

**BENEFIT ANALYSIS OF DALLA COMMUNITY HOMESTAY
IN MADHUBAN MUNICIPALITY, BARDIA**

**A Thesis Submitted to
The Central Department of Rural Development,
Tribhuvan University,
In Partial Fulfillment of the Requirements for the
Degree of the Master of Arts (M.A.)
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DECLARATION

I hereby declare that the thesis entitled **BENEFIT ANALYSIS OF DALLA COMMUNITY HOMESTAY IN MADHUBAN MUNICIPALITY, BARDIA** submitted to the Central Department of Rural Development, Tribhuvan University, is truly my original work prepared under the guidance and supervision of my supervisor. I have made due acknowledgements to all ideas and information borrowed from different source in the course of preparing this thesis. The results of this thesis have not been presented or submitted anywhere else for the award of any degree or for any other proposes. I assure that no part of the content of this thesis has been published in any from before.

Manisha Rijal

Date: 2079/09/14

29th December, 2022

RECOMMENDATION LETTER

This is to certify that the field work report entitled **BENEFIT ANALYSIS OF DALLA COMMUNITY HOMESTAY IN MADHUBAN MUNICIPALITY, BARDIA** has been prepared by **Ms. Manisha Rijal** under my supervision and guidance is prescribed format of the faculty of Degree of the Master of Arts (M.A.) in Rural Development. I here recommend this report for its final approval and evaluation.

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APPROVAL LETTER

This field work report entitled **BENEFIT ANALYSIS OF DALLA COMMUNITY HOMESTAY IN MADHUBAN MUNICIPALITY, BARDIA** submitted by **Ms. Manisha Rijal** as per the prescribed format is partial fulfillment of the requirements for the Degree of the Master of Arts (M.A.) in Rural Development has been approved by the Evaluation committee.

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ABSTRACT

This thesis entitled Benefit Analysis of Dalla Community Homestay in Madhuban Municipality, Bardiy has been carried out. This research especially tries to find out the socio-cultural, economic and environmental benefits of homestay in the study area. For this study, 108 respondents including 33 district beneficiaries and 75 indirect beneficiaries were selected by adopting purposive sampling method.

The main aim of this study is to explore the socio-economic and cultural impact of homestay tourism in the Tharu people. Due to homestay, their consciousness about preservation of their religions, clothing, ornaments, language, customs and traditions have been radically increased. New generations who were almost forgotten their socio-cultural rituals, they have started to taking training with their elders. In terms of economic benefits, previously Tharu people were used to labour in foreign countries by investing much money, but now, they have returned and invested somehow money in Homestay, which has great benefits for them. Due to Dalla Community Homestay, whole people of this village and surrounding have involved themselves in different types of income generating tasks. Vegetable farming, goat farming, fish farming were the subsidiary sources of their income. Similarly, the consciousness level of preservation of bio-diversity has also been increased on them. They have known about the importance of clean air, water, food and many more which comes directly from environment and tourists also come there in order to see the natural scenario of that place. In the study area 70.37 percent respondents were agreed that environment attracts tourists and cent percent were agreed that good environment keeps environment good. Hence, due to Dalla Community Homestay, Tharu people were socio-culturally, economic and environmentally benefitted.

In Dalla Community Homestay, business plays a vital role in their community in a sense of socio-cultural development, economic growth and environmental preservation. Every household including women empowerment entrepreneurship including socio-economic status and quality of life found to be good due to its establishment. Similarly, Tharu people were becoming aware of their cultural heritages, its preservation, and development of new local infrastructure. It has contributed to generate more employment opportunities, infrastructure development and eventually contributing to poverty reduction too.

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LIST OF ABBREVIATIONS

BNP	:	Bardiya National Park
CBT	:	Community Based Tourism
DDC	:	District Development Committee
HMC	:	Homestay Management Committee
HOSAN	:	Homestay Association of Nepal
MoCTCA	:	Ministry of Culture, Tourism and Civil Aviation
NGO	:	Non-Governmental Organizations
NTB	:	Nepal Tourism Board
SCF	:	Shiva Community Forest
VDC	:	Village Development Committee
WWF	:	World Wildlife Fund

CHAPTER I

INTRODUCTION

1.1 Background of the Study

Homestay is a kind of hospitality and accommodation where visitors share accommodation with a local people of the area they travelling to. The aim of the homestay program is to accommodate the tourist with a local family, so that the tourist gets an opportunity to learn about the local lifestyle, local community, culture and nature of host family that allows the tourist to experience a different lifestyle, authentic culture and language. As tourist benefitted by understanding the different experience of lifestyle of the local people, local people also take economic beneficiaries. Homestay is such business where one does not invest extra money and manpower on it, rather one as a host is there to welcome them in his/her house and let them have a slice of his/her way of living. Dalla community homestay is quite popular in these days where hospitality and lodging is offered by the local Tharu people. The local Tharu families are the host that welcome the visitors as their own guests and treats them accordingly. The room given to the travellers can be either in their house or it can be a nearby independent house built with traditional way. Dalla Community Homestay is popular in Bardiya, because Tharu people make every effort to please their guests, justifying the saying Nepali proverb "*atithi devo bhava*". The main motive of Dalla Community Homestay is to provide the travellers an affordable and homely environment which provides the travellers to get to know the Tharu culture more closely.

In Nepal, since last decade people have started to run homestay which has directly impacted on rural development. Different caste and ethnic people have delved themselves in this profession in rural areas. Now, it has turned a good means to collect economic beneficiaries. Homestays have settled current encouraging tourism becoming an important source of income for many families in rural areas of Nepal. Homestay has supported the local and external visitors to learn about the local culture, custom, traditions, and diversity among others (Woli, 2022). Homestay directly related to the promotion of the local culture and tradition where tourists from different countries come there. Nepal being a multi-cultural nation, there are different caste and

ethnic people with different cultural norms and values which is quite different for the tourist. Homestay has directly related to tourism, and it has turned to be a good means of economic backbone of the people in rural areas.

Tourism is the recent phenomenon of Nepal, which has more than 101 ethnic groups and 92 different spoken languages. The people inhabitant in the rural parts of Nepal have its own particular and unique culture, which allure the international tourists or domestic tourists too and self-enforced to visit and stay with the rural community again and again. Basically, rural tourism is the major income resources of the people inhabitant in the villages of Nepal, where every traveler will get full of entertainment and see the living life styles of particular ethnic group (Shrestha, 2002).

Tourism Policy 2065 intends to reinforce Nepal as an attractive, beautiful and sale destination in the international tourism map. The policy aims at increasing employment opportunity for livelihood; increasing productivity and living standard of general public; and increasing economic growth along with contribution to the revenues, by augmenting the magnitude of tourism activities and enterprises of tourism sector such as airlines, hotels, travel and tour. The policy emphasizes on domestic, Village, sports, education, agro and health tourism (Shrestha, 2018).

Homestays seems to be new in the context of Nepal even though it has been practiced since a long time. This indicates the traditional way of welcoming the guests as God "Atithi Devo Bhava". Nepal is full of villages, there are about 35 thousand villages with 3915 VDCs and 82.17 percent people live in villages in Nepal. These villages are facing the challenges (Gautam, 2012).

Culture is the main entity of tourism business. People's hospitality, response and intimacy are the culture of the particular community, which depends upon tourism promotion. Culture is that entities, where the people have the knowledge of their forefather, practice themselves and transfer that knowledge to other generation. There are various castes, tribes and ethnic groups, who live together in the same village within a short span of open land without any communal conflict. The mixed cultural society has shared their cultural ceremony also. The mixed society of this village is cooperative and the relation with the neighbor is harmonious (Thapa, 2019).

In recent days, Cultural and natural tourism is becoming more popular among the

visitors locally and globally. Interest of visitors is shifting towards nature based tourism activities such as scenery, lifestyle, culture and tradition, cultivation, bird watching, viewing of wildlife, nature walk, organic farming and test of organic food, enjoying with traditionally managed kitchen dining room, animals rearing, feeding animals and observing the habit of wild and pet animals. The tourism activities should be organized in the village under rural management to study the life style and culture of people with homestay which can be a great opportunity for the visitors to satisfy their curiosity towards tradition for specific area (Acharya & Elizabeth, 2013).

Homestay is a new idea for accommodation in the tourism industry. It is a potential economic activity in tourism sector. It becomes popular to the tourists who desire to know and interact with the local people, cultural attractions, social cohesion, natural resources and ecosystem. Locally owned and operate homestays constitute a suitable tourist accommodation for the local community to participate in tourism activities. Studies have shown that economic considerations have been the primary motivating force for the local people to become involved in tourism development. Homestay as a part of village tourism was first developed in Sirubari as model village and also has won the PATH Award (Gurung, 2007).

The historic site of Madhuban Municipality-1 in Bardia district has started homestay facilities with the aim of attracting tourism and supporting the local economy. Residents have been working to establish more than 20 homestay houses, and twenty of them are already operational. Madhuban Municipality-1 has turned its attention to homestay after the government encouraged its development as being important to the success of Nepal Tourism Year. Homestay has allowed visitors to observe the traditions, culture and scenic beauty of Madhuban Municipality-1.

1.2 Rationale of the Study

The reason for choosing the study area is to promote the tourism industry with the new concept of homestay tourism and benefit all the people of this area. Homestay programs play a key role in cultural tourism and are among the fastest growing segments of the tourism market. The culture and heritage that has been preserved in a location causes the local people's everyday lives to infiltrate the everyday lives of travelers and thus, makes a homestay more attractive. Dalla Community Homestay at

Madhuban Municipality-1, Bardia is the first Tharu community homestay. It has ecotourism in buffer zone area. This homestay is the best awarded homestay in 2073. Because of this, homestay tourism is a rapidly growing, niche market, utilized by an increasing number of domestic and international tourists. As an attraction, it also continues to grow due to word-of-mouth. Therefore, to expand this market, the desirable cultural and heritage attributes should be considered in order to raise the number of travelers and thus, increase the local resident income. In addition, operators need to consider tourist satisfaction and the characteristics that influence their destination choice in order to formulate strategies that attract and better satisfy customers. Although many researchers have studied cultural and heritage tourism, they have not addressed the problem of homestays, especially homestays in Madhuban Municipality-1.

1.3 Statement of the Problem

One of the most important issues affecting the tourism industry in recent years is sustainable tourism. In order to sustain tourism, it is necessary for countries to address various issues arising from tourism's contribution to development in a comprehensive, systematic way. Issues of policy-making, planning, management and the participation of the private sector and other stakeholders must be addressed in terms of opportunities for action and possible constraints that need to be overcome by concerted efforts. The adverse impact of tourism on the environment relates to pressure on natural resources, harm to wildlife and habitats. Creation of pollution and waste, Countries and regions where the economy is driven by the tourism industry has become increasingly concerned with the environmental, as well as the socio-cultural problems associated with unsustainable tourism. As a result, there is now increasing agreement on the need to promote sustainable tourism development to minimize its environmental impact and to maximize socio-economic benefits at tourist destinations.

In recent days, cultural and natural tourism is becoming more popular among the visitors locally and globally. Interest of visitors is shifting towards nature based tourism activities such as scenery, lifestyle, culture and tradition, cultivation, 'bird watching, viewing of wildlife, nature walk, organic farming and test of organic food, enjoying with traditionally managed kitchen dining room, animals rearing, feeding

animals and observing the habit or wild and pet animals, tourism activities should be organized in the village under rural management to study the life style and cohort, of people with homestay which can be a great opportunity for the visitors to satisfy their curiosity towards tradition for specific area. Therefore, community's intrinsic values and norms should be conserved and promoted for usefulness in dimension for enhancing the economy of community. Homestay program is for those who wish to gain a greater understanding of each other's customs, culture and way of thinking through involving and experiencing the daily lives of local people. It creates an opportunity to aware tourists on socio-economic and cultural issues of the destination sites. Thus, the strategy ultimately supports for conservation of the destination culture, which has been considered as one of the major components of the local economy.

Homestay tourism could be developed as an instrument to preserve the local culture in a long run. Conservation of local culture, one of the essential components of local economy, supports for lowering the poverty issues in Nepal. Domestic and foreign tourists have been visiting Madhuban Municipality, but tourism development has been hampered by lack of hotels and guesthouses. Government of Nepal declared to mark the Year 2011 and 2020 as Tourism Year by organizing a variety of programmes. But year 2020 was postponed due to COVID-9 Corona Virus. There are several districts with unique cultural heritage, pilgrims and natural beauty, which allure both internal and external tourists. Tourism has expanded in the interior parts of the remote districts in those days. If Government of Nepal could improve the tourism products in these arms, the country can certainly increase the earning of foreign exchange (That's, 2019).

The scattered rural communities of Nepal have so far not connected to the mainstream development agenda due to centralized governance system. This consequently has centralized the tourism from benefit sharing at community level. Attracting more visitors to village can positively affect on increased income opportunities and resource utilization of the local people as well as environmental conservation, however. This policy biases has its detrimental side in tourism such as cultural encroachment,

environmental hazards and economic leakages. Unfortunately, the economic benefits of tourism in form of added employment and regional development have also

considerable costs, since tourism tends to degrade the landscape because of road and facility construction, increased vehicular traffic. Trampling, refuse problems and social disruptions (Aryal, 2009).

Though the potentiality of tourism destination in Nepal is very high, challenges to promote the tourism business is equally arduousness. For the potential destinations, lot of physical structures as well as human resources and software are in primitive stage rather poor. Boundless destinations and their products have not been explored and identified. Creation of road access and other infrastructures have to be constructed before the expansion and diversification of tourism business which is mainly concentrated in the urban areas. So, efforts towards opening doors in rural tourism development are in great need (Adhikari. 2020).

Home stays are viewed as a means of cultural and heritage tourism. The homestay is a new form of tourism in Nepal but it is expected to continue. For the study area, there is no more research on homestay. Thus the study is conducted to investigate the impacts of homestay tourism on the community, culture and natural environment: This study has tried to carryout both positive and negative impacts of homestay on the community. Culture and natural environment, the more specific research questions are as follows:

- What are the socio-cultural benefits of homestay tourism in the study area?
- What are the economic benefits of homestay tourism on the lives of Tharu people?
- What are the environmental benefits of homestay tourism in the study area?

1.4 Objectives of the Study

The study describes homestay in Madhuban Municipality-I. Bardia district and discusses its impacts on local society and the natural environment. The main objective of the study is to analyze both positive and negative impacts of home, stay scheme on the community, culture and natural environment. The specific objectives are:

- To identify the socio-cultural benefits of homestay tourism in the study area.
- To analyses the economic benefits of homestay tourism on the lives of Tharu community people.

