

# Socio-Cultural Impact Of Tourism On Rural Communities Of District Kullu, Himachal Pradesh

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## **Abstract**

*The socio-cultural impact of tourism has been a debated issue in the Himalayan areas that have very few options of livelihood, and therefore have adopted rural tourism as a strategy of development. This study examines the socio cultural impacts of rural tourism on the host communities in Kullu district, Himachal Pradesh. A quantitative method was used with the help of a structured questionnaire that was distributed to the local residents, the elderly, and community leaders in selected villages of two different blocks. The total number of questionnaires filled was 270, out of which 261 were usable and analysed with the descriptive statistics. The findings reveal that tourism is perceived as both an opportunity and a pressure at the same time. The residents relate tourism with introduction of new facilities, improved social services, cultural presence and status of women and increased community pride. On the other hand, commercialization of culture, increase in cost of living, shift in social norms, commodification of festivals, and new social tensions that are associated with unequal distribution of benefits as well. Overall, the findings indicate that tourism in Kullu is shaping identities and relations in complex ways rather than yielding negative or positive results. The study underscores the need for community-centered planning that protects cultural integrity and social equity while supporting local livelihoods.*

**Keywords:** *Rural tourism, Socio-cultural impacts, Rural communities, Kullu district; Himachal Pradesh, Community participation Cultural change, Livelihood diversification, Himalayan region*

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## **I. Introduction**

Tourism is now a major socio-economic development in the rural areas especially in the mountainous areas where there are only a few alternative means of livelihood (Crăciun et al., 2022). Rural tourism has become one of the prominent developments strategies in the past decades not only due to its ability to generate income and employment, but also due to its capacity to foster cultural exchange and involvement of the community (Lane & Kastenzholz, 2015). Nonetheless, besides enhancing the economy of host communities, tourism has profound effects on social and cultural aspects of the host communities, as it changes values, lifestyles, traditions, and social relationships. It is important to understand such socio-cultural impacts in order to make the development of tourism to be inclusive, culturally sensitive and socially sustainable (Aman et al., 2019). The Himalayan region has experienced a significant increase in tourism in India owing to natural scenery and religious importance to the region as well as its cultural heritage. Himachal Pradesh specifically has been encouraging rural and community-based tourism by way of homestays, village tourism, and heritage experiences (Singh, 2004, Thakur et al., 2025). Though these programs are intended to make the local communities more empowered and maintain the culture of other people, they also have the elements of foreign influence which can result in cultural commodification, alterations of traditional value systems, and social inequalities (Shepherd, 2002). This

contacting between the tourists and the host people may therefore have both good effects like cultural revival, community pride and bad effects such as cultural dilution and erosion of traditional social institutions. Kullu district, in central Himalayan region of Himachal Pradesh is one of the important rural tourism destinations, which can be typified as traditional village life, indigenous belief systems, festivals, and well established community networks (**Katoch & Gautam, 2015**). The various rural tourism activities in Kullu like the homestays, cultural festivals, trekking, and nature-based activities have been growing tremendously over the last several years. The developments have increased the interaction between the local people and the visitors, which has resulted in new forms of social dynamics in rural societies (**Kumar, 2023**). Although tourism has led to more exposure of local culture and better social status of a given group, especially women and young people, issues have been raised on changes in lifestyle, commodifying traditions, and unequal distribution of tourism benefits. Although the role of rural tourism in the Kullu region has increased over the years, there is a paucity of empirical studies that examine the effects of rural tourism on communities as a host (**Richards, 1996; Bansal et al., 2024**). The available literature regarding tourism in the area has been more inclined on the economic benefits or environmental issues or diversification of livelihoods without taking into account the subtle social and cultural changes at the village scale. Additionally, community-based literature is not as accessible to show how locals perceive changes caused by tourism and their lived experiences (**Ma et al., 2021**). This gap has to be addressed to inform the culturally responsible tourism policies and enhance community engagement in tourism planning. It is against this backdrop that the current research aims at investigating the socio-cultural impacts that rural tourism has on the host communities in Kullu district, Himachal Pradesh (**Bansal et al., 2024; Kumar & Sharma, 2024**). The research will evaluate the positive and negative aspects of the social-cultural change. This study will add to the existing knowledge on the subject by emphasizing rural host communities to understand the impact of tourism on redefining the social relations, culture, and community identity within the Himalayan settings. The results will be useful in offering information to policymakers, planners, and other stakeholders to ensure rural tourism is encouraged in a way that preserves cultural authenticity and improves the well-being of the community.

