

Peace Tourism: A New Approach in Nepalese Tourism Industry

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Abstract: *According to the Nepal Tourism Policy 2009, tourism is the primary tool for Nepal's socioeconomic growth. The emphasis is on enhancing quality, accumulating foreign reserves, and creating jobs in order to raise the Nepalese people's standard of living. The Nepalese government sees tourism as a key driver of national development. Many sorrowful incidences such as World Wars, the Cold War, the Gulf War, the terrorism, COVID-19, and the latest Russia-Ukraine war, people all over the world are tense and seeking peace and harmony. Peace tourism may be used to promote and sell peace among nations, civilizations, and individuals of varied spiritual and ethnic backgrounds in order to keep the globe in harmony. Peace tourism has the potential to be a vehicle for both humanity and country progress. In 2031 B. S., Late King Birendra proposed the Peace Zone concept with the idea of world peace against violence and marketing Nepal as a destination for foreign travelers who are in mourning. This article is based on qualitative research and seeks to discuss the important topic of eternal peace in tourism. In-depth interview, FGD and library research approaches are being employed to collect the data. This article also emphasizes the need of excellent tourist development and peace building. As a result, the conversation strives to build a sustainable tourism idea in Nepal via peace. The findings might help to maintain a strong association between tourism and peace.*

Keywords: Peace-Spirituality-Tourists-Peace Zone Concept-Tourism Industry-Negative Peace-Positive Peace.

1. Introduction

Peace is a lovely term that alludes to a peaceful society and a lovely planet. A human's ultimate and highest desire for relaxation, serenity, and contentment is peace. Since the beginning of time, humans have sought serenity. The relationship between tourism and peace is not new to the people of the East, nor is it new to Nepal. Many renowned saints traveled the world in quest of peace and transmitted the message of peace to the entire world. Lord Buddha, born in Nepal, devoted his entire life to teach the world the doctrine of eternal peace. After two big world wars, the cold war, the gulf wars, the Arab Spring, and widespread fear of terrorism, the COVID-19 pandemic, and the Russo-Ukraine conflict again the neo-cold war, people are seeking peace in both eternal and external ways (Haq and Medhekar, 2019).

In general, there are two sorts of peace: internal peace and external peace. Internal peace, often known as peace of mind or soul, can be attained via prayer and meditation. Internal peace has an impact on outward peace. External peace is guaranteed and sustained by internal peace. External peace is the polar opposite of strife or war, but eternal peace is spiritual peace. If each individual is at peace, society will be peaceful-there will be no wars, conflicts, violence, injuring, murdering, and so on. People living in such a society will be at peace with themselves. The east thinks that eternal peace is the true peace that comes through meditation, prayer, and knowledge, whereas western scholars view peace as being diametrically opposed to strife and war (Paneru, 2022).

Peace is still classified into two sorts based on its aspects: negative peace and positive peace. Negative peace refers to the absence of war, conflict, hostility, unrest, disturbance, dispute, or contention, whereas positive peace refers to peace, tranquility, mental calm, peacefulness, harmony, friendliness, harmonious relationships, and public order (Khemando, 1995). Many peace specialists disagree that

peace should be stressed exclusively in the absence of war. Peace, in their eyes, is more significant, valuable, and vital than that.

Peace tourism may be utilized to promote and campaign for peace between nations, civilizations, and individuals of various ethnic and spiritual backgrounds. For a hub country like Nepal, peace tourism can be critical to long-term economic growth. The goal of this study is to examine and evaluate Peace Tourism in order to secure Nepal's tourism industry's long-term survival.

2. Statement of the Problem

Nepal is the birthplace of Buddha, the synonym of peace and renowned Saints who attained peace on its soil. In Nepal, peace is human conduct. People are tense everywhere. They run from daylight to sunset without stopping, without delight or a grin. People in Nepal are similarly tense; they are living hand to mouth. People are destitute economically, but they smile every day and everywhere. The rest of the world seeks peace, but the Nepal has it. They are beaming and in a good mood. Peace tourism is highly valued in the Nepalese tourist business. Nepal is entitled to the notion of peace tourism, which has significant industrial potential.