- To assess the environmental benefits of homestay tourism in the study area

1.5 Significance of the Study

Culture and heritage tourism trends have particular relevance for rural areas when they are accompanied by abundant natural resources. Traditional ways of earning on stocks provide the primary source of income. But, to stimulate rural economies, it has become unavoidable for rural regions to seek alternative uses for local resources. Cultural heritage tourism is an option for enhancing rural lifestyles and distributing income in the region. As a result, tourism has become the priority tool of rural orthodoxy. One of the prime reasons for Nepalese tourism industries lapsing into the same disputes is the lack of interdisciplinary studies and research on peace, environment and tourism and their management. Ignoring the role of research in an era of research and development is not acceptable, but Nepalese society has not yet developed the culture to accept this fact and take lessons from existing experiences. The study is concise, brief, practical, data based, usable and valuable to the major parties involved in tourism sector. It also serves as a reference for the further study and data collection. It is equally useful and beneficial to Government of Nepal, Nepal Tourism Board, Travel Agencies and other institutions, personnel involved in tourism, lastly, it provides relevant and pertinent literature for further research on the field of tourism.

1.6 Delimitations of the Study

The study has been delimited as follows:

- The scope of the report is limited to homestay scheme, the findings of this research may not be applicable in other forms of tourism schemes.
- The research focuses mainly on the sustainable tourism development and homestay scheme and ignores other tourism sectors.
- This study is based on primary as well as secondary data. Accuracy depends upon the information provided by the respondents.
- Non-availability of the various references of sources acts as constraints for the study.
- This research was conducted in a community homestay of Madhuvan

Municipality-1 of Bardia district. Therefore, there is no generalizability to the findings of the study in others places.

- The stud has been carried out for the partial fulfillment of master's degree in Rural Development, Tribhuvan University. So, the time and resources are major limitations of the study.

1.7 Organization of the Study

The study has been divided into five chapters. The chapter one provides introduction, statement of the problems, objectives, significance and limitations of the study. The chapter two deals with the literature review from the previous studies/publications books. Theories and research reports are on the concept the rewarding homestay tourism. The Chapter three comprises of research methodology used in the study like, research design, nature and sources of data, population and sample, process of data collection and analysis. The chapter four comprises data analysis and presentation. Similarly this chapter discuss about the benefits of homestay tourism in terms of economic, socio-cultural and environmental. The chapter five is deals with the summary of findings, conclusion and suggestions.

CHAPTER II

REVIEW OF LITERATURE

Review of literature means taking knowledge from different sources. In order to make the study more focused, some available dissertations, articles, reports and other studies have been reviewed.

2.1 Conceptual Review

2.1.1 Homestay in Nepal

In 1980, the late Captain Rudra Man Gurung opened the first homestay in Nepal, Sirubari Homestay Retreat, launching a new kind of hospitality service in the country. Homestay in Nepal has the potential to become a new model of tourism development. The homestay idea has captured the interest of both public and commercial stakeholders due to the obvious opportunities it brings to the economic growth of the region (Dahal et al., 2020). The history of homestay in Nepal is not so long rather it has crossed its four decades of its establishment. Homestay in Nepalese context has enhance local communities' access to employment prospects and raise standard of living.

In order to exhibit the distinctive qualities of rural communities, homestays are a new kind of rural tourism. They provided a lodging and food service by locals in their own homes or in a natural setting. Homestay activity is a type of rural tourism that promotes the local tourism by protecting local culture, tradition, and environment while also empowering locals by providing income and employment opportunities significantly to the local economy (Yfantidou & Matarazzo, 2017).

Homestay is a type of tourism in which the economically marginalized local communities invite the visitors to visit their community in exchange of cultural activities, and related activities have been promoted as an needed factor of tourism development (Dong, 2020). Guests (tourists) can stay with a host family and learn about their traditions and culture by participating in a homestay. Nepalese homestay tourism ought to think about emphasizing living people, undergrowth, and

geographical make-up in order to win the hearts of tourists effortlessly. Tourists with spiritual interests, cultural investigators, scholars, students, and professors can all benefit from homestay tourism. Tourism is the most common human activity in today's world. It is also, after oil, the second-largest export-oriented industry. Countries in this industry do not export real wealth, but rather sell their dream in order to attract more visitors (Adhikari, 2020).

It functions as a stimulus for economic development, eliminating economic disparities between rich and poor countries and promoting social harmony by educating people about each other's cultures. The most prevalent human activity in the modern world is tourism. It promotes social harmony by bridging cultural divides and acting as a catalyst for economic growth (Zhuang et al., 2019). The homestay system is a concept for living in harmony with the environment, and its long-term viability is dependent on conservation progress. Only if local people profit from tourism will it be sustainable. The sustainability of homestays depends on the dedication, teamwork, and efforts of all of its stakeholders, including the homestay operator, the local community, visitors, and the committee in charge of its management. In the COVID-19 pandemic, all sectors are closed long time. During this time, tourism sector also suffered. Hotels cannot give facility for tourists. Tourist services that contemporary hotels might not be able to offer; however, homestays are able to offer (Koiwanit & Filimonau, 2021).

2.1.2 Tourism in Nepal

Systematic tourism in Nepal started from 1966 with the establishment of a few hotels. The industry was further strengthened and established after the formation of the tourism master plan in 1972, which gave emphasis to tourism market developing, sightseeing, trekking, ecotourism, and recreational and adventure tourism. Also Nepal adopted the planned policies in Tourism with the initiation of five year economic plans since 1956 (Acharya & Elizabeth, 2013).

Likewise, Nepal has formed different level of plans and policies regarding the promotion of the tourism sector. The Ninth five year plan (1997-2002) highly emphasized to assist poverty-alleviation programme, by making tourism sector a part of the all-round economic development of the country. From this plan, emphasized on

the promotional of the village, professional and festival tourism became a part from the existing ones. The fifteen five year plan (2019-2024) has given continuity to the concept of Rural Tourism with its declared policy of poverty alleviation program.

Tourism development in Nepal dates back to the early 1950s following the successful ascent of Mount Annapurna by French mountaineer Maurice Illegoz, and three years later the successful ascent of Mount Everest, world's highest mountaineer Tenzing Norgay and Sir Edmund Hillary, a New Zealander. The major issue remains that the tourism income is not being shared by all parts of the country: it remains confined to the major trekking trails and destinations such as Everest, Langtang, Annapurna, Kathmandu, Pokhara and Chitwan region, often referred to as the 'tourism triangle'.

This has led to the tourism entrepreneurs and development workers to seek alternative ways on how to diversify the tourism benefits to other parts of the country as well in par with environmental conservation. Nepal's rural settings also provide a strong foundation to promote rural and/or village-based tourism because of its unique lifestyle, unspoiled culture and tradition. If marketed an innovative way it can bring tourism benefits in the villages that are off the main trekking trails and help create off-farm employment (Adhikari, 2020).

2.1.2 Community-based Tourism in Nepal

One of the main tourism attractions of Nepal are its traditional culture and way of life, its festivals, and world heritage sites (cultural) and its environment. Protecting culture and environment is important aspect of tourism sector and Nepal's tourism policy reflects these concerns. Much of the success of Nepal's tourism owes to community. However, Nepal's tourism is mostly private sector-driven and community involvement is minimal despite success record of CBT. The prime focus of Nepal's tourism is diffusing tourism to local and village levels with a view to alleviating rural poverty through establishing and strengthening forward and backward linkages giving decent livelihoods for such a large proportion of those who depend on it. Easier said than done, tourists visits for the much prompted types of tourism, eco-tourism, rural tourism, village tourism and homestay tourism, are small giving lesser opportunity to community and more to private sector (Village Tourism Forum-Nepal, 2012).

2.1.3 Sustainable Products of Nepalese Tourism

Tourism reaches into the varied aspects of Nepalese life and its benefits are encompassed by diverse sectors directly and indirectly. It generates employment opportunities and helps in the promotion and conservation of the art and culture. The tourism industry is one of the foreign currency earners in the country and thus makes a significant contribution to the economy. Government of Nepal has been actively Civil Aviation promoting tourism in Nepal and has always encouraged the private sector for their involvement and participation. The Ministry of Culture, Tourism (MOCTCA) gives equal importance to conservation or natural, cultural and human s two types of sustainable products of Nepalese tourism (Warburton, resources. It state 2003):

- Annapurna Conservation Area
- WWF's work in Sagarmatha

2.1.4 Need of Sustainable Tourism

Why do the destination regions, countries or the cities want to have tourism? The answer is of course, tourism may improve the lives of the people: this is true in most cases. The tourism industry creates job opportunities for the people and increases the Income that is why tourism is important. As we all know if we take something then we should give something, which benefits the long-term relation. For exam*, it we are employed by the tourism industry then it is our responsibility to maintain the sustainability of that region or city. Sustainable tourism helps to meet the same goals in the future as it is today. The further generation will get an opportunity to experience the value of the host region. Local communities are not only important in terms of action taken to preserve the local surroundings, but also in part of a wider alliance to preserve the land globally. There are lots of NGOs and other groups working together to preserve the land. Sustainable tourism development meets the needs of present tourism and host regions while protecting and enhancing opportunities for the future. It is envisaged as leading to management of all resources in such a way that economic, social and aesthetic needs can be fulfilled while maintaining cultural integrity, essential ecological processes, and biological diversity and life support systems. Sustainable tourism is a most important factor today because

the communities need to support themselves on the available resources. The increasing population must survive on the limited resources because the resources are limited. Place-based communities have become central to a holistic concept of sustainability, which embraces and integrates environmental, economic, political, Cultural and social considerations. In this way there is an implicit recognition which has to be truly sustainable, the preservation of the natural environment must be grounded in the communities and societies. Which exploit and depend upon it (Thapa.2019).

2.2 Theoretical Review

Eco-tourism is defined as, "Responsible travel to natural areas that conserves the environment sustains the wellbeing of local people and involves interpretation and education" (Acharya & Elizabeth, 2013).

Eco-tourism simply means eco efficiency in tourism activities that principally aimed to foster socio-cultural, economic and environmental development through tourism activities. Ecotourism is a good tourism, ethical and eco-citizenship, which aims to limit the human pressure on the environment while contributing to its development

Eco-tourism ecotourism is a complex and multidisciplinary phenomenon and has a tremendous role to play in the interpretation of nature and natural resources, as well as in the outstanding of human history and its interaction with the rural environment, and the diffusion of environmental knowledge and awareness. Ecotourism can be describing by different terms such as nature based tourism, nature tourism, environmental tourism, specialist tourism. This is Green tourism, adventure tourism, indigenous tourism, responsible tourism, sensitized tourism, ecotourism and sustainable tourism (Harris; griffin, & Williams, 2002).

Ecotourism has been described as the ideal kind of tourism, as it aims to conserve the natural, cultural and other tourist resources for continuous use for future generations whilst still bringing benefits to the present societies. The principles of ecotourism includes: build environmental & cultural awareness, Education is a key aspect of Eco-tourism initiatives, for locals and visitors alike, design & operate low-impact eco-tourist/facilities, provide financial benefits for

conservation, provide financial benefits for local people and support human rights (Harris; griffin, & Williams, 2002).

The term stakeholder must include all those players that are affected or may be affected by ecotourism activities in the destination, namely Governments, the local population, companies, administrators of protected areas, NGOs, etc. Among these stakeholders, special attention must be paid to local communities. There are identified three main pillars of sustainability needed for eco-tourism:

socio-cultural, environmental, and economic. The socio-cultural aspect is meant to help gain support from locals for the Eco-tourism project as well as identify any important social or ecological issues.

A literature review of the Eco-tourism discourse was executed to highlight the theoretical framework of ecotourism development in Southern Africa. A review of literature on ecotourism indicates that the concept and context of ecotourism has not evolved uncontested. Through this study, it can be concluded that lack of consensus on what ecotourism represents has led to many tourism Products and '1.'7 designed under the banner of ecotourism, yet they represent everything conservation and communities' development. It is therefore the contention of this paper that the concept of ecotourism development will hover at the rhetoric, unless the multiplicity of stakeholders involved in the tourism matrix are agreeable on the boundaries of what constitutes ecotourism and what does not (Green, 1995).

The ecotourism theory suggests that economic development and natural resources conservation are compatible goals. Accordingly, recent definitions of ecotourism have centered on conservation, education, ethic, sustainability, impacts and local benefits as the main variables. In line is with the conceptualization of ecotourism over time. Weaver (2008) underscored that ecotourism is a form of tourism that fosters teaming experiences and appreciation of the natural environment, or some competitors there, within its associated cultural context. It is further reiterated that ecotourism is managed in accordance with industry best practice to Chiutsi attain environmentally and socio-culturally sustainable outcomes as well financial viability. This definition is quite fundamental to this discussion as it envisions ecotourism as nature based tourism, conservation supporting and sustainably managed to achieve social,

environmental, cultural and economic sustainability. Ultimately, successful community based ecotourism will pave way for sustainable livelihoods of community members and promote further development of ecotourism (Homer & Green, 1995).

Social capital theory contends that social relationships are resources that can lead to the development and accumulation of human capital. For example, a stable family environment can support educational attainment and support the development of highly valued and rewarded skills and credentials, it allows people to work together and to access benefits from social relationships. Social capital allows modern economics to function efficiently. Our society, economy, institutions and political system could not exist without social capital (Heber, 2004).

The concept is of social capital to generate an understanding of the processes of social change leading to, and resulting from, the development of a community-based ecotourism ventures in the Gambia. Results from the study indicate that while a high level of social capital may have been instrumental in the formation of this eco-camp. It could be in danger of being eroded, and environmental improvements because of the way in which the camp is being managed (Heber, 2004).

2.3 Policy Review

In order to make tourism accessible to rural communities and to promote income generation there, the Nepali government implemented a homestay policy, in 2010. According to 'homestay working procedure 2067 Nepal's government has defined homestay as an accommodation where host provides foods, accommodation and other related services to their guest and operates it individually or in community groups. The home-stays are exempt from luxury tax. The owners should live beside their home-stay facility. The accommodation should not exceed more than five rooms. Owners should not use the land and building earmarked as home-stay for other purposes. The procedure further classified homestay in two patterns; one urban homestay as a private homestay, and village community homestay programme. Urban homestay programmes are normally operated by individual hosts and they can accommodate only four guests per day so that there will be not much negative business impact on the regular hotel business of the nation. Regarding, the village community homestay programmes. It can be operated by different individual in the

group where member should be at least 5 host families to operate homestay in particular community (MOCTCA, 2010).

