

CHAPTER I

INTRODUCTION

1.1 Introduction

Tourism is one of the fastest growing industries in the world (UNWTO, 2003; Campbell, 1999). The expansion and growth of tourism has contributed to the development of the developed countries as well as developing countries. In most developing countries, tourism is normally considered as contributor to small scale enterprises and directly enhancing the standard of living (Honey, 1999) as well as a catalyst for community development. Tourism is one of the most significant factors of the world economy today, contributing for more than ten percent of the global spending (Sharpley, 2002).

Tourism, the largest and fastest growing industry in the world is now further divided into small components depending upon the choice of people. Among various forms of tourism, home stay tourism is considered as alternative tourism that has been instrumental in bringing sustainable development in many communities across the world such as in Malaysia, Costa Rica, Thailand and Nepal (Kwaramba, Lovett, Louw & Chipumuro, 2012). They are often located and operated in rural areas actively owned, managed and operated by the local communities where tourists stay and enjoy the local traditional activities and cultural performances (Jamal, Othman, & Muhammad, 2011).

Tourism in developing countries is normally viewed as source of earning foreign currencies creating employment, and a modern way of life (Jenkins, 1991; Sharpley, 2002). But, some other researchers (Butler, 1992; Hall & Page, 1999) claim that tourism raises the unpleasant possibility of destruction of traditional culture and lifestyles; initiates neo- colonialist relationships of exploitation (Mbaiwa, 2004); and causes overdependence of host community upon a single industry and inflation (Butler, 1992; Hall & Page, 1999). As this research assesses social and economic impacts of tourism on host families and the community, a comprehensive literature review was indispensable to understand the problem and formulate a theoretical perspective on the research topic.

Tourism not only generates foreign currency; it is also the medium of understanding the people and culture of different places of the world. Globally, tourism has been a prominent economic development success stories following World War II and now has stood as one of the world's largest economic sectors providing 35% of global exports of services (UNWTO, 2008). Due to its forward and backward linkages, tourism promotes economies by creating and developing infrastructure and other relevant issues (WTTC, 1998; Saayman, & Naude, 2000).

Motivated by the concept of sustainable development and eco-tourism, homestay tourism has been introduced by the Government of Nepal (GoN) with the promulgation of Homestay Working Procedure, 2010, that is a community-based programme, where tourists can have interaction and direct experience of the life in the community (MoCTCA, 2010). The programme's preliminary positive impact on women, local economy, environment, children and the community show the effectiveness of the home-stay approach. This programme appears to preserve the rural lifestyle, culture and identity. An increasing number of locals are operating the homestay programme, offering tourists a window into their local culture and lifestyle in areas without hotels (Thapaliya, Rai, Shrestha, Parajuli & Pandey, 2012).

The concept of homestay is described differently in different countries. For instance, it is referred to as farm stay in Australia, educational homestay in Japan and South Korea, leisure stays in Africa, cultural and heritage homestay in Canada, agriculture and educational homestay in USA, urban homestay in Singapore (Hamzah, 2010). Tourism may have impacts on local population structure, occupational forms and types, and influence traditional lifestyle, and modify consumption patterns (Guo & Huang, 2011; Pizam & Milman, 1984).

Although the introduction of homestay program is new to Nepal, it has started to show the preliminary positive impacts on the community development, women development, local culture, economy, and the environment. Initially, the then His Majesty's Government of Nepal introduced village tourism in 1997 for the first time which was in reality and operationally the birth of homestay tourism. Later, with the introduction of Homestay Working Procedure 2010 (2067 B.S.), homestays has taken a shape and gained popularity in the country (Devkota, 2010).