## II. Literature Review

It is generally accepted in the literature on tourism that the socio-cultural effects of tourism on the host communities are multiple-dimensional and context-dependent. Most scholars tend to group these impacts under positive effects that include cultural resurrection, community pride, intercultural exchange and social empowerment and negative effects that comprise cultural commodification, loss of authenticity, lifestyle change, social conflicts and inequality (**Tang, 2025**). The most important element of the evaluation of these effects is the idea of resident perceptions because the local attitudes have a significant impact on the community acceptance or resistance to tourism and define the long-term sustainability of tourism development (**Choi & Murray, 2010**). Studies underline that the effects of tourism are not always positive or negative, but it is the interactions between local power relations and participation levels, or the distribution of benefits on a community level that mediates such effects (**Wang et al., 2021**). The cultural commodification is a major topic of discussion in the literature, with the emphasis being on how tourism is changing the cultural practices into marketable products. Commodification will bring income and publicity to the local traditions, but can also lead to the loss of original significance of the traditions (**Shepherd, 2002**). The authenticity argument brings out the conflict between cultural loss and immigrated resiliency with other scholars presenting that communities creatively redefine traditions to suit the expectations of tourists without necessarily losing cultural content (**Chhabra, 2021**). This conflict can be observed in the Indian context when festivals, rituals and handicrafts are turned into commercial goods, and hence the commodification preservation argument is especially applicable to such areas as Kullu (**Chakravorty, 2022**). Rural tourism and homestays are also encouraged in Himalayan states such as Himachal Pradesh as a livelihood diversification tool, women empowerment, youth retention and cultural heritage. Nonetheless, researches indicate that rural tourism is involved in unequal and in most cases constrained by factors like inadequate skills, financial accessibility, and social requirements (**Verma et al., 2024**). The gains often become concentrated in a narrow faction of the households leading to intra-community inequalities and social strains. Such results underscore the role of inclusive governance, capacity building and inclusive benefit-sharing mechanisms. According to empirical research on the Himalayan and Indian hill countries, there have been recurring socio-cultural trends: folk traditions have become more visible and economically valuable, the official youth interests in the urban lifestyle shifted, gender roles are altered, and the lack of social cohesion is a result of inequality in benefiting the tourism (**Swain, 2015**). Other studies in Kullu Valley have also shown these tendencies where there is increased cultural visibility and widening networks of homestays and anxiety about cultural dilution, shifts in social norms and commercialization (**Mehra, 2024; Thakur et al., 2025**). Current arguments surrounding infrastructure building and management of the festivals only emphasize that change in the area led by tourism is disputed. The literature recommends methodologically combining both qualitative instruments with surveys, as a means to measure quantifiable trends and gain first-hand experiences. Although there is currently available literature, there are still gaps in the village level, inclusive, and longitudinal studies of

socio-cultural change. It is necessary to fill these gaps especially in the rural setting of Kullu to come up with culturally sensitive and community-based tourism policies.

### III. Research Methodology

The study adopts a quantitative research design to examine the socio-cultural impact of rural tourism on host communities in Kullu, Himachal Pradesh. Primary data was collected from selected rural villages from two different blocks using a structured questionnaire administered to local residents, community leaders, and elders. In total, 270 questionnaires were distributed and completed, of which 261 were found usable for analysis after data screening. A purposive sampling method was employed to ensure representation across different socio-demographic groups. Socio-cultural impacts were measured using Likert-scale statements, and the quantitative data were analysed through descriptive statistics to capture local perceptions and contextual nuances.

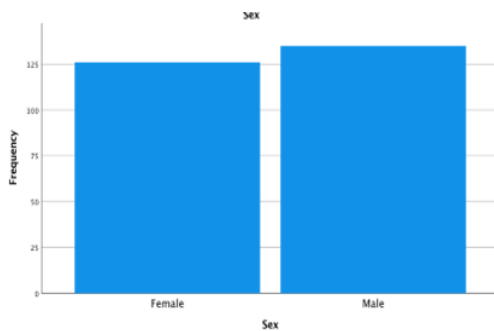
**Table 1. Socio-Demographics of the Respondents**