After regulating Homestay Tourism Procedure 2010, the government and the Nepal Tourism Board (NTB) have been promoting it to the whole nation. The Homestays Management Commit. (HMC) has been established to manage, monitor and guide the Homestay stakeholders. On the community level the Nepal Tourism Board mobilized the village development communities, district development committees (DDCs) and local stakeholders such as Women's Group, community level Non-Governmental Organizations (NGOs), Community Forest Groups to manage homestay facilities and homestay training to ensure the quality of homestay arrangements in rural areas (MOCTCA, 2010). The guidelines of the government direct that the host family should offer the, local cultural experience to their guest and serve the local products of foods whatever the host flintily themselves eat. Homestay operating houses have to ensure a hygienic, clean, safe, peaceful and secure environment with adequate bathroom and toilet facilities. Beside the accommodations facility the community are suggested to welcome the tourist with the full traditional arrangement, entertain the visitors through the local cultural performance, make participation in traditional functions and conserve and develop the other tourism product for the tourist such as community forest for jungle safari, sightseeing, ethnic museum, visit local handicraft center etc (MOCTCA, 2010).

In the code of conduct, the guests are also requested to dress in an appropriate environment manner and to participate actively in any community cultural functions or other rituals programs. They are not allowed to give pressure to owner for food, beverage and facilities that are not available. Guests have to eat whatever host Family offered the food in a respectful manner. They are also asked to beware of doing any unusual behavior (such as sexual activities), which is offensive to the local sociocultural values. Similarly they are asked to enter and leave homes only within the prescribed routine of the host family and any forms of psychotropic drug use is totally forbidden at home or outside home. (MCTCA, 2010)

For the community homestay programme 'homestay committee board' is mandatory for the proper management of the homestay in the community. The role of the homestay committee board is very important. They are assigned to manage the

community tourism program and first hospitality activities during guests arrival; equal distribution of homes (host) to the visitors, maintain well a record of the guest and very important is to keep transparent economic account, manage the standard of every homes, conserve the local heritage site and the cultures, organize the cultural program for the tourist, take care about safety and health of the tourist and many more (MCTCA 2010).

In Nepal commonly accepted homestays are ethically and traditionally made where the host families reside in traditionally built houses and involves in homestay.

The Nepalese homestay give a family atmosphere to the visitors and visitors can get an opportunity to observe or participate in the local social culture environment with having delicious Nepalese cuisine which is totally based on local skill and products. Next chapter describes the core products of the homestay program.

The overall goal of the 10-year National Tourism Strategy Plan (2016.2026} for Nepal is to provide Government and stakeholders with a guiding framework that will support the economic development vision of Nepal through technical and financial assistance for developing the tourism industry, as a key catalyst for rapid economic ..

Development and positioning strategy: The vision for tourism expressed in the Government's Vision 2020 and adopted for the National Strategy Plan for Nana. in: Tourism is valued as the major contributor to a sustainable Nepal economy, haying developed as a safe, exciting and unique destination through conservation and promotion, leading to equitable distribution of tourism benefits and greater harmony in society. The specific goals for the strategy are:

- Planning and development goal: to develop tourism in a planned and sustainable manner.
- Branding goals: to establish a universally recognized Nepal tourism brand and a desirable tourism image locally and abroad.
- Marketing goals: to achieve consistently high growth in tourism arrivals throughout the year and significantly improve value derived from visitors in terms of revenues, seasonality and geographic spread.

- Goals for the tourism economy: to contribute to greater GDP growth and employment, reduce poverty and increase sustainable access to foreign exchange for national development.
- Investment and business environment goals: To attract investment and improve/exp. commercial tourism facilities and services in the sector.
- Human resource development goals: to improve the tourism human resource capacity, quality, quantity and performance.

Quality improvement goals: to improve the quality of accommodation, food, safety and public sector, services to enhance the tourism experience in Nepal.

- Tourism infrastructure goals: to provide clear guidelines of necessary tourism infrastructure development that will be incorporated into macro, policy and work plans for immediate implementation.
- Institutional, management and policy goals: to provide an effective institutional regulatory framework to support the development and growth of the sector.

Cultural heritage goals: to protect, preserve and promote the diverse tangible and intangible cultural heritage of Nepal and generate awe and employment through sustainable tourism development.

- Natural environment goals: to minimize the impact of tourism on the environment through a proactive planning and implementation strategy and promotion of good practice. At this stage of Nepal's tourism development, it is important that the adopted strategy delivers the desired objectives in a realistic, achievable and logical manner and that the Pace of development is appropriate. Therefore, an incremental growth approach is described in this strategy document consisting of two main stages:

- Phase 1 (2014 to 2018). During the first phase of the strategy the emphasis will be on DIVERSIFICATION and IMPROVEMENT. The range of products will be diversified by opening new areas and locations, which will also result in relieving congestion in tourism zones that are under pressure, developing new types of products and consolidating products that are currently emerging. Yet, the

very successful trekking and mountaineering product, which Nepal currently relies on, will not be abandoned and efforts will be made to defend and improve it. The quality improvement of products and services across the board will also be the focus during this phase.

- Phase 2 (2019 to 2023): During the second phase of the strategy the emphasis will be on consolidating the new products and the new locations developed during phase one opening new areas, expanding the product range and targeting new high yield markets. The focus, therefore, will be on consolidation and expansion. The strive to deliver quality will continue to be the focus of the strategy as well as quality control to maintain the quality improvements that have been achieved.
- Beyond the 10-year strategy: The strategy proposed in this document must be closely monitored and, as unexpected situations arise, it must be adjusted to ensure that the objectives are met. After 10 years, a decision must be taken on whether to revise the strategy that has been pursued or whether to formulate a new strategy. Nepal will be positioned in the market as the custodian of the Himalayas to provide visitors with a unique, high value experience offering the best of Himalayan identity and flavor. Tourism and economic projections: Tourist growth trends have fallen in recent years because of political instability and slow growth in investment in previous years. Following the implementation of the strategic plan, the economy is expected to benefit through multidimensional effects such as (a) increase in (b) increase in length of stay; (c) increase in receipts per tourist and total revenue; and (d) increase in employment. The annual tourist arrival growth is expected to be 9.3 percent by 2018 and 10 percent by 2023.

2.4 Empirical Review

Shrestha (2011) mentioned that Government of Nepal has declared to mark year 2011 as Tourism Year by organizing a variety of programmes. There are several districts with unique cultural heritage, pilgrims and natural beauty, which allure both internal and external tourists. Mainly, Rasuwa, Dolakha, Ramechhap, Solukhumbu, Okhaldhunga, Illam, Humla, Jumla, Mugu, Dolpa, Kalikot, Achham, Bajhang, Mustang Manang, Kaski, Lamjung, Gorkha, Sindhupalchok, Kapilbastu, Lalitpur, Bhaktapur, Kathmandu, Kavre, Nuwakot, Chitwan, Dhankuta and Dhanusa

are the major tourist destinations, where thousands of tourists visit every year. Tourism has expanded in the interior parts of the remote districts in those days. If Government of Nepal could improve the tourism products in those areas, the country can certainly increase the earning of foreign exchange. On top of it, if we could ensure the guarantee of safety environment a. manage the congenial situation, and pleasant facilities to cater the needs of tourist in the rural areas, it will increase not only the national income through foreign currency, but will largely contribute to the poverty reduction of community people, of many products, Homestay Programme is considered to be one of the best products to be a magnet for bringing a large of number of internal as well as foreign tourists in different nook and comers of rural villages of Nepal, thereby contributing to the poverty reduction of rural poor. Talking to Homestay Programme, it was conceived and promoted in Nepal in 1999 by TRPAP Project under UNDP. Since then, this programme is gaining popularity and most effective after year. Foreigners as well as national denizens from different walks of life are the key persons of homestay.

Gautam (2012) studied on economic value add of homestay tourism among the host communities of Sirubari and Ghalegaun in Mid-West Nepal. The study found homestays seem to be new in the context of Nepal even though it has been practiced since a long time. This indicates the traditional way of welcoming the guests as God "Atithi Devo Bhava, Homestay as a part of village tourism was first developed in Sirubari as model village and also has won the PATA Award. Homestay is a new concept in Nepal's tourism, which can play an important role in rural development. Homestay in Nepal has been categorized into two as community and Mi.' homestay as stipulated in Homestay Operating procedures, published by Ministry of Tourism and Civil Aviation. The community homestay is operated by a group of at least five separate households whereas the private homestay is operated by an individual household maintaining the minimum standard as stipulated in the operating procedures. Homestays tourism of any form, is the major component rural tourism and tries to integrate all tourism activities in a particular location. Homestay tourism is an important driver of learning, exchange and strengthening the value of community and also contributes for the conservation of environment and cultural preservation. Homestay in any private house located in a rural area of the country in good condition and easily accessible primarily qualifies under the scheme. Homestay

can also play an important role in development of infrastructure in the remote areas.

Elizabeth (2013) studied on the relationship between tourist socio-demographics and study found that homestay use has received scant attention from researchers. Insights gained from this study will guide market segmentation and targeting by tourism planners. The main objective of this research was to examine the influence of SQCi0-demographics on tourists' motivations for choosing homestay in the Kumasi Metropolis of Ghana. Data were collected from 151 international tourists in the Kumasi Metropolis who lived in homestay facilities. Results of t-test and one-way analysis of variance suggest that socio-demographics are influential factors on international tourists' motivations for choosing homestay. It is concluded that socio-demographics influence tourist motivations for choosing homestay.

Acharya and Elizabeth (2013) studied on homestay as an alternative tourism product for sustainable community development: A case study of women-managed tourism product in rural Nepal. The study found that homestay tourism is popular in ma, destinations: It adds authentic socio-cultural richness to the tourist's experience. For a nation that cannot make extensive infrastructural investment a priori, but which possess an abundance of tourism richness in remote communities homestay are an attractive alternative tourism product. This paper discusses a case study of Barpak, located in the Gorkha District of Western Nepal. The study suggests homestay are congruent with Nepal, destination image The essence of Nepalese tourism lies in naturally beautiful rural hills and mountains and its indigenous communities with their mystical lifestyle and culture. These natural and cultural attributes can be showcased best through homestays. This paper proposes homestays as a pro-women tourism opportunity that promotes sustainable community development by fostering gender equality. Female ownership of homestay businesses secures women's avenues for income generation and involves them in mainstream development. The studies, indicators of development are based on the well-being achieved by the Barpaki community, with a focus on three essential aspects of sustainable development, namely economic, environmental and social. The author's (BPA) own experience of collaboration, on behalf of the nation's tourism authority the Nepal Tourism Board, with the community of Barpak in setting-up the homestay management, was a primary source of information for this case along with related literature reviews. The

data was derived through community-based action research and evaluation methodologies. Information was based on first-hand experiences generated through ethnographic observations and semi-structured interviews.

Nick, Anuwat, and Varaphom (2015) studied on homestay Tourism and the commercialization of the rural home in Thailand. The study found that despite its growing importance to the domestic tourism market in Thailand, and its pertinence to community-based forms of tourism generally, homestay tourism remains a neglected topic. The purpose of this paper is to explore the implications of successful participation in homestay tourism in Thailand. Based on in-depth, semi-structured inter, views with 30 residents of Mae Kampong, a well-known homestay village located in the northern Thai province of Chiang Mai, this paper argues that success in the context of homestay tourism is a double-edged sword, because even when communities succeed in operating a homestay program, this success comes at the price of diminished authenticity, greater dependence on tourism, and enhanced social and economic inequalities. Notwithstanding such challenges, rural communities will continue respond to tourist demand for novelty and authenticity by commercializing their homes and offering homestay experiences that deliver glimpses of rural life to curious guests.

Arinikan (2020) studied on home may tourism in Gandaki Province economic impact policy provision and steam, The study found that homestay is not only a rural tourism program but also a swine, for rum' development. The development of Homestay demands high commitment and understanding among the villagers. To create a successful environment for the home guy program the coordination, cooperation between the villagers is very essential. Homestay plays a vital role in socio-economic, social capital development us well as contribution to the conservation of rural areas, the homestay in Gandaki Province has great potential to be an alternative tourism product to attract international and domestic tourists. Thus, the effective collaboration between local government, the private sector of Gandaki Province and local people is very essential for its promotion. Homestay is one of the important sectors of Nepal which is contributing to economic growth and social change. It has contributed to more employment creation in our Nepalese economy. It is a significant source of employment, foreign and domestic income.