Studies on the impacts of tourism have shown both the benefits and costs on the host community and lives (Jurowski, Usyal & Williams 1997, Tosun, 2002; Dyer, Gursoy, Sharma & Carter, 2007). Economic benefits are often regarded as the most visible benefits of tourism and include opportunities for employment, income generation, tax revenue and improved standard of living (Liu & Var, 1986). Social benefits include the promotion of traditional cultures, increased cultural exchange between tourist and host community, improved social welfare, quality of life and increased recreational opportunity (Tosun, 2002; Long, Purdue & Allen, 1990; Mc Cool & Martin, 1994)

1.2 Statement of the Problem

Tourism has the potential of contributing positively to local development (cultural, social and economic) of a region more than any other industry (Thompson, 2012). Homestay is economically profitable operation for the operators (Bhuiyan, Siwar, Ismail, & Islam, 2013). Home stay program give focus on economic development and social enhancement of the operators (Bhuiyan, Siwar, Ismail, & Islam, 2012). At the same time, mass tourism has been widely criticised for its flaws to benefit local community and causing environmental and cultural degradation (Budhathoki, 2014). Regarding accommodation, much of the studies have concentrated on the star rated/classified hotels (Kuria, Wanderi, & Ondigi, 2011). For tourism to become an important tool for economic development in Nepal, it is necessary to understand the impact of homestay tourism on local community and how they can benefit from it. The practice and growth of homestay tourism in Nepal has prompted observers to raise questions concerning the social acceptability of encouraging tourism as a tool of economic development while there are contradictory opinions that focus on negative impacts of tourism that has to pay social costs and thus some people reject the notion that tourism could be an agent of development. It is widely reported that the higher benefit of homestay tourism in Sirubari Village has been reaped by the well-to-do families. The programme has been initiated by British Gurkha families, having unusual level of prosperity, education and English language (Choegyal, 2002).

Though the concept of homestay is claimed to render an opportunity for the local people to gain from tourism directly (Chaiyatorn, Kaoses & Thitphat, 2010;

Moscardo, 2008), it is unclear whether the host families and operators; benefit fully from the venture, the kind of attitude and perception of operators towards the homestay program on their socio-economic condition and an insight on the socio-economic impacts at host families level and also the level of cooperation and coordination among stakeholders in the overall home stay. Therefore, there is a critical need of broader perspective to better understand homestays from social and economic fronts as there can be both positive and negative effects from homestay tourism development on host families and the community.

Most often, homestay is community-based in rural areas while it is individually managed in the urban areas (Nepal Government, 2010). Homestay tourism aims to entertain the guests by providing firsthand experience as they get opportunity to engage in local people's life, eat the family food, do the farming etc. This mode of entertaining the guests in long term is attributed to have some noticeable adverse effects such as loss of local culture, higher dependency and seasonality among many others. While to many households, the homestay has proven to be economically as well as socially beneficial, such as development of entrepreneurship, women empowerment, revival of arts and crafts, social unity etc.

At operational level, the community management is the guiding principle. The code of conduct and the allocation of guests based on equity principle and division of income is fair enough. The equitable distribution of income over equality appears challenging. At the same time the inclusive Homestay management committee is another strength of homestay operation. Having considered homestay as sustainable tourism, the expectation that the homestay renders positive impacts is the research problem. The study, therefore, was oriented to address the following research questions?

- i) What are the motivational factors for local people's involvement in homestay program?
- ii) How does homestay impact to the homestay families on their socio-economic life?

iii) What are the available opportunities and confronting challenges to homestay?

1.3 Objectives of the Study

The general objective of the research is to explore and analyse impact of homestay on different facets of life of host families and the community in different ecological regions, which can be achieved with the fulfillment of following specific objectives;

- i) To analyse motivational factors of local people's involvement in homestay program,
- ii) To evaluate the impacts of home stay programme on socio economic life on the host families and the community, and
- iii) To identify factors responsible for maximizing socio-economic benefits of homestay to the hosts families and the community.

1.4 Significance of the Study

Despite immense prospects for tourism-led development, the tourism sector still holds a little share in Nepal's GDP as the direct contribution of Travel & Tourism to GDP was NPR 83.7bn (4.3% of total GDP) in 2014 (WTTC, 2015). The tourism benefits to the grass-root level are still not as expected and the cause for this is that tourism has been confined to mostly in and around the popular destinations and trekking trails only. Therefore, a broader view on tourism is required to enhance it beyond major destination areas. As an effort, alternative forms of tourism are growing in the country since last few years. One of them is homestay tourism (Nepal Rastra Bank, 2015).