Demographics		Frequency	Percentage
<i>Gender</i>	<b>Female</b>	126	48.3
	<b>Male</b>	135	51.7
<i>Age</i>	<b>18 to 30</b>	126	48.3
	<b>31 to 40</b>	101	38.7
	<b>41 to 55</b>	34	13
	<b>55 years +</b>	0	0
<i>Education Qualification</i>	<b>Matriculate</b>	21	8
	<b>Graduate</b>	107	41
	<b>Post Graduate</b>	107	41
	<b>Post Graduate and above</b>	26	10
<i>Block</i>	<b>Naggar</b>	99	37.9
	<b>Kullu</b>	162	62.1
<i>Caste Category</i>	<b>OBC</b>	12	4.6
	<b>SC</b>	44	16.9
	<b>ST</b>	49	18.8
	<b>Unreserved</b>	156	59.8
<i>Marital Status</i>	<b>Married</b>	91	34.9
	<b>Unmarried</b>	170	65.1
<i>Type of family</i>	<b>Joint Family</b>	131	50.2
	<b>Nuclear Family</b>	130	49.8
<i>Total members in the family</i>	<b>Two</b>	3	1.1
	<b>Three</b>	26	10
	<b>Four</b>	73	28
	<b>More than Five</b>	159	60.9

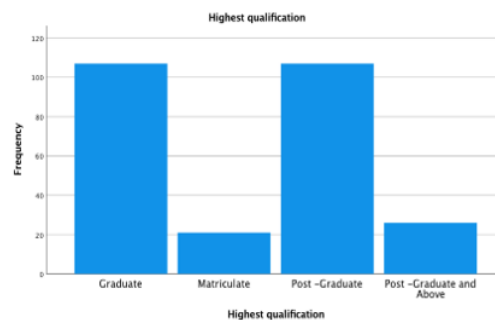
*Source: Primary Data*

Table 1 shows a summary of the socio-demographic profile of the respondents belonging to the host communities in the Districts of Kullu, Himachal Pradesh and forms a fundamental contextual basis of understanding the perception of the respondents on the socio-cultural effects of rural tourism. The gender balance is shown as almost equal between males (51.7%) and females (48.3 %), which implies the representation of the community in question. This balance has an analytical importance because both genders have different positions in household and communal activities, and, therefore, they can potentially perceive and assess tourism-related socio-cultural changes differently. The sample population is also significantly young with 48.3 % falling in the 18 to 30 years bracket and 38.7 % in the 31 to 40 year’s category. Response rate of older respondents is only 13% (41 to 55 years) and none of the respondents exceeded 55 years. This trend indicates that those perceptions that were recorded during the study are largely based on the views of economically active and social mobile groups. Being more exposed to education, technology and mobility, younger respondents can possibly be more open to lifestyle changes and cultural exchange brought about by tourism and the relative under-representation of the old-aged residents could mean that more conservative or preservationist views are not well articulated. With regard to educational attainment, it can be seen that quite a significant number of respondents are of higher level of education with graduates and postgraduates taking up 41% of the total respondents but on the contrary, only 8 percent are matriculates. High educational attainment can be one of the reasons of increased awareness of the developmental potential of tourism, such as the provision of employment opportunities, entrepreneurship, and cultural commodification. At the same time, education can also make residents sensitive to the dangers of cultural homogenisation and loss of the traditional practices. When it comes to distributing the respondents in terms of administrative units, it is clear that 62.1% of the respondents are concentrated in Kullu block and 37.9% in Naggar block, as tourism activities are concentrated in these units. Thus, the local people in such localities will be exposed to an increased number of tourist-host encounters and this may exacerbate socio-cultural exchanges and strains in these localities. In terms of caste, the respondents are distributed in terms of social categories, with the