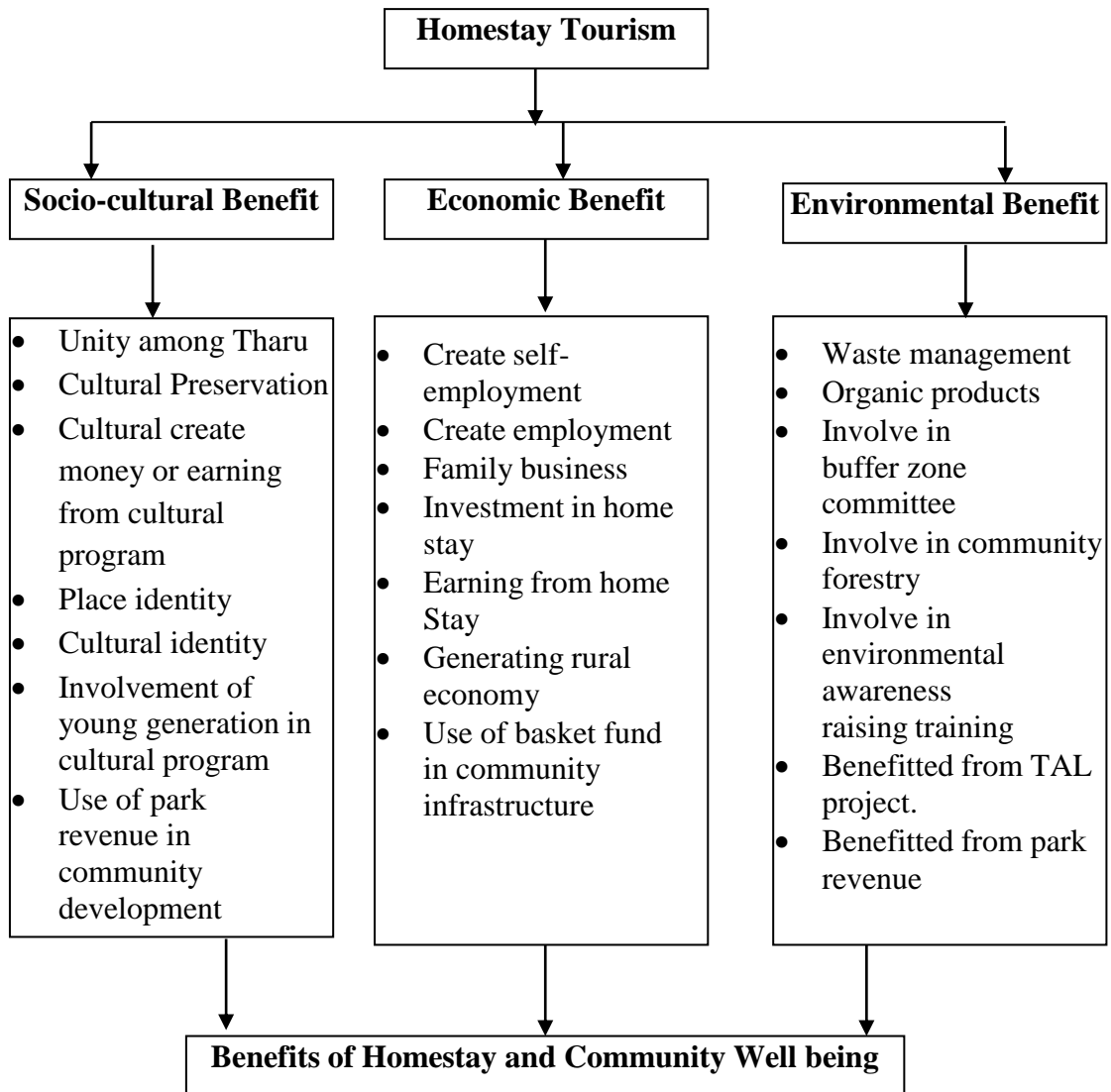
Bhattarai and Pokharel (2021) studied on a case study of Corona Effect in Annapurna Circuit Trek, Nepal. The study concluded that the Corona Virus has caused a huge impact on the entire tourism sector of Nepal. This dissertation aims to understand the effect of Corona on the trekking sector of Nepal, with a specific focus on the social sustainability of the Annapurna Circuit Trek communities. The communities around the Annapurna Circuit Trek depend on tourism, especially community-based tourism (CBI) for survival. When Corona Virus started spreading all over the world initially, countries including Nepal were on lock-down, meaning there were no visitors allowed. The Corona Virus has affected people's social life; businesses have gone down, people have lost their jobs and life has become more challenging. The social sustainability of the people around Annapurna Circuit Trek is determined by what those people do to earn a living, of which they rely on tourists' who are locked in their countries. To meet the objective of this research and answer the research question, the qualitative interview was conducted with the locals around the Annapurna Circuit Trek, the trekking agencies in Nepal as well as TAAN. A sample population of six participants was chosen and the study findings were analyzed using the thematic analysis method. Recommendations for further studies have been provided to counter the limitations of this study.

Bhatta, Tanaka and Gautam (2021) studied on travel motivation during COVID-19: A Case from Nepal. The study concluded that tourism industry is one of the most affected industries by the COVID-19 pandemic. Understanding travel motivation is necessary for the tourism movement, even in the COVID-19 pandemic. Thus, this quantitative study aimed to explore travel motivation and determinants. We collected 181 samples through a web-based questionnaire survey of the Nepali people in January and February 2021. The data were analyzed using a probit regression model through two different travel companion perspectives, i.e., traveling with friends, traveling with family members. We found that travel motivation, attributes, travel purpose and transport mode preferences differed in companion groups. Specifically, those who want to travel with friends are government employees, 20-29 year of age, set health and wellness purposes, choose the bike for transportation, are less willing to visit homestay and agri-tourism, and want to travel for around one week. Those who plan to travel with family members use the coach to travel, choose rural destinations, including villages, and spend around two weeks. Based on these

findings, we suggest that the Nepalese tourism destination and public transport companies make tourism packages targeting the groups. Since both groups showed interest in visiting rural destinations, we can say that tourism in rural destinations may revive earlier than urban tourism after the pandemic. However, a low-risk travel environment should be ensured for traveling to attract more tourists during and the post-disaster.

Gautam and Khatri (2021) studied on COVID-19 Global Pandemic Lockdown Impact on Visit Nepal Year 2020: A Review, The study concluded that tourism sector, a major backbone in revenue generation in Nepal having an immense potentiality is hardly hit by the ongoing COVID-19 pandemic that has suspended Visit Nepal Year 2020, with a theme, an experience of a lifetime. This remarkable campaign is also a national development strategy in the tourism history of Nepal which aimed at attracting around 2 million foreigners from all over the world. This article is designed to explore about COVID-19 Pandemic lockdown impacts on tourism industries and Visit Nepal year 2020 Campaign. For these, secondary literature is available in Google Scholar, Research Gale and recently published newspapers were accessed. The result shows that the unprecedented and uncertain lockdown stuck millions of people in their home, lower the economic activities of different sectors of tourism industry including hotels, homestays travel and tours, impact on remittance, a collapse of small industries suspension of mega projects and many more. In addition to this, paper aims at showcasing a strong correlation between lockdown and tourism in with perspective from Nepal Tourism Board, Academic Practitioner, Tourism Entrepreneurs, Nepal Government, Ministries, Economist and Analyst to revise the protocols and safety standard of the tourism industry to massively flourish and revive amidst the pandemic and even in the post-pandemic environment.

2.5 Conceptual Framework of the Study



2.6 Research Gap

Thus, various studies have been undertaken mostly confining to enquire the economic impact of tourism. Although tourism is important for a developing country like Nepal, there is a dearth of literature relating to homestay tourism. In view of the importance of homestay tourism and need for Nepal to go for extensive promotion, the present study about homestay tourism analysis in Nepal. Some research studies have conducted on "Tourism in Nepal" to find out impact of tourism on national economy. But a very limited research has been carried out on homestay tourism. Thus the present research fills this gap. It is no doubt that findings of different researchers

discussed above can provide an effective way to finalize this research. Tourism is important for a developing count, like Nepal. There is a dearth of literature relating to homestay tourism. So, this study will be fruitful to those interested person, parties, scholars, professors, students, businessmen and government for academically as well as policy perspective.

CHAPTER III

RESEARCH METHODOLOGY

3.1 Research Design

This study was undertaken with the objective of analyzing the benefit of homestay tourism on community, culture and natural environment. Qualitative as well as quantitative research design is a research method used extensively by scientists and researchers studying human behavior and habits with aim to gather in-depth understanding of human behavior.

Based on the research purpose and research questions, this study is primarily descriptive and explorative since the research questions were dealt by interviewing the homestay operators of Dalla Community Homestay at Madhuban Municipality- 1, Bardia. The ideas and views of the homestay operators were analyzed to know about the positive and negative impacts of homestay tourism. The descriptive method for data collection was used with view of having more clear and concise understanding of tourism with prior focus on homestay tourism through collection or quantitative information.

3.2 Rationale for the Selection of the Study Site

In order to have a detailed study, the major sites with tourism potential were selected as sites. For the convenience of the researcher and the effectiveness of the information, Bardia is one of the most ancient, historic, religious, naturally rich and tourism oriented place of Nepal. It has great significance not only in the tourism sector but it is equally rich in water resources also. If some good infrastructure facilities are provided, it could have been Nepal's major tourism destination. Thus, faith, enjoy comparative advantage in tourism in Dalla Gaun Homestay is significance equally for those who wants to known and travel for that place.

3.3 Nature and Sources of Data

In this study, qualitative and quantitative research approach were used because it was more suitable for the purpose and research questions. The core objective was to analyze the benefits of homestay tourism on community, culture and natural

environment and it was harder to present the analysis in number and this can be better described in words.

The primary data were gathered by filling the questionnaire, taking interview, and performing sample studies. The secondary, database were adopted from the publications of CBS and Government line agencies, NTB, ICIMOD, researches and academic institutions. The research reports research articles, seminar papers and magazines, newspapers and journal articles, booklets, brochures and much of others were assembled and reviewed thoroughly for the valuable secondary information.

3.4 Universe and Sampling Procedure

The study sample population of this study were 386 respondents. Of them 108 respondents were taken for this study as a sample size by using purposive sampling method which has been presented in the following table 3.1. Hence, the universe of this study were 386 and study population were 108. The study focuses within 108 respondents and it analyzes positive benefits of homestay on community, culture and natural environment. Among various homes stay operators in Nepal, the researcher was selected only the homestay operators of Dalla Community homestay at Madhuban Municipality-1, Bardia. Out of the total populations in study area 108 respondents including homestay owners, tea stall, guest house, beauty parlor/medical hall, tour guide, local farmers, porter, cultural program members, driver and jungle safari were taken.

Dalla Community homestay at Madhuban Municipality-1, Bardia was chosen for the study purpose for the convenience of the researcher as it is just a few kilometers drive from Nepalgunj and Kohalpur also due to the potentiality of the homestay scheme in the study area. The rationale of the selection of study area is to promote tourism industry with a new concept of homestay tourism and benefit all the people this area. Purposive sampling method under non-probability sampling techniques was implemented in this study. The study area was chosen for the convenience of the researcher. Following sample size of the study was taken through purposive sampling method.

Table 3.1

Sample Selection of Study area

(A) Direct beneficiaries	Sample Population	Sample Sizes
Homestay Owners	22	20
Tea Stall	12	7
Guest house	11	6
(B) Indirect Beneficiaries	0	
Beauty Parlor/medical hall	9	5
Tour guide	19	10
Local farmers	227	27
Porters	17	5
Cultural Program Members	47	18
Driver and Jungle Safari	22	10
Total	386	108

Source: Field Survey, 2022

3.5 Data Collection Techniques and Tools

3.5.1 Household Survey

The household survey questionnaire sheets were designed to collect the necessary data which was suitable for the study concerned. Here, the structured questionnaires were used. Household survey was conducted and interview was taken. Structured questionnaires were designed for research interview. Both open and closed ended questions were included in the research interview questionnaire. Closed ended questions were helpful to collect quantitative information. The open ended questions were provided in depth information about objectives of the study. This was both due to the little span: of time people have and because if it was too long. It was hard for both the interviewing team and for the respondent to concentrate.

Specially, for the quantitative information, the interview method was used. The interviews were conducted with household owner, tourist and local people. Data collection was done through internet and fieldwork.

3.5.2 Key Informant Interview

Key informant interview was also conducted with the responsible, socially respected, old and experience people who were well known about the Tharu community before and after the implementation of Homestay. The qualitative information which the research was unable to collect from interview schedule, were collected by conducting key informants. The purpose of key informant interviews was to collect information from a wide range of people including community leaders, professionals, or residents who had first-hand knowledge about the tharu community and the surroundings.

Table 3.12

Selection of Key Informants

Sector	Sample Sizes
Local Tharu Farmer	1
Badghar Tharu Member/Community Leader	1
Teacher	1
Head of Ama Samuha	1
Total	4

Source: Field Survey, 2022

3.6 Method of Data Analysis

Data analysis consists of selecting, categorizing and synthesizing, interpreting and generalizing data. The raw data were collected and through interview and observations and converted into data usable for study and the data were analyzed and interpreted in line with aims by a descriptive analysis method.

The data were collected from interviews and observations. The grouping and sub-grouping were made in accordance with the topics and sub-topics. For the graphical representation of data, bar diagram, pie charts, tables, etc. has been constructed for better understanding. The software programs like Ms-Word, Ms- Excel has been used for developing charts, tables and diagrams to interpret the data. In order to bring possible accurate result from interview, important points front the interview was also noted.

3.7 Ethical Consideration

Ethical consideration is one of the essential parts of every research. It is in fact an ethical guideline to conduct research without harming the people who are directly or indirectly involved in the research during and beyond research. In our present day society, ethics refers to issues problems, judgments and behavior related to morality, social justice and human rights as well as social and professional responsibility. In use and impact of Dalla Community Homestay research, ethics concerns itself primarily with the promotion and safeguarding of the dignity, rights and wellbeing of research participants. There are some major ethical principles that are relevant in this research context. I have strictly followed ethical principles during fieldwork, such as respect for the dignity of persons. Beneficence and noninterference to the Dalla Community Homestay people. Besides that, I have never engaged in activities that harmed information's in the different stages of research. I have conducted all research activities according to the informed consent-with informant's stakeholders.

CHAPTER IV

ANALYSIS AND INTERPRETATION OF DATA

This chapter deals with the analysis and interpretation of the collected data. The findings are presented below:

4.1 Demographic Characteristics

4.1.1 Age and Sex of Respondents

Age and sex structure of the population is the major explanatory variable in demographic analysis. Importance of age and sex composition is not only limited to demographic analysis but also different socio-economic and development planning of a country. Age and sex distribution is the main demographic process. The age and sex composition of the study area is shown in the following table number 4.1.

Table 4.1
Distribution Respondents by Age and Sex

Age	Male		Female		Total
	No.	Percentage	No.	Percentage	
Upto 20	0	0.00	2	1.85	2
21 -30	4	3.70	13	12.04	17
31 – 40	11	10.19	34	31.48	45
Above 40	12	11.11	32	29.63	44
Total	27	25.00	81	75.00	108

Source: Field Survey, 2022

Table 4.1 shows the distribution of respondents by age and sex. According to the table, the highest proportion of male engaged in homestay tourism in the above 40 age group (11.11%) and highest female proportion in age group were from above 31-40 years (31.48). We can see in the total figure up to 20 age groups were the lower proportion and the highest proportion were for the 31 to 40 age group respectively. Similarly, the share of male was 25 percent and female was 75 percent in the study area.

While analyzing above table, it can be said that most of the female member of that community were involved in homestay. The reason behind high proportion of female involvement is that Dalla Community Homestay is led by females. The male members involvement was in especially porters, tour guide, driver and jungle safari. it doesn't meant that women are not involved in these profession, but the involvement ration is lower than men in such activities. The another hidden fact is that Tharu community is Hindu society, but the prime decision in this community is taken by female member of the society. Formerly, tharu society was female headed, but later on the scenario has been drastically changed, but the legacy of old tradition is still in practice.

4.1.2 Religious Composition

Religion is an intrinsic element in Nepalese society. Formerly, Nepal was declared as Hindu kingdom. Hindu was national religion where as other religious practices were also in existence. But after declaration of federal democratic state, Nepal has turned to be a multi-religious and multi-lingual country. Different types of religious practices have been exercising here. Religion, actually is a culturally constructed field that emerges during a specific historical period and is subsequently imposed upon or adopted by the people. Religion is also an ideological standpoint where people run their daily lives. In the study area, there were different religious groups which has been presented in the following table.