Following the COVID outbreak every sector in the world is affected. People are feeling regretful, depressed, and frustrated. Suicide rate has been increasing. Rate of depression is in high scale. In this circumstance, peace tourism may play a critical role in reviving the tourist sector as well as the people who have been impacted both eternally and externally. Peace tourism may play an important part in fostering peace across the world, as well as benefiting a nation like Nepal, which is a tourism hotspot.

The goal of this research is to look into the significance of peace tourism to attract visitors suffering from mental

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disorders, depression, and frustration from a busy and materialistic world, as well as to restore a nearly collapsed tourism sector for sustainable tourism development.

Research Question

Many of the researchers included in a review of literature raised such problems in their research. There are some areas which are not addressed that are being focused by this research. The research tries to answer the following questions,

- 1) What is the significance of peace tourism in Nepal's tourism industry?
- 2) How does peace tourism play a role in promoting world peace and restoring tourism?

Objective of the study

In order to present the study, two main objectives were selected:

- 1) To examine the significance of peace tourism in Nepalese tourism industry.
- 2) To explore the peace tourism as a vehicle for marketing peace in the world and restoring affected tourism industry.

3. Review of Literature

One of the most important philosophers of the second half of the 17th century, Baruch Spinoza (1632-1677), stated that peace was a virtue, a state of mind, a tendency towards compassion, confidence, and fairness. He emphasized a virtue and a state of mind (Brussell, 1970).

According to Wikipedia's definitions or explanations, peace can be a condition of concord or the absence of antagonism. Peace may also refer to a nonviolent way of life. The term "peace" refers to the absence of violent conflict. A condition of quiet or tranquility—the absence of unrest or agitation—can be defined as peace. Peace may also refer to any connection between individuals that is marked by respect, fairness, and benevolence. Calm, tranquility, and silence are all synonyms for peace. This latter definition of peace can also refer to an individual's perception of oneself or herself, as being "at peace" with one's own mind (www.wikipedia.com).

According to Johan Galtung, the terms "peace" and "violence" are inextricably intertwined. The absence of violence is defined as peace, and it should be used as a societal aim (Galtung, 1995).

Peace, according to Jawaharlal Nehru (1889-1964), is not a partnership between nations. It is a mental state brought upon by spiritual tranquility.

Peace is more than just the absence of fighting. It is also a mental condition. Only peaceful individuals can enjoy long-term peace (Fishel, 2008).

According to Atharva Veda, "In whichever direction I point my gaze, I regard everyone as my buddy" (Atharva Veda,

19.15.6. ND).

What personal and particular attachments can one have to who all become one and all becomes one? Personal attachment, self-interest, and ambition only result in grief and suffering. Nothing except peace can exist when one is for all and all are for one (Yajurveda, 40.7. ND).

The development of goodwill, understanding, and peace amongst people of other nations is one of the positive effects of tourism's social and cultural repercussions. The World Tourism Conference in Manila concluded in 1980 states that "global tourism may be a significant factor for world peace" (Kunwar, 2012).

D. A. more defines peace as the absence of conflict and advocates for a new positive notion of peace that accepts the perspective of an organic and interrelated universe (Kunwar, 2012).

There is no fresh research on the link between tourism and peace. The majority of this study has concentrated on validating or disputing the claim that leisure tourism may considerably help to peace, either by functioning as an indication of mended ties between former adversaries or by itself (Bar-Tal & Bennink, 2004).

Some national and international publications attempted to address various facets of peace and tourism, but none addressed peace tourism as a key driver of tourism for development. These literatures define peace in against war. They don't explain the importance of eternal peace. These literatures do not give solutions to research issues, but they do assist in filling theoretical gaps in peace tourism. The goal of this paper is to discover some previously unknown problems about the concept, practice, value, and significance of peace tourism in Nepal. As a consequence, I evaluated the existing literature to investigate the research problem.

Research Gap

Various literatures give essential information on various elements of peace tourism, but earlier research did not cover the idea, meaning, significance, and practice of peace tourism. According to a survey of the literature, there have been publications on peace via tourism; however, no research has been performed to investigate the feasibility of peace as a product or brand for marketing tourism with the goal of social reform and prosperity. Although there is no factual association between peace and tourism, research on sustainable tourism supports the marketing of peace as a means of creating social transformation and global prosperity.