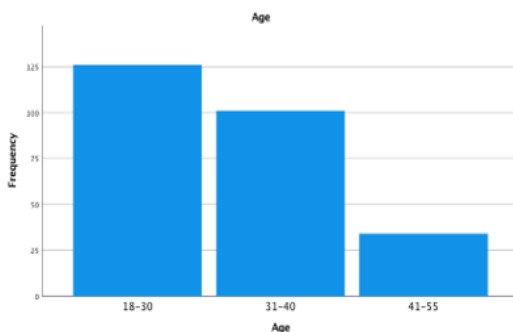
Unreserved category constituting 59.8%, Scheduled Tribes (18.8%) and Scheduled Castes (16.9%) and Other Backward Classes (4.6%). This heterogeneity highlights the fact that tourism coincides with the social stratification that is already in place. The benefits of tourism are not evenly distributed and these facts have some consequences on the sense of equity, participation, and social cohesion. In regards to marital status, 65.1% of the respondents are unmarried and 34.9% are married. The overrepresentation of the single respondents can be a sign of being more open to new social relationships and changes in occupation related to a tourism sphere. On the other hand, married respondents who are usually entrenched in family demands might be more attuned to some stability and continuity which may lead to more conservative views towards the concept of socio-cultural change. There is a split of joint (50.2%) and nuclear (49.8%) families indicating a continuing change in the household set up. Although joint families are still supposed to be the guarantors of cultural values as well as collective decision making, the emergence of nuclear families might be the symptoms of the socio-economic diversification and individualization processes and these processes could be supported with the help of tourism-related working possibilities and mobility. Lastly, household size statistics illustrate that 60.9% of the respondents live in a family with more than five people with very low percentage living in the smaller families. Several family units, which are larger, might be more reliant on the diversification of incomes, such as tourism, and would tend to brokering the differences in the attitude of the generations to the external forces that come with the tourist arrivals. In general, the socio-demographic situation indicates a rather young, educated, socially heterogeneous community located in a dynamic tourism setting. All of these features define the manner in which the locals understand, bargain, and react to the socio-cultural changes that come with the rural tourism in District Kullu.



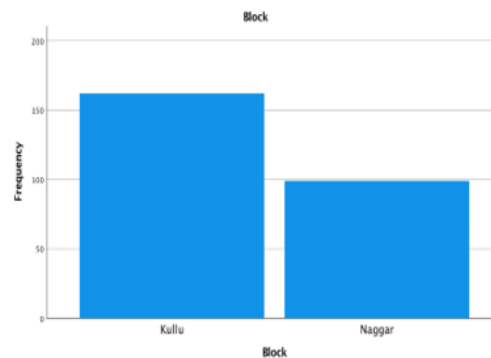
**Figure 1. Sex of Respondents**



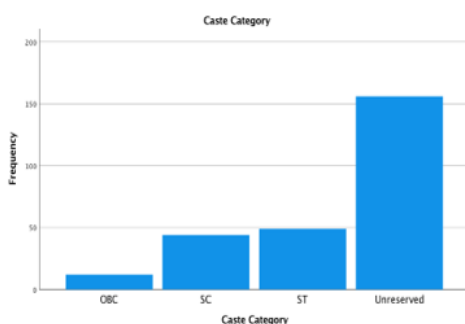
**Figure 2. Qualification of Respondents**