Although researchers have been conducted on homestay tourism, they have mainly focused on socio-economic well-being (Kimaiga, 2015) and as form of sustainable tourism (Lama, 2013) and on women participation on homestays (Acharya & Halpenny, 2013) research on socio-economic impacts of homestays on host families and the community is scanty in the context of Nepal (Nepal Rastra Bank, 2015). It is therefore important for more research to be done in this area in order to analyze socio-

economic impact of homestay from the perception of homestay operators and identify ways in minimizing socio- economic problems of host families and the community. This study can serve as a step forward for enriching students, researchers, resource persons, policy makers and others and the way forward for upcoming research works.

Additionally, it is expected that this study will provide insights of the activities of home stay operators and the impacts on them and the community. Hence, the study is expected to be instrumental in formulating strategies for socio-economic well-being of the home stay operators and the community. Furthermore, this study will contribute to the existing literature and general knowledge and be a source of reference for further studies.

The conceptual difference still exists in relation to homestay. The meaning and its practices in Nepalese context can be explicitly comprehended thus adding country and place specific homestay definition. The management and the motivation towards homestay have been over-emphasized in the literatures while the focus on the impacts of homestay at household and community level has largely been ignored. Based on social exchange theory the examination of impacts of homestay can reveal and open doors to other aspects such as economic, social, environmental and political affairs of homestay. So, homestay studies could encompass holistic approach.

As this study aimed at assessing impacts of homestay, the findings could possibly, be milestone for the planner and policy makers. Because the general social and economic impacts helps understand the needs and demands of the society. Such impacts data could contribute to design development plans and programmes at national as well as international community. The weakness and pitfalls could also contribute to taking measures and precautions in development activities, particularly in the rural area and rural development. The study on dependency and engagement in homestay could reflect the economic side of the homestay concept and practices.

1.5 Justification of the Study

Nepal being a developing country has heavy coverage of rural areas. Problems like unemployment, migration and low agricultural productions are very common. There are very few industries for the employment and development of the country. Nepal has high potential to develop tourism which is suitable in terms of socio- economic and geographic conditions of the nation. Its proper development and management are indispensable. Various efforts have been made for the development of tourism in Nepal and small-scale tourism. Welcoming fair and programs have been launched as an effort to develop tourism and enhance the position of Nepal in the world's tourism market. As motivated by the concept of sustainable and ecotourism, homestay tourism has been introduced by the government of Nepal. The program appears to preserve the local lifestyle culture and identity (Thapliyal, Rai, Shrestha, Parajuli & Pandey,2012). Although the introduction of homestay program is new to Nepal, it has been started to show the preliminary positive impacts on the community development, women development, local cultural economy, and environment (Devekota, 2010). Very few studies and research work have been carried out in respect to benefit and cost of the host community and live (Tosun,2002 Dyer, Gursoy, Sharma&Carter,2007). Despite few general studies and publications, no more analytical research-oriented work has been conducted home stay tourism its impact on people's life in Nepal.

This research work is mainly concerned with home stay tourism its impact on people's life. This research is innovative and functional research in the field of homestay tourism in Nepal. It is also supportive for those researcher, scholars, explorers and others who are concerned to get detailed information about home stay tourism in Nepal. Moreover, this research is also expected to help homestay tourism in Nepal to be much wider and beneficial through some releasable findings.

Ultimately, this research is expected and considered to generate a source of information for many writers, researcher and scholars to conduct further study and research upon various aspects of homestay tourism in future. This research is also essential work to explore multidimensional impacts of homestay tourism in Nepal. It can analyze them extensively and make homestay tourism flourish with a new vision in the year to come.

1.6 Conceptual Framework

Any initiative in analyzing the impacts of home stay tourism must consider the socio-economic variables associated to the programme.

