visitors to a country or region often bring fresh perspectives, which, if adopted, may contribute to a flourishing cultural scene. For instance, the colonial period ushered in widespread transformation throughout global cultures, including India, when colonialists imposed their cultural norms on their people, sometimes by forcibly having them abandon parts of their own (Minardi et al. 2021). Adopting new cultural norms strengthened ties between communities, reducing distinctions between them.

In addition, implementing standardized educational systems in India facilitated social progress by fostering an appreciation for shared cultural values across the country's diverse population. Human progress is impossible without education. In the modern world, education functions as a globalized consumer culture. Students go abroad searching for education and return home having absorbed and adapted aspects of the local culture. According to Levell (2019), graduates enter the workforce, and it is not uncommon for Indians who get degrees abroad to find work and settle abroad for extended periods.

Spending significant time in a culturally different place has caused a big number of Indians to embrace new cultural values, passed on to offspring via marriage. Children born into different cultural contexts sometimes struggle to fully assimilate into their parents' traditions, whereas they pick up their birth culture with relative ease. As a result, it is unfortunate that Indian culture suffers a loss of members to other cultures due to tourism. However, globalized consumerism and tourism seem to be in the vanguard of realizing the notion of MacDonalisation of society, which holds that the globe is moving towards homogenized culture (Gunaseelan & Kesavan, 2020).

Conversely, there are significant drawbacks associated with cultural homogenization. The most significant drawback is the loss of cultural territory and the accompanying loss of cultural assets and values. At one point, the land and resources within a certain region belonged to a particular cultural group. Unfortunately, cultural homogenization has resulted in the loss of cultural territory for many groups. This feature usually means that people from different cultures enter areas traditionally inhabited by people from other cultures, which may lead to overpopulation and other issues (Scarpi et al., 2022).

Some Indian communities' cultural values and historical traditions have been lost due to the country's booming tourism industry. Some towns can hold on to their native cultural history, while others are forced to embrace the homogenized cultures that have emerged due to tourism (Singh et al., 2022). For instance, research shows that indigenous Indian communities are rapidly abandoning their cultural traditions in favour of those of the West. Most Indian cultures always held that women should cover practically all their bodies in public. Still, attitudes have shifted in many Indian communities where western attire is popular.

Political forces and control throughout the globe impact the globalization of homogenized culture. Cultures of weaker nations are more vulnerable to the influence of politically dominant nations. When it comes to spreading a globalized, homogenized culture throughout the globe, the United States has been in the vanguard. The cultural richness of its population and political clout give it a unique position to exert cultural influence throughout the globe (Ranwa, 2022). There is no other nation in which virtually all cultures are so well represented as the United States. This great cultural variety aids in homogenizing culture inside the country, even though some individuals transfer cultural values to other countries via tourism.

Acculturation's impacts, in particular, is crucial in the decline of India's cultural norms and customs. Acculturation is called adjustment to a new culture (Mohanty et al., 2020). As a result of catering to tourists, locals often adopt some of the visitors' habits, beliefs, and ideals (Pramanik & Ingkadijaya, 2018). This adaption is typical of societies with fewer technological advancements when more powerful cultures tend to oppress others with less established norms (Ranwa, 2022). Cultural artefacts' adaptability, usefulness, and complexity are key factors in the spread of innovation within a social context. Young people, in particular, are susceptible to this effect, and women outperform males in this respect (Levell, 2019). Ranwa (2022) defines demonstration effects as how young people adopt a new way of life by imitating that of foreign visitors. Tourism has profoundly impacted the traditional dress, behaviour, and way of life of young Gurungs in the Pokhara-Ghandruk region of Nepal (Minardi et al., 2021). The youth of Nepal, for instance, have abandoned traditional garb in favour of more Western styles, such as jeans and T-shirts. These youth now favour Western haircuts, reject their elders' Kinship titles, marry for love rather than arranged unions, host dinner parties and drinking events outside the house, and ride bicycles rather than carts. The older generation is very concerned and strongly opposes this cultural shift. Analysis of the case, however, reveals that variables other than tourism, such as the widespread availability of Indian films, clothing, and communication channels, also contribute to this effect. There should be praise for tourism in this area since it provided the notion, education, and contemporary amenities that liberated young people from superstition and allowed them to engage freely in professional and romantic relationships with men and women. The Tourism Ministry also restructured and funded two more Tharu community of Chitwan celebrations, including the well-known Festival of Colors.

It is not only foreign tourists eroding India's traditional values and customs; hybrid cultures are also to blame. What we now refer to as "Hybrid Culture" in India is a new culture combining Western and indigenous traditions. Borrowing artificial elements and incorporating them into traditionally held dance, music, events, and activities; offering fusion cuisine in place of traditional salads and three-course meals in place of appetizers before the evening show; and introducing nightlife options like bars and discos are all good examples (Ranwa, 2022). The locals are pleased despite suffering a cultural loss since they live their best lives and have the most money. They believe that it is the visitors, and not the locals, who benefit them. Thus, they must cater to their needs (Dixit et al., 2022).