As a result, the research gap created by prior studies has been adopted as the research challenge in this study. These literatures do not support the research topics, but rather serve to bridge theoretical gaps. This research seeks to outline a variety of unidentified difficulties with peace tourism in Nepal in general. As a result, the literature in the field was analyzed to determine the research gap.

4. Research Limitations

In the conversation, just four FGD respondents were chosen. For future reference, more districts and responses might be added. It is advised that other cities be included for further study, and that the test be conducted in another country if feasible, to better understand the person's behavior. Gultang's peace theory was applied in this study, and other theories can be used in future research to better comprehend peace. Furthermore, study on such a broad issue to better comprehend the outcome is strongly advised. The participants of the FGD had requested not to disclose their name thus only the framework had been introduced in this article.

The scope of this study is confined to a historical assessment of the notion of peace tourism. It focuses on general activities in Nepal. This research doesn't cover other aspects of peace tourism, such as social, political, economic, and others.

Peace tourism-theoretical approach

Gultang's peace theory is based on a single fundamental tenet: peace is the absence of violence. Gultang's argument is thus both a philosophy of violence and a theory of peace. As a result, a philosophy of peace may be grounded on a concept of peace rather than an opposition to violence. According to Gultang's peace theory, violence is the difference between the prospective and the real, between what could have been and what is. This study has been organized around Gultang's peace theoretical paradigm. This hypothesis is not explicitly acknowledged in this study, although theoretical references can be used.

5. Methodology

The present study employs a qualitative methodological approach that combines historical narrative and FGD. Focus group discussions (FGD) were held in order to gather firsthand information on the subject. Three separate focused group discussions with tourism entrepreneurs, tourism experts, and tourism organization leaders and spiritual leaders have been planned. The discussion method was primarily used for the FGD. With the relevant stakeholders, both formal and informal discussions were held. For the purpose of the FGD, respondents were chosen from professional organizations in the tourism industry as well as renowned spiritual leaders.

This study is based on current data, but historical references are included where appropriate. The secondary sources of information for this study are relevant books, websites, journal articles, and government publications, were appropriately cited. All of the information gathered has been classified, coded, summarized, and thematically analyzed, and some consideration will be given to this research.

6. Discussion

According to World Health Organization, every year, around 800, 000 individuals commit suicide. Suicide is the fourth highest cause of mortality among those aged 15 to 29. Low- and middle-income nations account for 79% of worldwide suicides (Budhathoki, 2022). Pesticide ingestion, hanging,

and weapons are among the most prevalent ways of suicide worldwide (WHO, 2021). Depression is the leading cause of suicide in high-income nations. Many suicides occur spontaneously at times of crisis, as a result of a breakdown in the ability to deal with life pressures such as financial difficulties, love break-ups, chronic pain and disease. Furthermore, suicide conduct is significantly related with conflict, tragedy, violence, abuse, or loss, as well as a sense of solitude (WHO, 2021).

In 2009, the Nepalese Family Health Division's Maternal Mortality and Morbidity Study found the "startling revelation" that suicide was the leading cause of death among women of reproductive age (15-49). According to the report, "analysis of verbal autopsy data suggests mental health problems, relationships, marriage, and family concerns are key reasons," with women aged 18 or younger accounting for 21% of suicides among women of reproductive age, "indicating that youth is a factor." Despite the fact that male suicide rates remain higher almost everywhere, including Nepal (30.1/100, 000 for males, 20.0/100, 000 for females) (WHO, 2015). Every day, 16 Nepalis commit suicide, according to Nepal Police. Sixty-six percent are under the age of twenty. Suicide rates continue to rise at an annual rate of 8%. (Budhathoki, 2022)

Based on police statistics and estimates, the World Health Organization ranks Nepal as the seventh most suicidal country in the world (24.9 per 100, 000). According to public health professionals, suicide is only a symptom of a larger problem: poor mental health (Bhattarai, 2020). According to Kriti Adhikari of the NHRC, "depression affects 3.4 percent of the population, and suicide ideation affects one out of every 10 Nepal is "(Bhattarai, 2020). Depression, suicide, and mental illness are all causes of lack of spiritual peace. As a result, perpetual serenity is the force that governs such monstrous phenomena.