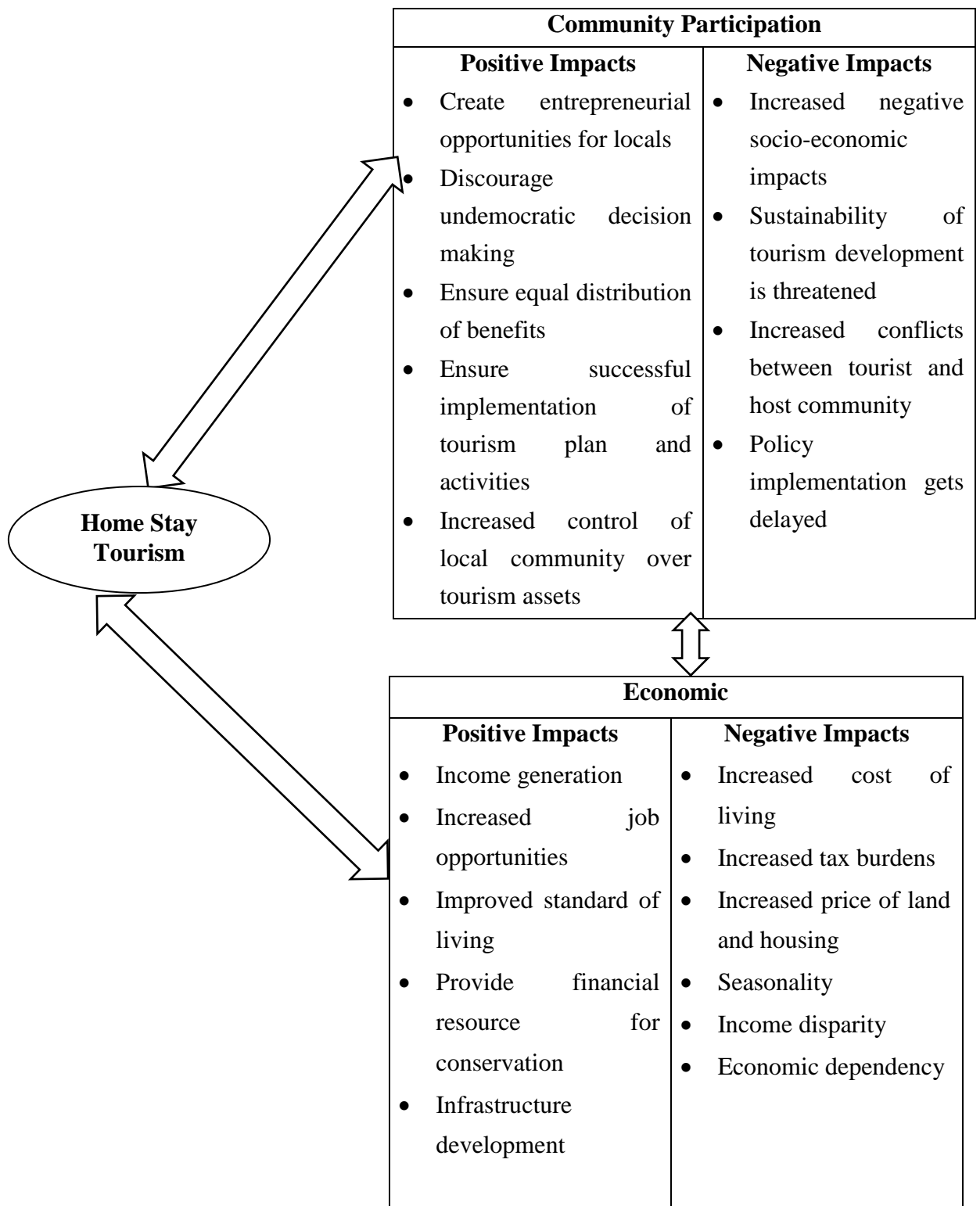


Figure.1: Conceptual Framework for Assessing Homestay Tourism Impacts

The careful perusal of literatures helped to develop the conceptual framework as shown in Fig. 1. As this framework is developed based on research aim and objectives, it is expected to guide the researcher to examine the impacts of homestay tourism on host families and the community in the study area. This conceptual framework illuminates dependent and independent variables that help to explain impacts of community managed homestay tourism. The host community is the center in home stay tourism as the benefits and costs of tourism directly affects the community.