Table 4.2
Distribution of Respondents by Religion

Caste/Ethnicity	Frequency	Percent
Hindu	93	86.11
Buddhist	8	7.41
Christian	7	6.48
Total	108	100.00

Source: Field Survey, 2022

Table 4.2 shows that there are different people living with different religious attainments. Most of the respondents i.e. 86.11 percent were from Hindu religion followed by 7.41 percent Buddhist and 6.48 percent Christian.

While analyzing above table, it can be concluded that in homestay tourism different people attaining different religions were involved. Buddhist respondents were those people who were from Gurung and Tamang community and they were doing tourist porters, driver and jungle safari. In the same way, Tharu respondents who were running homestay, they were from Hindu religious group.

4.1.3 Educational Status of Respondents

Education is the light of life. Education enhances the human ability and enables one's skill. Education sharpens our knowledge and makes all able to perform any kind of duty. Education is the refining fire by which knowledge become ability. Only able person can perform their duty accordingly. The quality of work and wages depends upon the respondents skill and education. So, education is the basic requirements to develop human knowledge and skill. In the context of study area, people of various educational backgrounds had involved in this profession which has been presented in the following Table:

Table 4.3
Distribution of Educational Level of Respondents

Educational Level	Frequency	Percent
Literate without Formal Education	24	22.22
Primary	15	13.89
Lower Secondary	11	10.19
Secondary	20	18.52
I.A. /+2	23	21.30
Bachelors and above	15	13.89
Total	108	100.00

Source: Field Survey, 2022

Table 4.4 reveals the educational attainment of the respondents who were asked about the benefit of Dalla community homestay. Out of total respondents, 22.22 percent were literate but they were not even visited formal or school education. They were literate from informal education programmes that the government had conducted in different time and venue. Of the respondents, majority of the respondents i.e. 21.30 percent were attained I.A./+2 level of education followed by secondary level, bachelor

and above, primary and lower secondary level by 18.52 percent, 13.89 percent and 10.19 percent respectively.

While analyzing above data we have to take help of Preliminary Report of Census (2021) which estimates 12,553,577 persons or 64.9 percent of adult population (aged 15 years and above) in Nepal are able to read and write. Accordingly about 6,788,157 adults are illiterate. Literacy rate for adult male population is 75.58 percent (6,996,858 persons). 2,261,184 are illiterate. Literacy rate for adult female population is 55.11 percent (5,556,719 persons). 4,526,973 are illiterate. Youth literacy rates are 92.59 percent and 87.39 percent for males and females accordingly. The overall youth literacy rate is 89.88 percent. Youth literacy rate definition covers the population between the ages of 15 to 24 years. While comparing above information with the study area, the report seems satisfactory. All the respondents who have involved in homestay business have at least literate, they can normally write and read.

4.1.5 Marital Status of the Respondents

Marital status affects the migratory movement of people. It is found that married are more migrated than unmarried because they are compelled to care after their conjugal and family life.

Table 4.4
Distribution of Marital Status of Respondents

Marital Status	Frequency	Percent
Married	99	91.67
Unmarried	9	8.33
Total	108	100.00

Sources: Field Survey, 2022.

Table 4.5 shows that 91.67 percent of the respondents are married i.e. majority of respondents were married, and this also show that married respondents were more interested in homestay because they also have to look after their family and children, they have to pay tuition fee of their children and have to meet health budget the sickness for older members of their family, it forced them to go abroad while 8.33 percent were unmarried. The unmarried respondents were especially engaged in

cultural program such as Tharus' cultural dance programme, tea stall and beauty parlor as well.

While analyzing above data, it can be said that Dalla community homestay has directly or indirectly generated different types of opportunities. In this sector, most of the respondents were married and least number of respondents was unmarried too. This figure signifies that if people get change, they involve themselves in different types of income generating activities. In Dalla community homestay, Tharu girls are taking part in order to perform Tharu culture. One the one hand, Tharu girls are involved in income generating sector and on the other hand, the Tharu cultural practices have been transcending from old generation to new generation. This saves the cultural identity.

4.1.6 Land Holding Pattern of Household

Ownership of land is one of the important indicators of economic status of people in our society. Agriculture is the dominant occupation of Nepal but this scenario is being changed since last two decades. So, the question is that if agriculture is dominant occupation, how much land is owned by the household. Following table presents the land holding condition of respondents.

Table 4.5

Distribution of Respondents HHs by Size of Land Holding and Types of Land

Land	No.	Percent
Less than 10 Kattha	10	9.26
11 to 15 Katha	44	40.74
16- 20 Kattha	19	17.59
1 -1.5 Bigha	27	25.00
More than 1.5 Bigha	8	7.41
Total	108	100.00

Source: Field Survey, 2022

Table 4.5 shows that majority of the respondents i.e. 40.74 percent were owned 11 to 15 katha of land with their name followed by 25 percent, 17.59 percent, 9.26 percent and 7.41 percent by 1-1.5 bigha, 16-20 kattha, less than 10 katha and more than 1.5 bigha respectively.

While analyzing above information, it can be said that the ownership of land is being decreased. Formerly the terai region was under control of Tharu people, but after the eradication of malaria, people from mountain and hill. Tharu people formerly were fully involved in agricultural activities, but now they have changed their livelihood strategies. As they synchronize their land, they were started to move towards foreign employment, but when they started to community homestay, that has brought in their lives greenery. They have started to take benefit of their culture and spare rooms as well.

4.2 Social-Cultural Benefits of Homestay

Homestay is newly introduced business in Nepalese context that directly or indirectly impacts positively in the field of rural development. Socio-cultural things are those things which are closely attached to the human heart. Due to homestay, the people have conducted different types of functions in terms of socio-cultural benefits which have been presented in the following table as:

Component	Functions
Social Attraction	<ul style="list-style-type: none"> • Social bonding and affinity to kinship • Societal preservation • Social activities in terms of development of society • Identity seeking • Cultivation and harvesting local goods and things
Cultural Attraction	<ul style="list-style-type: none"> • Preservation of Tharu dress • Learning Tharu language • Training to mice, Ghongi, snail and so on. • Training on cultural programme • Wearing of local ornaments

Source: Field Survey, 2022

4.2.1 Time Period of Operating Homestay

Respondents were asked since when they had running homestay. According to the report of Nepal Rastra Bank (2015) since March 2011, the Shiva Community Forest Consumers' Committee has started the "Khata Biological Corridor Homestay" program, locally known as Dallagaon homestay, in some houses of the Tharu

community of Dalla village from the Suryapatuwa VDC, ward no. 4 in Bardiya district. This homestay lies in the vicinity of Shiva Community Forest that is one of the community forests situated within the Khata Corridor. Out of 1 hundred 5 households of Dalla village who are also the beneficiaries of SCF, 11 households joined the program at the very outset. The homestay program was then started with initial conceptual and technical support from TAL-Nepal. With joining of another 11 households, the number of households involved in the homestay has reached to 22 since December 2013. SCFCC has formed an Eco-Tourism Development Sub-Committee to act as homestay management committee. The committee manages the entire homestay operations in the village. The number of people involved in this programme has drastically increased.

Table 4.6
Time Period of Operating Homestay

Times period	Direct beneficiaries		Indirect beneficiaries	
	No.	Percent	No.	Percent
Upto 1 year	2	6.06	2	2.67
1-3 years	5	15.15	6	8.00
4-6 years	7	21.21	8	10.67
7-9 Years	8	24.24	35	46.67
10-12	11	33.33	24	32.00
Total	33	100.00	75	100.00

Source: Field Survey, 2022

Table 4.6 deals with the information about the time period operating of Homestay. Of the total respondents, 33 respondents were homestay owners and 75 indirect beneficiaries. Out of 33 respondents who were running homestay, 33.33 percent homestay were running since from 10-12 years, 24.24 percent from 7-9 years, 21.21 percent 4-6 years, 15.15 percent from 1-3 years and 60.6 percent upto one year. In the same way 32 percent were indirectly benefitted from homestay since last 10-12 years followed by 46.67 percent from 7-9 years, 10.67 percent from 4-6 years, 8 percent from 1-3 years and 2.67 percent were benefitted up to 1 years.

While analyzing above table, homestay has positive impact upon the people around this area. 33 household were directly benefitted where as other sectors such as tea stalls guest houses, beuatiparlors medicals, tour guide, local farmers, porters, drivers and so on were taking indirect benefit. Therefore, it can be claimed that homestay has positively impact to the people.

4.2.2 Cause of Opening Homestay

There may be different causes of opening any organization. The main aim of opening business organization is to earn money. The respondents were asked why you open your homestay? The response of the household was as follows:

Table 4.7
Main Cause of Opening Homestay

Why did you open homestay?	Direct beneficiaries	
	No.	Percent
Earn money	18	54.55
Lack of employment	16	48.48
Self-employment	33	100.00
Preservation of Tharu culture	33	100.00

Source: Field Survey, 2022

Note: Multiple Choice questions

The question "Why did you open homestay?" was asked to the homestay running owner. The respondents were replied different types of answers. Out of 20 respondents cent percent respondents were replied that they were open homestay in order to preservation of Tharu culture and self-employment. 48.48 percent Tharu were opened homestay due to lack of employment opportunities where as 54.55 percent were opened homestay in order to earn money.

While analyzing above information, respondents were multiple facets of opening homestay. In the beginning, the homestay was opened in order to promote eco-tourism. Chandra Chaudhary shares his experience as:

This homestay program was initiated by Shiva Community Forest Consumers' Committee. Formerly the local people somehow protested regarding the matter. The

user group who were involved in community forestry were taken initiation in order to run homestay. The Tharu people were not ready to open such programme but when this programme run successfully people slowly and gradually started to involve in this programme. Formerly people were against it because people from different place come here and stay with family which increases the problematic situation on female members of the society. As they said, some incidents were also happened in this village too. Sukhani Chaudhary (name changed) eloped with a person who introduced as he came as a homestay guest. Some incidents have happened but this is the age of globalization. If boys and girls liked themselves, they can settle their lives. Due to homestay the interaction with other community even foreigner has also increased drastically. The level of income due to homestay of this area has increased. Tharu people who were formerly passive now after the implementation of homestay they have been clever and active in each and every spheres of their social lives (Monday, September, 2022 [KII]).

Source: Field Survey, 2022.

4.2.3 Ownership of Homestay

Homestay programme is a kind of business where investor has not invested large amount of money. People in homestay serve to their guests whatever cooks in their kitchen and provides a spare room that has already settled in their houses. Therefore all the homestay in this area is single ownership. Especially the female member of the Tharu society is involved in this profession. Male members help them in order to buy things from the market places.

4.2.4 Social Beneficiaries from Running the Homestay

All humans are social beings. Without society, they cannot live. In order to make society remain able, there should be each everything good and viable. There are different social variables such as religion, clothing, ornaments, language, customs and traditions. The following:

Table 4.8**Social beneficiaries from Running the Homestay**

Do you feel Tharus are socially benefitted from homestay	No.	Percent
Yes	108	100.00
No	0	0.00
If yes in which ways		
Unity among Tharu	81	75.00
Cultural Preservation	108	100.00
Culture create money or earning from cultural program	76	70.37
Preservation of Identity	101	93.52
Involvement of young generation in cultural program	81	75.00

Source: Field Survey, 2022

Note: Multiple Response questions.

Above table deals with the issue of social beneficiaries from homestay. Out of 108 respondents, cent percent were said that homestay is beneficial in order to preserve Tharu Culture. In the same way, 75 percent respondents were said that homestay was fruitful in order to strengthen Tharu unity. In the same way 93.52 percent were said that Homestay preserves Tharu Identity. 70.37 percent were said that people go there in homestay and see Tharu culture; in return they get money which is essential for their livelihood.

While analyzing above table, it can be said that homestay has entirely positive impact on the people's lives. Due to the globalization, modernity and metropolitan city, people have started to change their socio-cultural aspects. In this situation, Dalla Community Homestay has established which has greatly played significance role in order to provide socio-cultural benefits from it. Tharu people in this area were started to go abroad in order to earn money, but slowly and gradually this trend has been changed. The household who were in foreign employment, they have returned in their home place and involved themselves in different types of income generating activities. The real story of Bablu Chaudhary's (name changed) has positive experience in the following box:

I had gone to Malasiya by investing one lakh fourth thousands. Before going there the consultant was said that I am going Malasiya for painting, as I reached there, the company assigned me as a labour. My salary was only 900 ringgit, on that money I had to fooding, the room was provided we four persons. I stayed there for 2 years. As I returned my debt that I had invested while going there, I returned. In my village, Dalla Community Homestay programme was started. I also joined this group and now my wife runs homestay, I have involved myself in vegetable farming and poultry farming. In the village formerly there deliberately committed quarrel among and between the people, but now all the people have involved themselves in income generating activities. The fraternity and brotherhood has increased drastically. This homestay has created a harmonious situation in the village. Tharu people have started to make a bonding. If someone says anything, whole Tharu community goes there for their genuine rights (Tuesday, September, 2022 [KII]).

Source: Field Survey, 2022.

In above information, it is clearly seen that homestay programme has multiple positive facets in their lives. The people who were migrated in search of employment, they have returned in their respective home and started to farming. Before starting homestay, the vegetable consumption was not good. That's why people were not involved in vegetable and poultry farming, but now there comes more guests in homestay, they need eating food stuffs and meat items. That's why the demand of such thing has drastically increased. Not only consumption, rather the thread of fraternity and brotherhood has also strengthened.

4.2.5 Preservation of Tharu Culture

Madhuban Municipality is the Homeland of the Tharu people who are the original tribe of this region. They have their own language, culture and traditional beliefs. They were the only inhabitants of Bardiya up until the late 1950s. After the eradication of Malariya, some people from high lands started to migrate there.

The Tharu culture excursions offer your insight into the daily life of the Tharu people. Many Tharu think they should do everything in the western way and, by doing so, they abandon their own culture. But now, the trend of western influence has been decreased drastically. After the establishment of homestay, Tharu people also started

to return on their original form. Now the thru people have politically united. They have erected different types of social groups in order to preserve the Tharu culture.

Table 4.9
Way of Preservation Tharu Culture on Homestay

Preserve Tharu culture	No.	Percent
Wearing Tharu Ornaments	19	17.59
Speaking Tharu language	28	25.93
Wearing Tharu Dress	31	28.70
Serving Tharu food/beverage	22	20.37
Celebrating rituals (Maghi, Jhumra Nach, Lathinach)	8	7.41
Total	108	100.00

Source: Field Survey, 2022

Table 4.9 deals with the opinion of the respondents that way of preservation of Tharu culture. In the study area, all the respondents were not aware about what the culture is actually about. According to them, 28.37 percent were said that tharu culture preserves if they wear Tharu dress followed by 25.93 percent speaking tharu language, 20.37 percent serving Tharu food and beverage or eating sutffs, 17.59 percent wearing Tharu ornaments and 7.41 percent by celebrating rituals such as Maghi, Jhumra nach and Lathi nach.