Western civilization is completely enabled. The majority of them are educated. People appear to be having a good time since there is no conflict. People in the East are willing to have such a refined way of life. When we look at data on suicide and depression, we notice that the figure is significantly greater in Western civilization than in Eastern society. This is due to the fact that they only have outward peace. They commit suicide due of a lack of internal or everlasting serenity. A Chinese in Guangzhou said he was fascinated by Nepal. In comparison to Nepal, the Chinese way of life is more pleasant, but he claims there are no smiles in Guangzhou (Zhou, 2018). External tranquility alone cannot give spiritual peace.

Peace History

It is apparent that individuals have tried in many ways from the past to the present to bring peace to society and the planet. The organization was created as a small group to avert conflict between states in Greece at the time. People strove to keep peace throughout the Roman era by constructing a strong monarchy. When Christianity ruled European civilization in the Middle Ages, individuals used religion to bring about peace under the banner of the Truce of God (Kunwar, 2012).

People attempted to create peace, both individually and collectively, from proposing a plan for peace, writing books presenting how to establish perpetual peace, establishing the peace prize and establishing peace societies, launching World Peace Conference that led to the establishment of the Permanent Court of Arbitration, establishing the World Peace Foundation, and establishing the League of Nations and UNO. From the conclusion of World War II to the present, people have attempted to preserve and establish peace in a variety of ways (Ojha, 2015).

In the realm of education, people began incorporating peace studies into university departments, established centers for peace studies and research, and even established the University of Peace. They drew various accords limiting the spread and proliferation of general arms, nuclear weapons, and chemical weapons in order to eliminate hazardous weapons that are destructive to society's peace. They also succeeded in having their nations or governments designated as nuclear-free zones. Furthermore, September 21 was designated as the International Day of Peace or the Peace Day in order to increase public awareness of the importance of peace. Peace activists protest against war whenever it occurs (Rajdhani, 2019).

Western scholars believe that peace is the polar opposite of war or violence. However, in the twenty-first century, people learned that peace is more than just exterior tranquility. External peace is far less significant than eternal peace or spiritual serenity. As a result, westerners are increasingly turning east in pursuit of tranquility through Yoga, meditation, and other practices. Yoga is becoming increasingly popular in the West. Yoga has also been acknowledged by the United Nations as a weapon for peace, which is why it is celebrated all around the world.

Peace concepts

From prehistoric times to the present, humans have shown a strong interest in peace. In addition to being a nice term, the word peace also alludes to a peaceful society and a beautiful planet. Peace is the best and highest objective that everyone desires to accomplish personally and expects to be produced in society and the globe. People have tried everything to achieve peace. As a result, one component of human history is the history of the desire for peace (Kunwar, 2012).

Because peace is not something that lives in isolation and is tied to everything, and people feel peace in depth and broadly, there are several conceptions and viewpoints on peace. The ideas of human rights for peace, justice for peace, nonviolence for peace, education for peace, peace culture, peace tourism and mental peace are the burning issues.

Peace and tourism

Tourism has a significant impact on international relations and world peace (Matthews, 1978). The United Nations proclaimed 1986 to be the "International Year of Peace." The Manila Declaration of the World Tourism Organization (WTO) in 1981 emphasized the importance of tourism in

preparing for and maintaining peace, characterizing it as a "vital force for peace" and a "moral and intellectual underpinning for international understanding and interdependence" (WTO). Many international organizations, including the United Nations, have recognized tourism's function as an ambassador and a way of fostering understanding and peace amongst people. Similarly, national governments and tourism researchers recognize tourism's significance as a supporter of national integration, international understanding, goodwill, and peace (Yu and Chung, 2001).

Person movements, travel, and tourism are particularly sensitive to any political or social turmoil; they require a peaceful atmosphere in order to foster society's social, economic, and cultural growth. As a result, one may argue that long-term peace is required for further growth in tourism. Travel is the most direct, objective, and beneficial instrument for promoting mutual understanding, knowledge, and tolerance (Goeldner, 1989). No other industry is more positioned to increase people's trust, goodwill, and respect. International visitor arrivals are continuously increasing. The economic relevance of the tourist business, in addition to the promotion of understanding between nations, must be recognized.