1.7 Delimitation of the Study

This study assessed the socio-economic impacts of homestay tourism at operator's /HH and community level in a rural setting rather than across the urban HHs of Nepal.

Moreover, the socio-economic impacts of homestay on people's life also vary considerably from impacts of mass tourism in the same rural setting. The study focused only on the socio-cultural and economic aspects of homestay tourism and refrains from political and environmental aspects induced by home stays. The study was conducted in rural villages, implying the generalizations may not hold true for urban areas homestay.

During the interviews, there were chances that some of the respondents may be unwilling to respond because of fear of being mistreated and few respondents might have problems in understanding the theme of the questions due to low education and illiteracy. Since, the study made use of the information and opinions obtained from the respondents, the respondents' biased opinions could influence the outcome. Moreover, the study was cross-sectional and certainly was unable to depict how variables change over time. Thus, the aforementioned limitations formed part of future research.

1.8 Chapter Plan

The research has been divided into eight chapters with its sub-topics. The first chapter has focused the introduction part with background of the study, statement of problems, objectives of the study, significance, justification and organization of the study. Similarly, the second chapter has been literature review that focuses on scientific understanding of study and review relevant literature on community forestry to find out the knowledge gap.

The third chapter has discussed about the research methodology with research design, rationale of site selection, sample size and sampling method, nature and source of data, data collection techniques (tools/methods), research philosophy, data presentation, analysis and interpretation as sub-topics.

In the same way, the fourth chapter has described site and physio-demographic analysis of the study areas with historical description. The fifth chapter includes motivation towards homestay, its potentialities and operation at community level.

The sixth chapter discusses the objective-based impacts analysis and interpretation of the collected information of the homestay in two different ecological zones; the Amaltari and Ghalaygaun. The seven-chapter socio economic benefit and measures to maximizing socio economic benefit of home stay and, the final eighth chapter has summarized the major findings, its conclusion and recommendation of future research. At the end of this study, selected references and appendices have been placed.

CHAPTER II

REVIEW OF LITERATURE

2.1 Introduction

Tourism in developing countries is normally viewed as source of earning foreign currencies creating employment, and a modern way of life (Jenkins, 1991; Sharpley, 2002). But, some other researchers (Butler, 1992; Hall and Page, 1999) claim that tourism raises the unpleasant possibility of destruction of traditional culture and lifestyles; initiates neo- colonialist relationships of exploitation (Mbaiwa, 2004); and causes overdependence of host community upon a single industry and inflation (Butler, 1992; Hall & Page, 1999). As this research assesses social and economic impacts of tourism on host families and the community, a comprehensive literature review was indispensable to understand the problem and formulate a theoretical perspective on the research topic.

2.2 Theoretical Review

Theoretical review provides details on theoretical foundations and concepts related to tourism in general and homestay in particular.

2.2.1 Theoretical Foundation of Tourism Development

The Nepal Tourism Statistics (2016), reported the gradual increase in the inflow of tourists, and the evolving nature of rural tourism, particularly the homestay as both in quantity and quality over the years. In order to explain the development or evolving nature of rural tourism, various evolutionary rural tourism development models have been developed (Lewis, 1998; Butler, 1980; Butler & Miossec, 1993; MacDonald & Joliffe, 2003).