The commercialization of culture has been a major factor in the decline of India's cultural values and traditional practices. Cultural commercialization alters the worth of cultural artefacts, shifting them from the holy to the profane and the genuine to the counterfeit (Mohanty et al,. 2020). One of the finest instances of commodification is seen in a case study of Levell (2019) in Spain, who exhibits commodification as a ritual sold for money in an exhibition by modifying or even eliminating original significance to outsiders. The tourism industry, as summarized by Ranwa (2022), "collects numerous cultural components, and then occasionally adds something artificial to make it eye attractive, and then packages and sells it to visitors." Having travelled between Beijing and an American suburb, Levell (2019) claims that eating at a Chinese restaurant in Beijing with traditional decor (red walls, hanging lanterns, and Chinese scrolls) and being served by Chinese waiters is a surefire way to know that you're getting authentic Chinese food. However, just because a Salvadoran immigrant is cooking a meal at a restaurant in a glitzy American shopping mall with mirrors and crystal chandeliers doesn't mean it's real. It's difficult to argue against this decline in genuineness. According to Ryu et al. (2020), potters in Jaisalmer, India, not only employ local stone to make their wares shiny for visitors; they also import materials from other territories. He said sensual artwork, not the religious significance of the monuments themselves, is what draws people there. But he finished by saying that other factors, such as advances in communication technology, unemployment, a lack of work opportunities, a focus on cost efficiency among artisans, and the "economic multiplier effect" among policymakers, all add to this harm. Because of the difficulty of isolating the impacts of any one factor in a destination's complex web of interrelationships, it's safest to assume that tourism alone has no significant impact on the local culture (Mohanty et al., 2020).

**Conclusion**

The elimination of cultural diversity globally via tourism is largely attributable to the globalization of consumer culture. Unfortunately, the unequal character of modern globalization has resulted in the loss of cultural values and legacy for the vast majority of societies. During the anthropological period, the globe began to laud some civilizations; this phenomenon, known as globalization, continued throughout the colonial era. Due to political and economic power inequalities across nations, certain cultures are subservient to the stronger ones, perpetuating the issue.

**References**

Mohanty, P. P., Rout, H. B., & Sadual, S. K. (2020). Food, culture and tourism: a gastronomy trilogy enhancing destination marketing, the case study of Odisha, India. *International Journal of Tourism and hospitality in Asia Pacific (IJTHAP)*, *3*(1), 15-30.

Ryu, K., Roy, P. A., Kim, H., & Ryu, H. B. (2020). The resident participation in endogenous rural tourism projects: A case study of Kumbalangi in Kerala, India. *Journal of Travel & Tourism Marketing*, *37*(1), 1-14.

Dixit, S. K., Langstieh, K. C. S., & Abraham, A. (2022). Integrating indigenous knowledge and rural tourism in Kongthong, the “whistling village” of India. *Worldwide Hospitality and Tourism Themes* (ahead-of-print).

Minardi, A., Afriantari, R., & Hasanah, N. U. (2021). Indonesian Tourism Diplomacy to India. *Indonesian Tourism Diplomacy to India*, *1*(1), 1-13.

Singh, K., Puri, G., & Vohra, S. K. (2022). Rural Tourism: Emerging Trends & Possibilities In Indian Context Amid COVID-19. *Journal of Positive School Psychology*, 2217-2224.

Levell, N. (2019). Reproducing India: International Exhibitions and Victorian Tourism. In *Souvenirs: the material culture of tourism* (pp. 36-51). Routledge.

Johnson, D. (2021). The Future Prospects of Tourism Industry: An Inquiry. *International Journal of Humanities and Social Sciences Review (IJHSSR) ISSN 2582-9106*, *1*(1), 53-57.

Brauer, R., Dymitrow, M., & Tribe, J. (2019). The impact of tourism research. *Annals of Tourism Research*, *77*, 64-78.

Pramanik, P. D., & Ingkadijaya, R. (2018, April). The impact of tourism on village society and its environment. In *IOP Conference Series: Earth and Environmental Science* (Vol. 145, No. 1, p. 012060). IOP Publishing.

Gunaseelan, S., & Kesavan, N. (2020). A Review on Medical Tourism in India. *Indian Journal of Public Health Research & Development*, *11*(1), 562-565.

Scarpi, D., Confente, I., & Russo, I. (2022). The impact of tourism on residents' intention to stay. A qualitative comparative analysis. *Annals of Tourism Research*, *97*, 103472.

Rawa, R. (2022). Impact of tourism on intangible cultural heritage: the case of Kalbeliyas from Rajasthan, India. *Journal of Tourism and Cultural Change*, *20*(1-2), 20-36.

Joshi, M. R. Tourism in India: Opportunities and Challenges.