While analyzing above information, it can be said that although respondents were given different types of opinions, they were in favour of cultural preservation. In homestay, different types of cultural activities such as wearing the ornaments, wearing the clothes and so on. The only and one motto of homestay was to introduce their cultural activities and earn money. The another objectives of the guest is to see and taste their cultural food and beverages. If they did not follow or preserve their cultural activities, there is no essence of homestay.

4.2.6 Cultural Groups

A cultural group is nothing more than a collection of individuals who shares a core set of beliefs, patterns of behavior and values. The groups may be large or small, but they are identified by their ways of thinking and behaving. All cultural groups are marked by intragroup variations. In case of Tharu cultural groups, the members of Tharu

community, they perform different types of cultural programmes in order to entertain guests that come to their homestay.

Table 4.10
Cultural Groups

Is there cultural Group to show cultural program?	No.	Percent
Yes	108	100.0.
No.	0	0.00
Total	108	100.0.
If yes how many (Groups = 5)		
Age group	Male	Female
15-20	2	5
20-25	1	8
25-30	1	2
30-35	2	4
35-40	1	7
40 above	5	2
Total	12	28

Source: Field Survey, 2022

Above table shows that there were altogether 5 cultural groups who provide entertainment to the guests. In these cultural groups majority of the female can be seen. It means in homestay programme especially female are involved and male member of the society are helping their hands. This cultural groups perform different types of dancing such as Jhumra Nach and Lathi Nach in the evening when Guests visits their homestay. In an informal talk to one of the respondents, it was revealed that in peak season, cultural programme is conducted by the Dalla Homestay community in a particular place, but in off season, some selected members of the cultural group, performs their cultural activities in their homes too.

4.2.7 Involvement of Young Generation in Cultural Programme

Slowly and gradually young generation is also involving in Tharu homestay and cultural programme as well. In the above table also it can clearly be seen their involvement in cultural programmes. Some decade ago, Tharu cultural norms and values were going to decrease, but after the establishment of Dalla Community Homestay, the awareness regarding Tharu cultural norms and values are drastically increased. Young people also started to take part in cultural programmes. The

experience of Laxman Tharu (Name changed) regarding the impact of Homestay on the preservation of Tharu culture is as follows:

My name is Laxman Tharu. Previously Tharu used to hesitate to introduce themselves as Tharu. As the Dalla Community Homestay established, people started to come here in order to see Tharu cultural norms, values and rituals, Tharu people of this area started to preserve their culture. In young generation Tharu traditional cultures, norms and values, and rituals were unknown, but now Dalla Community Homestay has started to provide Tharu cultural and ritual practices by providing special trainings. Tharu young people who are still on school, they have involved themselves in training first and performing different types of cultural performances. They have started to collect different types of Tharu immunities that their forefathers were used in their daily lives. It means Tharu primitive technologies and skills have started to revive again by the young people (Monday, September, 2022 [KII])

Source: Field Survey, 2022.

4.2.8 Training Regarding Homestay

A total of 4 hundred 50 individuals from different districts have received homestay related training through TDC during last 3 years (MoF, 2014). The study finds all homestay households in Dalla village receiving training on subjects from cooking to hospitality management between March 2011 to April, 2012 since its establishments. But later on, different types of training were provided to them in order to preserve Tharu culture. The following table shows the training taken by the homestay owners.

Table 4.11
Training taken by the Respondents

Types of training	Direct beneficiaries		Indirect beneficiaries	
	No.	Percent	No.	Percent
Yes	33	100.00	75	100.00
If yes types of training				
Local cooking technology	33	100.00	9	12.00
Cultural dancing	0	0.00	18	24.00
Language training	33	100.00	21	28.00
Hospitality management	7	21.21	6	8.00
Farming training	0	0.00	27	36.00
Beauty parlor	0	0.00	3	4.00
Driving	11	33.33	10	13.33
Safari training	0	0.00	11	14.67
Guide training	2	6.06	15	20.00

Source: Field Survey, 2022

Note: Multiple response questions:

Table 4.11 clearly reveals that there were two groups i.e. directly beneficiaries and indirectly beneficiaries, both of them were taken different types of training. Due to homestay different types of people were found to be benefitted. Of the total beneficiaries groups, cent percent were taken local cooking technology training and language training that how to deal with the customers. Of them, 33.33 percent were taking driving training and 21.21 percent were taken hospitality management training that how best rear and care could be provided to the guests while remaining in homestay. Different types of hygiene skills, talking and behaving skills are equally important in hospitality management.

In the same way, indirectly beneficiaries' groups were also taken different types of training. Of them, they were taken training according to their profession. The farmers who were delved themselves in vegetable farming all of them were taken farming training. Tour guides were also taken tour and trekking training.

By the above information, it can be said that Dalla Homestay has provided different types of benefits to the people regarding to it. Different people have involved in their profession in order to serve tourists in this area. Tharu people as they have got golden change to sell and preserve their local culture. Within minimum investment and in their home they have started a best profession which has provided them sustainable development.

4.2.9 Charges for Cultural Programs

As there were five professional cultural groups, they have certain charges in order to perform cultural programme. Cultural programme is such a program which is directly associated to Tharu people that has been descended since last many decades. Such cultural practices were about to vanishing point, but after the Dalla Community Homestay, such cultural practices have been revived in this area. The following table shows the cultural programmes and its charges in the following table:

Table 4.12
Charges of Cultural Programme

Cultural Programme	Young Group	Aamasamuha
Two hour	Rs. 5000/-	Rs. 7000/-
Three hours	Rs. 7000/-	Rs. 10,000/-
More than three hours	Rs. 10000/-	Rs. 15,000/-

Source: Dalla Community Homestay Calender, 2022

Table 4.12 shows that there was different charge of cultural programme. Comparatively, Aama Samuha was expensive than that of young group. Aama Samuha is that very group of women who were the masters of younger group; they used to taught them how the cultural practices that Tharu actually were used to exercise.

The rate of the cultural group is already fixed by the Dalla Community Homestay organization. The guideline has specified the key duties and responsibilities of the committee. The committee is made responsible for arranging proper stay of guests, maintaining records of guests and income received, monitoring the households, arranging cultural programs, preparing location map, preparing menu and Code of Conduct Calendar put in a room for Guest's Information price list,

undertake other promotional activities, etc. and also keep liaison with related government agencies.

4.2.10 Utilization of Fees of Cultural Programme

As the main objectives of Dalla Community Homestay is to promote Tharu culture and tourism in this area. The Dalla Community Homestay has prepared certain calendar of code and conducts of fees collected by cultural programmes. It has managed fifty percent amount of the fees has to distributed to its members and fifty percent of the money has to invest in different Tharu welfare programmes such as cultural training, promotion of tourism, development of the place, investment of bio-diversity, locality's hygiene and so on. In order to share tourism benefits with the tharu community, deliver tourism service with rural participation, improve living standard of rural community through income generation, use self-employment as a tool for rural and local development, inform the tourists about tharu traditions, arts, cultures and livelihoods and give them opportunities to experience them, and make arrangement of simple and easy stay for tourists, according to the Homestay Operating Guidelines, 2011 in this place.

Table 4.13
Utilization of Fees by cultural Programme

Cultural Programme	Amount in Rs.
Member of the cultural group	75%
Dalla Community Homestay	25%

Source: Dalla Community Homestay Calendar, 2022

Table 4.13 reveals that fifty percent of the total income was distributed among and between the cultural group's members and fifty percent was used in different types of welfare, social, training and other social works.

While analyzing above table it can be concluded that Dalla Community Homestay has economically benefitted personally as well as community level. The person who involved in cultural programmes, they get 75 percent of the amount and remaining 25 percent amount was used in different welfare sectors. Different types trainings and awareness programme they were conducted from such money. Development

programmes and social welfare tasks were held in the area whose indirect benefit is getting by other community people too.

4.2.11 Monthly Income from Cultural programme

The question was asked to those respondents who were directly related to cultural groups. The monthly income of respondents was varied according to cultural groups and seasons. The following table shows the Monthly income from cultural programmes.

Table 4.14
Utilization of Fees by cultural Programme

Seasons	Monthly income by cultural programmes	
	Younger cultural group (Rs.)	Aama Samuha (Rs.)
Peak (five months)	12,000/-	15,000/-
Moderate (4 months)	6,000/-	7,000/-
Lean (3 months)	1,500/-	2,000/-

Source: Dalla Community Homestay Calendar, 2022

Table 4.14 reveals that the monthly income of cultural groups is good in peak seasons, it is moderate in moderate season, which runs four months and 3 months were the lean season for homestay. The level of income of Aama cultural groups seems higher than that of younger cultural groups.

While analyzing above table it can be clearly seen that there is economic benefit of Dalla community homestay directly on the groups who are directly or indirectly connected to tourism sector.

4.2.12 Guests Interest in Indoor Activities

Guests visiting the homestay were interested in various indoor activities like learning local values & norms, learning local language, learning to cook, field work, family study and others. The following table shows the opinion of the respondents

Table 4.15
Indoor Activities of the Guest

Indoor activities	No.	Percent
Learning tharu cultural values and norms	69	63.89
Learning Tharu language	59	54.63
Learning to cook	54	50.00
Cultivation and harvesting	25	23.15
Family studies	20	18.52
Others	34	31.48

Source: Field Survey, 2022

Table 4.15 shows that out of 108 respondents, majority of the respondents i.e. 63.89 percent were claimed that guests comes to stay in homestay in order to learning thru cultural values and norms followed by Learning tharu language, learning to cook, others, cultivation and harvesting and family studies by 54.63 percent 50 percent, 31.48 percent 23.15 percent and 18.52 percent respectively.

While analyzing above table, it can be said that tharu cultural norms and values were the most wanted things that allures guests, that's why they visit homestay. Therefore, tharu socio-cultural aspect has been proved as the milestone of tharu people in order to accumulate money and make their socio-economic status good which is the backbone of human beings.

4.2.13 Guests Interest in Outdoor Activities

Guests who visit the homestay in Dalla homestay, they can enjoy various outdoor activities like eye-sighting the rare one-horned rhino in the nearby SCF, excursing to Dalla homestay and community forest, conducting social and cultural studies, visiting nearby Bardiya National Park, enjoying fishing, etc. Outdoor interests observed by the respondents has been presented in the following table:

Table 4.16
Outdoor Activities of the Guest

Outdoor activities	No.	Percent
Eye-sighting one-horned rhino	108	100.00
Excursion to village and community forest	98	90.74
Social/cultural studies	64	59.26
Visit to Bardiya National Park	59	54.63
Fishing	25	23.15
Others	39	36.11

Table 4.16 shows the main objective of tourist of visiting homestay in Dalla gaun. Cent percent respondents were believed that tourist come to this homestay in order to see eye-sighting one-horned rhino, where as 90.74 percent for excursion to village and community forest followed by 59.26 percent 54.63 percent, 36.11 percent and 23.15 percent social/cultural studies, visit to Bardiya national Park, others and fishing respectively.

While analysing above information, it can be said that one horned rhino was the focal point of the tourists. In the same way, community forest, social/cultural privileges, Bardiya national park, fishing and other things were attractive places. It means tourists were interested in eco-tourism and Tharu cultural and ritual activities were the focal point to be visited. Hence, eco-tourism and Tharu social, cultural, rituals wer the most attractive things of the guests.

4.3 Economic Benefits

The economic benefits of homestay tourism include the foreign exchange earning the generation of employment, the improvement of economic structure, the generation of income and the encouragement of traditional artistic industry. Similarly, incomes generation, employment, and the other occupation related to homestay tourism are the economic sources of the study area. Therefore, economically, homestay tourism has helped to improve the economic condition of local people. In study area, respondents

were asked whether they are benefitted economically or not, their answer is presented below in table.

Table 4.17
Economic Benefit from Homestay

Economic benefit	Number	Percent
Yes	108	100
If yes how		
Homestay	20	18.52
Tea stall	7	6.48
Guest house	6	5.56
Beauty parlor/medical hall	5	4.63
Conducting Cultural programs	18	16.67
Tourist Guide	10	9.26
Driver/Jungle Safari	10	9.26
Local Farm	27	25.00
Porter	5	4.63
Total	108	100.00

Source: Field Survey, 2022

Table 4.17 shows that homestay tourism has provided the directly employment opportunities to the local people on homestay and home tourism. Most of the people 30.56 percent benefitted by creating self-employment by conducting guest house, homestay and as a tea stall owner while 69.44 percent benefitted indirectly in which 16.67 percent of respondents are benefitted economically by conducting cultural programs, 25 percent by local farm and 9.26 percent each benefitted as a tourist guide and driver/jungle safari job.

4.3.1 Investment in Homestay

Homestay programme turns to professional way though it was unprofessional and voluntary in history of Nepal. Community and individual who operate home stay programme start to offer better services to its guest and get some benefit in returns. By offering their own local products and services, operators start to generate income and benefit. According as the widely accepted concept in Nepal homestay operators produce own local foods from their fields and sell it to their

guest, offer their own local hospitality and cultures and generate income. In order to be service provider, respondents were asked how much have your invested in business, their response in tabulated in below table.

Table 4.18

Investment of Respondents

Investment	Direct Beneficiaries		Indirect Beneficiaries	
	Number	Percentage	Number	Percentage
Upto 1,00,000	7	6.48	5	4.63
1,00,000-5,00,000	2	1.85	65	60.19
Above 5,00,000	24	22.22	5	4.63
Total	33	30.56	75	69.44

Source: Field Survey, 2022

Table 4.18 reveals the investment of the respondents in this sector. Of the respondents who were direct beneficiaries their level of investment was high, but those respondents who were indirectly benefitted their level of investment was also minimum. The porters who were indirectly benefitted, their investment was about to zero.

While analyzing above table, it can be said that their level of investment was minimum. In minimum they have benefitted most. It is only because they are selling their cultural norms and values. Tourist comes there in order to see their cultural practices.

4.3.2 Employment Status

Homestay tourism in Tharu Homestay Village has changed the economic status as well as the living standard of people in Tharu Homestay Village as well as neighbouring villages. Homestay tourism has provided the directly employment opportunities to the local people on homestay and home tourism. People have been involved in Homestay tourism as a tourist guide, driver, bullock carts riding, horse cart riding.