Among the evolutionary tourism development models/theories, the life cycle model (Butler, 1980; Butler, Miossec, 1993) describes the development of tourism in cyclical pattern. This theory claims that the changes in the tourism market are happening not due to the economic, social, or physical reasons, but because of the changing nature of the tourism market and the changing tourist motivation. This

elaborated cyclical theory of tourism development proposed by R. Butler (Butler, 1980; Butler, Miossec, 1993) includes 7 stages; exploration- it involves identifying a locality by the people who appreciate its beauty and culture; inclusion- steady increase in tourist flow tends to appear and local services and goods are offered to tourist; enlargement- attraction of huge number of tourist and additional investment reduces 'local nature' business services; exacerbation-the number of tourists still grow and marketing is done prolong the tourists' stay in the area, renewal- number of tourists grows steadily but can quickly increase or decrease. At this stage, an opportunity to join or go to the next cycle emerges; stagnation- the number of incoming tourists becomes stable. And this results in economic, social, political, and environmental problems. This stage can last for a short or very long period and finally the downturn- this stage is characterized by the decline in number of tourists and this is mainly due to the lack of response to social, economic, political, or environmental problems.

However, in this situation, tourism can be regenerated by either restoring the primary natural resources or creating new artificial attractions. Later, Miossec presented the refined version of Butler's model. This tourism development model distinguished four important factors or drivers of tourism development: resort, transport, tourist behaviour, and attitudes as well as attractive areas for tourism (Butler & Miossec, 1993). This model emphasizes not only on the physical changes but also on the psychological grounds related to the tourists' behavior.

To sum up, the cyclical model of tourism development that largely focused on tourists' needs suggests tourism development does not always bring positive results and he assumes that the lack of consideration of social, economic and environmental factors results in the stagnation and decline of tourism market. When tourism development reaches saturation point the planning and development deficiency results in the negative changes in socio-cultural and natural environment.

Another tourism development model developed by Turner (1999) exhibits three stages of tourism development and is more suitably applicable to a completely new area for the tourism infrastructure development. This model is criticised for its focus on the physical changes in the tourism area and ignoring the motives of tourists and the local communities. Similarly, Lopa& Marecki (1999) has presented four periods of tourism

development. The period of constant increase in number of tourists, period of maximum tourists, stabilization in their number and their declination are the four stages.

Since tourism is treated as socio-economic and environmental system, there are distinguished social and economic approaches to tourism development. Tourism development must be designed to meet the needs of various social groups interacting and being involved in the economic processes (Inskeep, 1994). The economic aspect of tourism incorporates the demand and supply factors and emphasizes the role of tourism in national economy (Lewis, 1998). On the other hand, the social aspects integrate various factors such as tourist's needs, motivation, behavioural stereotypes and the impact of tourism on the development of tourist needs structure and the host community, i.e., local people, their needs, the impact of tourism development on their living standards and values, social, and cultural life. Lewis (1998) suggests that assessment of interactions between the service providers and the consumers is, primarily through customer satisfaction or dissatisfaction and tourism development in economy, socio-cultural and physical environment of the destination or host community is another significant approach to tourism development.

Geels (2002; 2004) prescribed that success and economic development/transformation through rural tourism takes place in multiple levels of interaction; a niche (micro-level), regimes (meso-level) and landscape (macro level). Randelli, Romei & Tortora, (2012) asserts that success of rural tourism development by changing the rural regime depends on how successfully the rural tourism is developing in rural areas and what benefits it provides for the residents. Hence, the review showed major tourism development theories are based on an evolutionary approach to the development of tourism, which means, they argue that in the different stages of development, the different factors lead to the development of tourism. These tourism development theories can be adapted to the rural tourism development and analysis.

According to (George, Mair & Reid, 2009), in order to create rural tourism development model, it is important to assess whether the community has undertaken development of rural tourism because of economic and social problems or because the local community has a good potential for rural tourism development? If the main

motive of tourism development was economic problem, then the rural tourism development is based on supply factors and the solution is offered by finding new business niches; while the area with the motive of utilizing the favorable opportunities for tourism development is based on demand factors. The development of rural tourism depends upon the supply and demand factors but these in turn are also influenced by following issues; availability of local resources (attractive areas, natural resources, human resources, infrastructure, etc.), macroeconomic environment, the major tendencies in economic and tourism development, competition in tourism market and between regions, support of the local community.