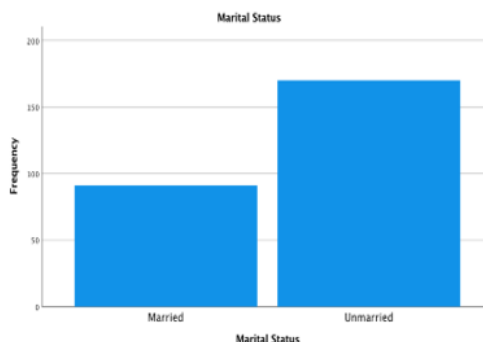
**Figure 3. Age of Respondents**



**Figure 4. Block of Respondents**



**Figure 5. Caste of Respondents**



**Figure 6. Marital Status of Respondents**

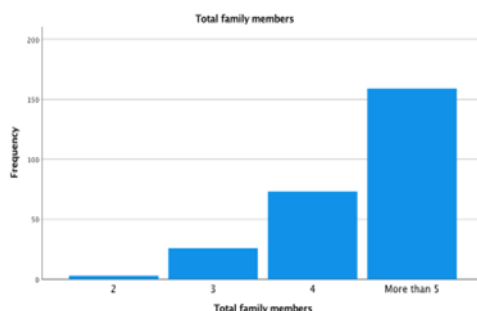


Figure 7. Total Family Members of Respondents

Table 2 Mean score and Standard Deviation Values of Respondents

Item	Statement	Mean Score	Std. Deviation
SC1	Tourism influences the cultural practices	3.75	1.231
SC2	Tourism affects the cultural identity of your region	3.72	1.234
SC3	Tourism commercializes local culture	3.89	1.196
SC4	Tourism introduces new cultural practices	3.79	1.140
SC5	Tourism changes the way locals celebrates their traditional festivals	3.27	1.309
SC6	Tourism leads to conflicts amongst the locals	3.56	1.197
SC7	Tourism leads to conflicts between the locals and tourists	3.61	1.174
SC8	Tourism leads to change in the local social norms/values (e.g., dress codes, behaviors, attitudes)?	3.78	1.200
SC9	Tourism improves the quality of life for locals	3.61	1.268
SC10	Tourism leads to more social services in your area	3.51	1.214
SC11	Tourism increases the cost of living	3.93	1.030
SC12	Tourism preserves local traditions and heritage	3.22	1.171
SC13	Tourism creates awareness and appreciation of community's culture among tourists	3.50	1.182
SC14	Tourism offers an opportunity to exchange culture	3.66	1.144
SC15	Tourism commodifies the local culture	3.56	1.151
SC16	Tourism leads to the construction of new facilities (e.g., hotels, restaurants, entertainment)	4.00	1.138
SC17	Tourism creates a sense of pride amongst the locals for their culture	3.65	1.098
SC18	Tourism leads to preservation of local architecture	3.32	1.302
SC19	Tourism promotes the local culture of the destination	3.66	1.226
SC20	Tourism helps in women empowerment	3.58	1.215
SC21	Tourism promotes harmony amongst local community	3.40	1.204
SC22	Tourism promotes eco-tourism and sustainable tourism	3.24	1.327

Source: Primary Data

Table 2 shows mean scores and standard deviations of the statements that indicate the social-cultural effects of rural tourism on residents of District Kullu. In general, the majority of items have mean values that are beyond the midpoint (3.00), which implies that respondents tend to see tourism as having significant socio-cultural impact, both positive and negative at the same time. The mean score is greatest in SC16 (M= 4.00) indicating that the respondents strongly agree that tourism encourages the creation of new facilities including hotels, restaurants, and entertainment facilities. Also tightly coupled, respondents strongly agree with statements of increased cost of living through tourism (SC11; M = 3.93) and commercialisation of local culture (SC3; M = 3.89). All these findings denote that tourism is considered to be a driver of economic growth that though providing opportunities, brings about transformations and increased consumer prices which may change the daily life of communities that host tourists. There are also exaggerated perceptions with regard to cultural change. The respondents agree moderately to strongly, that tourism affects cultural practices (SC1; M = 3.75), cultural identity (SC2; M = 3.72), brings new cultural practices (SC4; M = 3.79) and alters local norms and values (SC8; M = 3.78). These findings suggest that tourism can be seen as a force of cultural negotiation where the old ways of doing things are maintained alongside the new sets of behaviour, mode of dressing and attitudes. Nonetheless, respondents accept such changes but do not define them as negative and overwhelmingly thus it is a subtle process of adaptation and not displacement. There is moderate agreement in items pertaining to social tensions. The mean score of the conflicts between locals and locals (SC6; M = 3.56) and between the locals and tourists (SC7; M = 3.61) indicate that tourism sometimes leads to the rivalry of the resources, space, or economic opportunities. However, these rates of consensus still do not meet the strong concern rates, which means that the conflict is perceived as an emerging one that is not pervasive. Meanwhile, residents also acknowledge a number of positive contributions. It is seen that tourism should make people live better (SC9; M = 3.61), provide better social services (SC10; M = 3.51), and open cultural exchange (SC14; M = 3.66) and women empowerment (SC20; M = 3.58).

On the same note, the respondents support the notions that tourism enhances the local culture (SC19; M = 3.66) and pride in the local heritage (SC17; M = 3.65). These results indicate the value of tourism in its development, especially in diversifying incomes, experiencing foreign cultures, and appreciating local customs. On the other hand, indicators associated with cultural preservation have relatively lower, but above-midpoint, scores. Only a slight degree of agreement is voiced by the respondents regarding that tourism can preserve the local traditions (SC12; M = 3.22), the presence of the eco-tourism and sustainability (SC22; M = 3.24) or the preservation of the local architecture (SC18; M = 3.32). These findings imply doubt on the ability of tourism to preserve heritage resources and other environmental values, particularly when the development of tourism activities is guided by business factors. Surprisingly, the mean score of the change of the festival celebrations (SC5; M = 3.27) shows that the festivals are viewed as changing, and they may turn out to be performance-based to the tourists instead of community-based. In the meantime, the perception of commodification of tourism (SC15; M = 3.56) strengthens the theory that cultural expressions are becoming more and more market commodities. The combination of the trend in the mean scores indicates that the population of the District Kullu tends to appreciate the idea of tourism as a potent socio-cultural phenomenon with its opportunities and trade-offs. Although tourism is related to the infrastructural development, pride, cultural promotion, and better services, it is also connected to commercialization and increased cost, and cultural change and new social tensions. These results highlight the necessity of planning systems that consider equilibrium between economic benefits and heritage conservation and that of the community.