Table 4.19

Employees in Homestay

Employees	Number	Percent
Family member including owners for homestay management	156	66.10
Tourist Guide	10	4.24
Driver and jungle safari	10	4.24
Cultural Programmer	18	7.63
Others	42	17.80
Total	236	100.00

Source: Field Survey, 2022

Table 4.19 reveals that 52.5 percent of respondents works as local farmers, porters and others however 7.63 percent employees are works as cultural program member while 4.24 percent each of respondents works as tourist guide and driver. The massive manpower was employed indoor management of homestay. The direct beneficiaries were 33 members but they have employed many family members in homestay.

While analyzing above data it can be said that due to homestay much more manpower was employed and earning money which is quite good things.

4.3.3 Other Professions of Respondents Except Homestay

Also the respondents were asked whether they do side job or not. Tourist guides and jungle safari/drivers do not do side job while other employees involve in other income generating activities. Also the household members of guest house/homestay and medical/beauty parlor shop owner helps them in their free time. In field visit, respondents were asked what is your subsidiary occupation beside homestay, the response is presented in table below.

Table 4.20

Subsidiary Occupation

Employees	Number	Percentage
Agriculture and livestock	51	47.22
Livestock (Poultry farming, fish farming, goat farming and so on)	19	17.59
Wage labour	2	1.85
Private Service	10	9.26
Private Business	26	24.07
Total	108	100.00

Source: Field Survey, 2022.

Most of the respondents household 47.22 percent operating homestay were adopted agriculture and livestock as their subsidiary occupation. Similarly 9.26 respondents household are in private service while 17.59 percent households uses livestock farming such as poultry farming, fish farming, goat farming and so on as subsidiary occupation. In the same way 24.07 percent were involved in private business in off season.

Home stay program is generally practiced in remote and rural areas where the locals promote conservation of areas such as forest, parks, heritage sites, monuments and views. The local community people operates homestay in their own home at low costs and generate profit from visitors by offering local traditional culture and values.

The landless people (by serving firewood), the farmers (by supplying vegetables and foods), the farming industries (Like fish farming, livestock farming, fruit farming) are highly benefited by homestay tourism in Tharu Homestay Village. So, from the survey, it is clear that homestay itself is not only the occupation of any household conducting homestay service. It is the medium to consume the local product, so all households involved in other activities that helps local homestay service.

4.3.4 Income of Homestay Tourism of Study Area

Homestay tourism industry in Tharu Homestay Village becomes job oriented industry by which a number of young men in Tharu Homestay Village has been secured financially. Employment ranges from the manpower working for the home tourism or resorts, to those engaged directly or indirectly in the tourist sector. The income pattern of Tharu Homestay Village is presented in table respectively. Same, the homestay business has played a more crucial role than other sources of other income.

Table 4.21

Total Income of Homestay Tourism of Study Area

Income Per Month (Rs.)	Number	Percentage
8000-10000	5	4.63
10000-15000	18	16.67
15000-20000	27	25.00
20000-30000	20	18.52
30,000-50,000	7	6.48
50,000-1,00,000	25	23.15
1,00,000-3,00,000	6	5.56
Total	108	100.00

Source: Field Survey, 2022

Table 4.21 shows maximum 25 percent of respondents have income in the range of 15 to 20 thousand and 5.56 percent of respondent have income in between 1 lakh to 3 lakhs. People have been involved in homestay tourism as a tourist guide, cook, stay cook, waiter, room boy, gardener, watchman, driver, accountant, manager, launder, store keeper, mahute (elephant rider) etc. in homestay who receive money as salary have less income whereas owner of tea stall, medical shop, guest house and homestay have high income per month.

Homestay tourism has provided the directly employment opportunities to the local people on homestay and home tourism. In study field, homestay tourism has provided the directly employment opportunities to the local people on homestay and home tourism.

4.3.5 Cost for Tourist

The local community people operates homestay service in their own home at low costs and generate profit from visitors by offering local traditional culture and values. Tourist arrivals in peak point which make homestay owners to added staffs and other goods in some season whereas in some seasons it falls, it discourages the homestay owners to afford by paying to over staffs and fluctuation in tourist arrivals is discouraging the homestay owners to increase their investment for the expansion of homestay. The respondents were asked how much do you charge per head per night is shown in Table.

Table 4.22

Cost per Night at Homestay

Cost per Night	Number	Percentage
1000	5	19.23
1500	5	19.23
2000	10	38.46
Others	6	23.08
Total	26	100.00

Source: Field Survey, 2022

Table 4.22 makes it clear that most of the homestay owner 38.46 percent charged 2,000/- Rs. per head for one night where 19.23 percent each charged 1000 and 1500 respectively whereas total guest house i.e. 23.08 percent were charged according to the service they provide. Also the owners were asked about how much tourist used to stay in your homestay or guest their response is shown in table below.

Table 4.23

Number of Visitors Stay in Homestay

No. of Visitors per Month	Number	Percentage
50	8	30.77
100	5	19.23
150	7	26.92
200	6	23.08
Total	26	100.00

Source: Field Survey, 2022

Table 4.23 shows that most of the respondents 23.08 percent reported more than 150 visitors used to stay in their homestay/hotel/guest house whereas 19.23 percent of respondents reported only average of 100 visitors stay in their homestay. It is obvious that most of the local visitor used to visit their place and return in the same day. So, the number of visitor stay in their homestay is low.

The economic benefits of homestay tourism include the foreign exchange earning the generation of employment, the improvement of economic structure, the generation of income and the encouragement of traditional artistic industry. Similarly, incomes generation, employment, and the other occupation related to homestay tourism are the economic sources of the study area. Therefore, economically, homestay tourism has helped to improve the economic condition of local people.

As a negative impact in the economic sector the some local people have been abandoning their indigenous farming practices cultivated land has been used for homestays construction and camping side. Due to the use of land as homestay construction, campsite, establishment any kind of shop, the price of land is highly increased which is not affordable for local people. The people who are involved in homestay tourism are becoming richer than other people. As result, it has been creating the problem of economic inequality in the study area.

4.4 Environmental Benefits

Tourism also impacts the environment of neighboring cities. As Nepal is ranked 6th out of 200 countries that will suffer from climate change impacts, climate change can

play a significant role in the tourism industry (Bhandari, 2014). Climate change can impact the natural environment that attracts tourists (Bhandari, 2014). As indicated above, in the study area there have conducted different types of functions so as to preserve environment and bring on natural attraction as follows:

Attraction	Functions
Natural attraction	<ul style="list-style-type: none"> • Environmental awareness programme • Waste management practice • Protection of wild animals • Preservation of community forestry • Preservation jungle and plantation of trees

Source: Field Survey, 2022

4.4.1 Environmental benefits of Homestay

There are some benefits that tourism provides. One example is protection of biodiversity and wildlife. Having wildlife tours that allow tourists to see species in their natural habitat, like the Royal Bengal Tiger, benefit the tourist and the species. With species being in a protected touristy area, there is less poaching.

Shiv CF is lies in Khata protected forest, which is biological corridor between BNP and Katarniyaghat wildlife sanctuary of India. The major attraction for the visitors in Dalla homestay is possibility of seeing protected wildlife like rhino, elephant and tiger. During the migration period most wildlife travels through the CF and some rhino have been residing in CF regularly. Due to the higher possibility of seeing rhino in Shiv CF, tourists came to visit Bardiya Nationalpark also come to visit Dalla homestay. CF operational plan has provisioned forest entry fee for visitors. Nepalese have to pay Rs 50 as forest entry fee and citizens of SAARC and other country have been levied Rs 150 and Rs 300 respectively. The graph below shows the income of CF as forest entry fee.

Table 4.24

Environmental benefits of Homestay

Types of benefit	Number	Percentage
Attracts more tourists	76	70.37
Keeps environment good	108	100.00
Reduces warmness	21	19.44
More tourist come to see environmental scenes	57	52.78
Environment gives us life	97	89.81
Gives fodder, wood and others	108	100.00

Source: Field Survey, 2022

Note: Multiple response questions

Table 4.24 shows that there were multiple environmental benefit of environment for homestay. Cent percent respondents were said that environment keeps environment good and gives fodder, wood and others for homestay. In the same way 89.81 percent were said that environment gives us life, 52.78 percent were said that most tourist come to see environmental scenes and stay in homestay that also benefits for someday. 19.044 percent were said that it reduced warmness of the place. 70.37 percent were claimed that environment attracts tourists.

While analyzing above information, it can be said that homestay and environment are two sides of the same coin. It is interrelated. Homestay is closely related to eco-tourism. If biodiversity increases the possibility of homestay also increases. That's why the nexus between homestay and environment is closely interrelated.

4.4.2 Environmental Awareness Programs

Environment awareness programme is essential for the people because in the absence of good environment no one can remain in this world. Therefore, Shiva community forestry group and homestay jointly have conducted environmental awareness programmes in order to make people responsible for ecology and bio-diversity.

Table 4.25

Environmental Awareness Programmed

Environmental awareness programme	Number	Percentage
Environment awareness program 1	2	1.85
Environment awareness program 2	11	10.19
Environment awareness program 3	21	19.44
Environment awareness program 4	54	50.00
Environment awareness program 5	9	8.33
Environment awareness program 6	11	10.19
Total	108	100.00

Source: Field Survey, 2022

Table 4.25 reveals that there were conducted various environment awareness programs. Majority of the respondents i.e. 50 percent were take environmental awareness programme for 4th time, 10.19 percent were taken 6th time. Similarly 1.85 percent respondents were taken single time.

While analyzing above table respondents were taken environment awareness programme. While taking interview in an informal talk Kuldip Chudhary (name changed) shares his feeling who had taken sixth times of environment awareness training opines in the following box:

To provide qualitative services to the tourists, the local government should provide training to those people who are involved in such business. Especially modern agricultural training and development program, hospitality training, cooking training should be provide and monitor in well managed way to all who involved in this business (Tuesday, September 2022 [KII]).

Source: Field Survey, 2022

Kuldip Chaudhary was a leading homestay owner. His experience says that without bio-diversity and good environment, homestay could not run well. Tharu being a inhabitant of this place, they have different types of cultural activities based on

environment, they fetch each and every thing required in their daily lives. Hence if they want to run homestay they should preserve bio-diversity.

4.2.3 Role of Shiva Community Forest, Khata Corridor and Bardiya National Park to Conserve Homestay

Without support it was almost impossible to run Dall Community Homestay at Madhuwan. The help and support remain huge of these three organization in order to establish homestay. First of all community forestry and national park has provided eco-tourism, that's why the flow of tourists in this place is more. On the one hand tourist come there in order to see Tharu culture and other, environmental landscape, wildlife in Brdiya National Park are inter related.

Table 4.26

Role of Shiva Community Forest, Khata Corridor and Bardiya National Park to Conserve Homestay

Role and support in conservation homestay	Direct beneficiaries		Indirect beneficiaries		Total
	Yes	No	Yes	No	
Providing waste management practice	33	0	37	38	108
Providing financial support	11	22	22	53	108
Providing organic farming practice	0	33	27	48	108
Providing environment conservation training	26	7	70	5	108
Environment friendly development practice	26	7	52	23	108
Environment awareness programme	33	0	75	0	108

Source: Field Survey, 2022

Table 4.26 shows that different organizations in different time and title were provided different types of role in order to uplift eco-tourism and homestay. All the trainings and programmes provided to respondents seem to be eco-friendly.

In an informal talk, Dalla Community Homestay and Shiva Community Forestry User group was conducted waste management training in time and again. Waste

management is a challenging task, that can destroy the natural beauty, consequently the visitors do not like to visit place again. If pollution prevails, the natural beauty can remain no longer. In an informal talk to the respondents, they were revealed that organization provides waste management training to all the interested people involved in homestay tourism. According to them they were taken waste management training. After taking training they first of all dissect different types of wastes according to their nature. Hazardious types of waste they used to dump in a deep hole and other types of waste such as kitchen related waste they used to feed pig and fishes.

Direct beneficiaries groups who were started homestay in first; they were supported by Khata corridor TAL project and Shiva community forest. In the same later on indirectly beneficiaries groups were also financially helped. Cultural dance training was provided to the youth of Tharu culture and local cooking technology. In the same way, different types of training such as hospitality management, farming training, driving and safari training, jungle guide training and language training was also provided to the Tharu people.

Equally environment conservation training is an important factors. It is necessary in order to conserve the environment and repair some of the damage done by humans and maintain the environment for future generations. To maintain species diversity for our benefit and that of wildlife and provide opportunities for education and the enjoyment of the environment conservation training was conducted in different times.

Organic farming was also provided and it is essential to maintain environment health by reducing the level of pollution. It reduces human and animal health hazards by reducing the level of residues in the product. It helps in keeping agricultural production at a sustainable level. It reduces the cost of agricultural production and also improves the soil health.

4.2.4 Benefitted from TAL Project

TAL-Nepal is a program run, jointly by Government of Nepal and WWF Nepal since July 2001, with an objective of protecting 4 ecosystems in Nepal out of 11 trans-border protected ecosystems of the Terai and nearby foothills of the Himalayas of Nepal and India. The scope of TAL spreads from Nepal's Bagmati river in the East to India's Yamuna in the West covering Nepal's Parsa Wildlife Reserve, Chitwan National Park, Bardiya National Park & Sukla Wildlife Reserve and India's Valmikinagar Wildlife Sanctuary, Sohelwa Wildlife Sanctuary, Katarniaghat Wildlife Sanctuary, Dudhwa National Park, Kisanpur National Park, Corbett National Park & Rajaji National Park. Similarly, WWF is an international non-governmental organization working since 1961. It started working in Nepal since 1967 to preserve nature within Terai Arc Landscape (TAL). This TAL project has helped Dalla Gaun Homestay.

Table 4.27

Trainings Provided by TAL

Trainings	Tiger Tops	Taragaon Development committee	Total
Hospitality	33	37	70
Cook	16	17	33
Health and beauty parlour	0	5	5
Snail, Ghungi and Mouse cooking training	7	29	36

Source: Field Survey, 2022

Table 4.27 shows that different types of training were provided by TAL project in order to uplift homestay of Dallagaun Community Homestay. TAL project through Tiger Tops Hotel and Taragaon Development Committee was provided different types of trainings. Taragaon Development Committee was provided snail, ghongi and mouse cooking training which is traditional food of Tharu people.