2.2.2 Recent Theories of Rural Tourism Development

In addition to the general demand and supply factors affecting rural tourism, the tourist's motives play an important role. These theories that focus on motives rather than rational choice approach explains the internal motives and attitudes, psychological characteristics and cultural differences of consumers as key in deciding the consumption of certain services and goods are referred to as motivation theories of tourism development. Streimikein & Bilan (2015) have explained the following motivation theories of rural tourism development;

Rituals Inversion Theory states that the gain new experiences and escape from their normal routine (Graburn, 1983). Plog psychographic portrait that the motives of tourists are influenced by the psychographic characteristics of the traveler; some travel to nearby familiar places while others are curious to travel long distances that provides them as sense of discovery (Plog, 2002). The Sunlust and Wanderlust Theory states that travelers prefer those areas, which can give them such specific things that they cannot get in their place of residence and often visit new areas which they do not know (McIntosh & Goeldner, 1990; Basher & Agloni, 2012). Push and Pull Theory argues that tourists travel with a desire to satisfy one's needs and due to the attraction of tourist destination (Dann, 1977). Personal and Interpersonal Theory explains that tourist travel for self—enrichment, mastery, challenges learning, exploration and social interaction (Mannell & Iso-Ahola, 1987). The Physical, Status and Prestige, Cultural and Impersonal Motivation Theory explains that motives of traveler are bodily health, sports and recreation, self-esteem and personal development, gain knowledge about the cultural activities and meet new people and make new friends MacIntosh & Goeldner (1990). The Inner- Directed and Outer-

Directed Theory argues that factors such as tourists' motions and cognitive factors are responsible for his travel (Gnoth, 1997, Tsephe&Obono,2013).

From the literature review of tourism development theories, it is concluded that evolutionary approach of rural tourism development should be considered in order to assess and identify the stages of rural tourism development in the territory. The rural tourism development model based on the main driving factors or forces: supply, demand, and motives, need to be identified while any policies and programmes on rural tourism development is made without or least negative effects on the social., cultural, economic and environmental aspects of the area.

2.2.3 Tourism and Development

WTTC (2008) estimated an average growth of 4.4% per annum for world travel and tourism between the period 2009 and 2018, supporting 297 million jobs and 10.5% of global GDP by the end. Tourism brings foreign exchange, increases employment, lure foreign and domestic private capital for development and develop economic independence (Britton, 1982). Hence, tourism is considered as an effective tool for achieving economic development by most developing and least-developed countries (LDCs).

Jenkins (1980) mentions some reasons why LDCs prefer to use tourism as a development tool. Jenkins points out the reasons that, international tourism, with the introduction of long-haul travel in the 1960s is expected to facilitate in redistributing the wealth from rich countries to poor countries. Unlike international trade, there are no trade barriers for tourism, and tourism requires low capital investment. For these reasons, tourism has become an important and integral tool of development strategy for many countries (Jenkins, 1991).

The contribution of tourism in economic development has been realized by the developed industrial countries as well. For example, the support for the tourism sector by government in Western Europe dates back to the 1920s and 1930s (Shaw & Williams, 1994). Hall (1993) also figures out countries such as Poland, Estonia and Lithuania in eastern Europe can make substantial economic development through tourism. Even, the National development plans of most developed countries now

incorporate the presumption of “trickle down” tourism benefits as a general impetus to other sectors of the economy (Mowforth & Munt, 1998).

Moreover, contribution of tourism is not only limited to economic development, it also reduces the disparity of income and infrastructure development between core and periphery. Christaller (1963) argues that tourism can become instrumental in achieving economic development in peripheral areas, as tourists travel to the periphery.

However, tourism and its contribution to economic development is not free from criticism. Torres and Momsen (2005) argue that growth of tourism increased dependency on foreign imports that lead to leaking of foreign exchange. De Kadt (1979) disapprove tourism as being associated with dependency upon fickle sources of growth and is therefore a weak strategy for economic development.

Hence, it can be concluded that the contribution of tourism in economic development appears unclear in terms of its positive and negative impacts to host community. Certain factors such as scale of the tourism demand, structure of the tourism industry and the pattern of the economy determines the impacts of tourism. Nevertheless, it is true that tourism has been considered as a tool for economic development.