#### IV. Discussions

The results indicate that the host communities of the District Kullu are entrenched in a fast changing socio-cultural landscape due to the development of the rural tourism. The socio-demographic make-up of the respondents who are mostly young, educated, and with close gender equalities forms a valuable interpretative context of how perceptions are understood. (Chugh, 2012). The increasing number of younger and more educated residents makes them more flexible and economically aspirational and thus they start to perceive tourism as a means of mobility, updating to new world, and networking. Simultaneously, these populations might also be better concerned with the less-obvious cultural shifts that come with tourism, such as commercialization and change of life style. The spatial clustering of the respondents at Kullu and Naggar block points to the unequal geography of tourism exposure. The occupants of such locations have a high level of tourists-host contact, which is translated into an increase in awareness of both advantages and demands. Moreover, the patterns of caste and household structure show that tourism overlaps with the existing patterns of social differentiation. The social position, household role, and Economic ability do not seem socially neutral in terms of access to tourism-related opportunities but instead, the mediation of access to these opportunities. These facts make it influence the views of justice, involvement, and sustenance of cultural lifestyles. The complex and ambivalent nature of the socio-cultural footprint of tourism is supported by the perception indicators. Strong concurrence with the statements that were made about infrastructure expansion, commercialization of culture, and the increase in the cost of living, indicates that residents are very much aware that tourism is an economic stimulus (Crouch & Ritchie, 1999). Yet, this process of development seems to be linked to increasing commodification and pressures of consumers who modify daily practices. Another prominent process is cultural negotiation: local people are aware of the fact that tourism impacts the identity, standards, and cultural expression, but they do not see these changes as a completely destructive phenomenon. Instead, it seems that tourism provokes hybrid forms of culture, co-existence of culture and innovation, and selective adaptation (Mansperger, 1995). Meanwhile, moderate results obtained when it came to conflict-related items show that there are social tensions but they have not been reaching destabilizing rates. This implies that communities can continue to mediate resource pressures and identity negotiation without much breakdown in terms of cohesion. Significantly, the respondents have pointed out various positive socio-cultural impacts of tourism such as improved services, better life, cultural pride, empowering women and allowing exchange (Sharma, 2004). These results confirm that tourism may help in terms of social vitality when the benefits are evident and not too distant. Nevertheless, relatively less consensus in such areas as cultural preservation, eco-tourism, and architectural protection contacts very important issues. The locals feel that the prevailing development patterns focus on the economic production rather than long term protection of heritage and environmental quality. Festivals, traditions and built heritage are perceived to be more tourist consumption oriented as opposed to community sense (Loulanski, 2006; Bansal et al., 2024; Thakur et al., 2025). This conflict highlights the danger of tourism as a threat to cultural resources under the guise of misplaced planning creating symbolic and material losses of cultural assets and at the same time cashing in on them. Taken together, the findings tend to allude to the complex socio-cultural environment of the District Kullu one which is full of opportunities, adjustment, and new vulnerabilities. Tourism is not something to celebrate or resist it is negotiated.

## V. Conclusion

The present study shows that the host community in terms of socio-demographic factors largely influences the perception and experience of rural tourism. The population of the District of Kullu is young, educated, and socially diverse, which understands the power of tourism as the means of improving infrastructure, social services, livelihood opportunities, and cultural representation. Meanwhile, there is a growing awareness among residents in the face of growing living prices, commercialization of culture, changing social norms, and the slow transformation of traditions towards performance and market orientation (**Bansal et al., 2024; Thakur et al., 2025**). The results indicate that sustainable tourism planning should be more than an economic indicator and consider the concepts of cultural integrity, social equity and intergenerational well-being. Included participation should be a priority of the policies, equal distribution of benefits should be ensured, and enhanced protection of the heritage, and tourism models that do not displace the local cultural practices but contribute to their development, should be encouraged (**Jamal et al., 2010**). In the end, the views, which have been reported here, underline the potential and vulnerability of tourism-induced change. The future consideration in District Kullu should hence aim to find a conscious balance that will continue to promote tourism as a driver of growth and at the same time preserve the cultural pillars around which the community identity and resiliency has been built.

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