While analyzing this data, Tal-Nepal provided hospitality, cook, health and beauty parlour training to the households. The snail, ghungi and mouse were introduced as

main foods of Tharu community. Tiger Tops and Taragaon Development Committee also provided cook and hospitality training to the members of the households. The District Development Committee provided dustbin to each household in the village. The road was improved and cleaned. Every household installed bio-gas system for cooking. However, the households had to manage any required finances themselves.

CHAPTER V

SUMMARY, CONCLUSION AND RECOMMENDATIONS

The preceding chapter presents the results of benefit analysis of Dalla Community Homestay in Madhuvan Municipality of Bardiya district. This chapter highlights the main findings of the study and the overall study conclusions and implications of the study findings. It also provides concrete recommendations on what needs to be done based on the identified factors responsible for increasing economic condition.

5.1 Summary

After analysis and interpretation of the data, the research has come to the conclusion that Dalla Community Homestay has significantly beneficial to those people who are directly and indirectly involved in this profession. Due to Dalla Community Homestay, the promotion of eco-tourism has been drastically preserved, that consequently helped in the development of rural development. Tharu people, who were migrated in search of employment, now most of them have returned from foreign land and delve themselves in different types of business related to community homestay. Hence, homestay is not only a rural tourism program but also strategy for rural development. The development of Homestay demands high commitment and understanding among the villagers. To create successful environment for homestay program the coordination, cooperation between the villagers is very essential. Homestay plays a vital role in social, economic, environmental and social capital development as well as contribution to the conservation of rural areas. The Homestay in Dalla has great potential to be an alternative tourism product to attract international and domestic tourists. Thus, the effective collaboration between government, private sectors and villagers is very essential for its promotion. Homestay is the one of important sectors of Nepal which is contributing in economic growth and social change. It has contributed more employment creation in our Nepalese economy. It is a significance source of employment, foreign and domestic income.

Tourism in Nepal is urban centered in most of the cases but it is not a good concept for its development and has to be expanded across the country so that the every possibility of tourism is utilized: it is not only in the urban area but also in the rural part of the country. So, it is quite obvious to seek for the model of rural tourism as

like Dalla Village. But the rural part of Nepal has different agenda for the development of rural tourism. Tourism infrastructure is one of the important issues to be developed besides the physical infrastructures.

5.3 Findings

The Tharu community from Dalla, Bardiya have started their unique "Khata Biological Corridor Homestay" in Dalla village since March 2011. In order to study this homestay with analysis of its sustainability and its social, economic and environmental benefit on the local community, primary and secondary data were selected. The findings of the study have been concluded as given below:

- In this study 27 male and 81 female were participated.
- Majority of the respondents i.e. 86.11 percent were Hindu.
- Of the respondents, 22.22 were literate without formal education and 13.89 percent were attained bachelor and above level of education. The respondents who were just literate, were tharu elders who were especially running Thru homestay and working in preserving and transcending tharu culture to young generation.
- Of the respondents, 91.67 percent were married respondents.
- Majority of the respondents i.e. 40.74 percent were 11 to 15 kattha of land.
- Of the respondents 33 were direct beneficiaries and 75 were indirectly beneficiaries. Majority fo the respondents 33.33 directly beneficiaries respondents were involved in this homestay community since its establishment and 32 percent indirect beneficiaries were involved since its establishment.
- The main cause of opening homestay was self-employment and preservation of tharu culture on which cent percent respondents were agreed.
- All the homestays were running in single investment. No partnership was there in homestay programme. Although, they were supported by different organizations.
- Cent percent respondents were agreed that after running homestay, tharus were socially benefitted.
- Tharu homestay was preserved their culture in terms of ornaments, dress, langue, food, beverage and rituals such as Maghi, Jhumra Nach, Lathi nach and so on.

- There was formed five different cultural groups in order to perform their cultural programme. In order to perform cultural programme, the tharu people were given especial trainings from different organizations.
- In terms of training, cent percent directly beneficiaries groups were taken local cooking technology and language training.
- The cultural groups were charged according to their performances on the basis of time and groups. Aama Samuha's performance was a bit expensive than that Young groups performance.
- They amount collected from cultural performances, twenty five percent used to deposited on Dalla Community Homestay office, which later was used in different types of welfare programmes.
- The income level of the respondents was based on season, in peak seasons their income was high and lean seasons their income was low.
- It was found that guests were visited due to different motif. Indoor and Outdoor activities were the main motives of the guests. In indoor motif, 63.89 percent were wanted to know tharu cultural values and norms followed by learning tharu langue, learning to cook, cultivation and harvesting and family study.
- In the same way, outdoor activities were also prime concern. Cent percent guests were due to eye-sighting one-horned rhino, followed by observation of community forest, social and cultural studies and so on.
- All the respondents were agreed that all of them were economically benefitted.
- Majority of the respondents from beneficiaries groups were invested more than five lakhs where as from indirect beneficiaries group 60.19 percent respondents were invested one to five lakhs.
- Among direct beneficiaries groups, altogether 236 people were directly employed which is a good news for other homestay owner that they were provided a huge employment opportunities.
- Except homestay, people were involved in other professions, of them majority of the respondents i.e. 47.22 percent were involved in agriculture and livestock.

- Majority of the respondents i.e. 25 percent were earning 15 to 25 thousands per month where as 5.56 percent were earning one lakh to three lakhs per month from homestay.
- The big benefit was that homestay was preserved environment good on which cent percent respondents were agreed. In the same way other environmental benefits were keeping environment good, attraction of more tourist and so on.
- Majority of the respondents i.e. 50 percent were taken environmental awareness programme 4th times and 10.19 percent were taken 6th times and they were the first person of homestay runner in that place.
- Shiva Community forest, Khata Corridor and Bardiya National Park backbone of Dalla Community Homestay and they were provided different types trainings such as waste management training, financial support, providing organic farming practice, providing environment conservation training, environment friendly development training and environment awareness programme.
- TAL was provided hospitality, cook, health and beauty parlor and snail, ghungi and mouse cooking raining through Tiger Tops and Taragaon Development Committee.

5.3 Conclusion

Homestay is potential business operation for the local villagers. It helps to ensure employment opportunities and economic advancement for the local people. Local communities can benefit from this program as economically, culturally and environmentally. The Dalla Gaun Homestay consists of ample potentiality to grow tourism development along with rural development. The conceptual and technical support from a number of institutions working in conservation and tourism field, Dallagaon homestay system was initiated in March 2011 to depend largely on conservation practices in Shiva Community Forest, one of the community forests within the Khata Corridor, and the Deukhuri Tharu cultures of Dalla village has positively contributed in terms of socio-cultural benefits, economic benefits and environmental benefits.

5.4 Recommendation

To deal with the problems relating to overall homestay in general and Dallagaon homestay in particular, this study suggests to take following measures by the public sector, private sector and financial sector to create favorable environment for sustainable growth of homestay activities in the country

A. Public Sector Initiatives

- In order to promote all homestay systems through its policies, the government should come up with a comprehensive homestay promotion program. In the beginning, the information about homestay systems running throughout the country need to be updated. A ‘Homestay Promotion Year’ campaign should be begun focusing all of the government’s policies and mechanisms to:
- In case of conservation-based homestay, there is always some kinds of threats of injuries to human lives and destruction of the crops, which can prompt the people residing near such conserved places to kill animals. Therefore, the government should provide proper compensation to the people for such losses caused by the animals. Similarly, it should also insure the lives of the people living in places proximate to such protected areas against injuries made by the animals.
- The government should put solar fencing to check the animals entering into the village from the conserved areas of Bardiya National Park and Shhiva Community Forest.

B. Private Sector Initiatives

- Telecommunication institutions should support homestay programs by improving quality of communication service in homestay areas. Reduction of tariff rates on calls made from such places can further support homestay promotion.
- The rare one-horned Rhino is the main charm of Shiva Community Forest. As homestay in Dalla village is conservation-based, the Rhino and SC as its habitat need to be protected for which collective effort from government, local

people, visitors and other institutions working for animal conservation is required.

- Skillful staff and trained guides are essential factor for homestay tourism development in Tharu Homestay Village. The guide facility should be improved in every homestay by hiring trained people or experts in the field. The employer should be provided the job training facilities covering the good knowledge of history, culture and economic.

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APPENDIX

GENERAL INTERVIEW QUESTIONS

General Background of the Respondent

Name.....
Village/Municipality
Ward No.....
Caste/Ethnicity.....
Religion..... Sex.....
Types of Family.....Family size..... Education.....

1. How long have you been running/ operating your homestay?
 - a. Up to 1 year
 - b. 1-3 years
 - c. 4-6 years
 - d. 7-9 years
 - e. 10-12 years
2. Why did you open your homestay?
 - a. Earn money
 - b. Self-employment
 - c. Preservation of Thru culture
3. Are you the sole or partial owner of your homestay?
 - a. Single
 - b. Joint

Questionnaires for Socio Cultural Benefits

1. Do you feel as though you have benefitted socially from running the homestay? If yes, in which ways?
 - a. Yes
 - b. No.

If yes, please mention

- a. Unity among Thru
 - b. Culture create money or earning from cultural rogramme
 - c. Cultural Preservation
 - d. Preservation of identity
 - d. Involvement of young generation in cultural programme
2. How does homestay preserve Tharu culture ?
 - a. Wearing tharu ornaments
 - b. Speaking Thru language
 - c. Wearing Tharu Dress
 - d. Serving Tharu food/beverage
 - e. Celebrating tharu rituals such as:
 3. Do you have cultural group to show cultural program ?
 - a. Yes
 - b. No.

If yes how many member involved in this group?

4. How is involvement of young generation in cultural program ?

.....

5. How much do you charge for cultural programs ? And how do you utilize fees of cultural programs ?

.....

.....

6. Have you taken any training ?

- a. Yes b. No.

If yes what are they:

- a. Local cooking technology
- b. Cultural dancing training
- c. Language training
- d. Hospitality management training
- e. Farming training
- f. Beauty parlor training
- g. Driving training
- h. Safari training
- i. Guide training

7. How much do you earn monthly from cultural program individually ?

- a. b.
c. d.

8. Do you get all the money collected in cultural programmes

- a. Yes b. No.

If no how much do you get?

- a. b.

9. How much do you earn monthly from cultural programme ?

- a.
b.
c.

10. What is the prime concern of Guests ? They prefer indoor activities or outdoor activities

Indoor activities

Outdoor activities

.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....

Questionnaires for Economic Benefits

11. Do you feel as though you have benefitted economically from running the homestay? If yes, in which ways?

- a. Yes
- b. No.

If yes what are they

- a. from cultural programme
- b. Conducting parlor or medical hall
- c. tourist guide
- d. Driver/Jungle safari
- e. Vegetable farming
- f. Porterage

12. What is the cost per head/night at your homestay?

- a.

13. How many visitors do you receive each year?

- a.

14. How many of your family member involved in homestay.

- a. 2
- b. 3
- c. 4
- d. 5
- e. 6

15. Is the income generated from the homestay your primary or secondary income?

- a. Primary
- b. Secondary

16. Are you employed or earn money from activities besides homestay? Could you describe these activities beside homestay, please?

- a. Agriculture and livestock
- b. Poultry farming, fish farming, goat farming
- c. Wage labour
- d. Private Service
- e. Private Business

17. What is your annual income from homestay ?

- a. 8 to 10 thousands
- b. 10-15 thousands
- c. 15 – 20 thousands
- d. 20-30 thousands
- e. 30 to 50 thousands
- f. 50 thousands – 1 lakh
- g. More than 1 lakh
- h.

18. How much money guests has to pay per night

- a. 1000
- b. 15000
- c. 2000
- d.

19. How many guests visit homestay in a month.

- a. upto 50
- b. 100
- c. 150
- d. 200
- e.

Questionnaires for Environmental Benefits

20. What is environmental benefits of homestay ?

- a. Attracts more tourist
- b. Keeps environment good
- c. Reduces warming climate
- d. More tourist come to see environmental scenes
- e. Environment gives us life
- f. Gives fodder, wood and others

21. Is there conducts environment awareness programme? Have you attained this programme.

- a. Yes
- b. No.

If yes how many times

22. What is the role of homestay to conserve Shiva community forest, Khata corridor and Bardiya National Park ?

- a
- b
- c
- d

e

f

23. Has TAL Project supported in homestay ? If yes how do support ?

If yes How.

Types of Training

Place

a.

.....

b.

.....

c.

.....

d.

.....

e.

.....

f.

.....

QUESTIONS FOR KEY INFORMANT INTERVIEW

1. How do you feel about opening Homestay here?

.....
.....

2. Has homestay impact positively in order to preserve Tharu culture?

.....

3. In which way, homestay has brought positive impact in bio-diversity?

.....
.....

4. Has homestay increased Tharu people's lifestyle?

.....
.....

5. Is homestay is good for your rural development?

.....
.....

6. What are the socio-cultural benefits of homestay here?

.....
.....

7. What are the environmental benefits of homestay tourism in this area?

.....
.....

8. What are the economic benefits of homestay tourism on the lives of Tharu people?

.....
.....

9. What is the role of home stay to conserve Shiva Community Forest?

.....
.....

APPENDIX - II

List of Photographs Taken during Field Survey



KII PERSONS

Name (Changed name)	Date
Chandra Chaudhary	2079/6/10
Laxman Tharu	2079/6/10
Bablu Chaudhary	2079/6/11
Kuldip Chaudhary	2079/6/11

शिव सामुदायिक वन उपभोक्ता समूह

खाता जैविकमार्ग होमस्टे व्यवस्थापन समिति

मधुवन न.पा-१, डल्ला बर्दिया

पत्र सं. ०७९/०८०

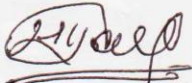
चलानी नं.

मिति: २०७९/०२/१४

श्री विभागीय प्रमुख ज्यू
ग्रामिण विकास केन्द्रिय विभाग
त्रिभुवन विश्व विद्यालय
किर्तीपुर, नेपाल

विषय: सिफारिस सम्बन्धमा ।

प्रस्तुत विषयमा त्यस विभागको छात्रा श्री मनिषा रिजालले स्नातकोत्तर तह चौथो सेमेस्टरको आंशिक पाठ्यांश अर्न्तगत सोधपत्र लेखन कार्यको लागि बर्दिया जिल्ला मधुवन नगरपालिका वडा नं १ मा अवस्थित यस होमस्टेमा आई Benefit Analysis of Dalla Community Homestay in Madhuban Municipality, Bardiya विषयमा सम्बन्धित तथ्यांक संकलन गरेको व्यहोरा सिफारीस साथ प्रमाणीत गरिन्छ ।


सार्बजित चौधरी

सचिव