Tourism is a key source of income and employment for many nations; it also generates considerable amounts of foreign exchange profits, which are critical to many governments. Tourism also supports private investment and stimulates other businesses (Ap and Var, 1990).

Understanding the nature of peace and, by extension, war is required for a discussion of the interplay between peace and tourism. Most dictionaries define peace as freedom from conflict, which is an accurate definition until war is considered. War is a condition of open enmity between states, or warfare between nations (Sykes, 1976). The notion of peace has many different meanings. According to Beer (1990), numerous theorists engage with peace, yet peace theory is not a coherent whole. According to one definition, in the context of tourism, peace refers to the notion of peaceful relationships (Var et al, 1998). War is described as "a conflict of armaments between countries" (Mihalic, 1996).

Since the dawn of time, international peace has been considered as a blessing and its polar opposite, war, as a scourge. Peace is commonly characterized negatively as the "absence of conflict" or the "absence of violence" (Galtung, 1990, p.9).

Kim and Crompton (1990) proposed a positive definition of peace in connection to tourism, stating that peace is a situation that "removes logistical hurdles to travel and psychological ideas connected with fear for personal safety and dislike from potential hosts." Peace is a state in which armed force is not now being used and is not reasonably expected or anticipated to be used in the future, whether from foreign or internal sources (Burnett & Uysal, 1990). D'Amore (1988) quoted the Russian concept of peace as having several dimensions: "it includes peace and quiet inside us, peace with our fellow people and amongst nations,

peace with nature and our spaceship Earth, peace within the universe. "

Peace must be redefined for individuals concerned with academic or practical elements of tourism (Bregha, 1989). Peace is a state in which armed force is not now being used and is not reasonably expected or anticipated to be used in the future, whether from foreign or internal sources.

These are the only Western academics who believe in external peace. External peace does not imply internal peace. External peace is far less vital than interior peace. The absence of conflict does not imply that people are content and society is calm. In a culture where there is a lack of internal peace, exterior peace does not operate. That is why westerners are becoming increasingly interested in Yoga, spiritual practice, and meditation; many even follow OSHO and other Hindu Saints. Many visitors seeking calm may be found in Varanashi, Haridwar, and Nepal. Harerama Harekrishna is far more well-known in Europe. The Russian is now in charge of ESCON (Paneru, 2022).

7. Conclusion

Nepal is a holy land for spiritual practice. Lumbini, Muktinath, Pashupatinath, Bouddha, and Shoyambhu are just a few examples of places where individuals can discover calm and quiet. Lord Buddha, who taught the world about peace, was born in Nepal. The entire world recognizes Nepal as a haven of peace and pleasure. Nepal is a well-known adventure tourist destination for the foreigners. They have no concept of spirituality or inner tranquility. Those who are in grief and seeking a cure for depression seek spiritual guidance. Nepal is a well-known tourist destination for them.

People all across the world are tense and seeking peace these days. Nepal can market peace through promoting peace tourism among nations, civilizations, and individuals from various spiritual and ethnic origins, as well as by boosting the national economy. Peace tourism has the ability to benefit both humanity and national growth. Late King Birendra introduced the Peace Zone concept in 2031 B. S. with the notion of world peace against violence and selling Nepal as a place for sorrowful international guests. Nepal should proclaim a state of peace in order to promote peace tourism and boost the Nepali tourism sector.

From a modern standpoint, tourism is gradually shifting toward mass tourism. Nepal is becoming a popular tourist destination. Nepal should emphasize on peace, or peace tourism, in addition to the concepts of sun lust and wanderlust tourism. Peace tourism is one of the unexplored virgin areas with significant potential. International tourist losses caused by the COVID-19 outbreak will take long to recoup. In this context, peace tourism, in addition to traditional concepts, may be viable options for saving the tourism business. As a result, concern authorities should talk about peace tourism and its potential for the long-term survival of the Nepalese tourist sector.

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