2.2.4 Sustainable Tourism and Community Development

Tourism industry has gained its significance over the last decades, making it the fastest growing industry in the world (WTO, 2003). Alongside, the rapid expansion of tourism also has created environmental, economic and social problems in destination areas. Governments and Non- Government Organizations (NGOs) are putting efforts to deter the negative impacts of tourism in the life of people. These situations, therefore, demand more environmental and host friendly tourism activities. In the 1970s, critique on tourism development was made mainly due to the possible negative impacts; it brings to a destination (Scheyvens, 2002). At the same time, there emerged neo-populist approaches to development, which argued the preference of bottom-up, over the top-down, development. Development, hence, became more about empowerment of communities through knowledge, skills and resources. Neo-populist approaches stressed the significant role of civil society in tourism development,

instead of it being market led, or state controlled (Scheyvens, 2002). This thought initiated the idea of sustainable tourism.

Saarinen (2006) notes that the term sustainability is used in tourism from the concept of sustainable development introduced by Brundtland Commission Report, "Our Common Future" in 1987. Since then, sustainable development has become a popular term in development studies, in general, and in tourism studies. The concept of sustainability has its roots in environmentalism. Economic activities have been affecting the environment and biodiversity adversely, creating depletion of the ozone layer and leading to increased pollution. So, every development activity needs to go hand in hand making sure the environment is protected. It has been realised that environment and economic activities need to be supportive in order to achieve sustained growth.

There is still a debate on the concept of sustainable development from academics and policy makers because there is no globally accepted definition of sustainable development. The distinction between social, economic and environmental impacts forms the focal issues within the tourism sustainability debate. Although, these three have equal importance, or that their importance varies with location, the term sustainability is often associated mainly with the natural environment. Steer & Wade-Gery (1993) identify over 70 different definitions of sustainable development. The International Union for the Conservation of Nature and Natural Resources (IUCN) report (1980: Section 1.2) for the first time introduces the term sustainable development and defined it as: "the integration of conservation and development to ensure that modifications to the planet do indeed secure the survival and wellbeing of all people". But the definition of sustainable development has been criticized for its over emphasis on environmental morality and ethics. Sharpley (2000, p.7) argues that this definition ignores social and political barriers to development. He further claims that these barriers to development also hinder sustainable tourism development and says that "sustainable development may be conceptualised as a juxtaposition of two schools of thought: development theory and environmental sustainability".

The Brundtland Commission Report of the World Commission on Environment and Development (WCED, 1987, p.43) first combines both concepts and defines sustainable development as, development that meets the needs of the present

without compromising the ability of future generations to meet their own needs. This report explains two key concepts (1987, p.47), (i) the concept of needs and subjective well-being, particularly to the poor to whom priority should be given and (ii) the idea of limitations imposed by the state of technology and social organization on the environment's ability to meet the present and future needs. However, the Brundtland Commission Report has also been criticised for its central, western techno-centric development through an economic growth concept (Adams, 1990). This report also holds expansion of global economic growth, the degree of which varies from country to country in reality and does not take into account social and cultural livelihood patterns. Jacob (1994) and Barrow (1995) argue that concept of sustainable development promotes contradictory ideas. On one hand, it suggests that economic growth is essential and on the other hand blames economic growth as being destructive to environment.

In tourism, there are various definitions for sustainability and sustainable development (Butler, 1999; Page and Dowling, 2002). Similarly, there are also varieties of definitions for sustainable tourism. Hunter (1997, p.850) describes sustainable tourism as 'a set of principles, policy prescriptions, and management methods which chart a path for tourism development such that a destination areas' environmental resource base (including natural, built, and cultural features) is protected for future development.' The World Tourism Organisation defines sustainable tourism as 'tourism that takes full account of its current and future economic, social and environmental impacts, addressing the needs of visitors, the industry, the environment and host communities' (UNWTO, 2012).

Goodwin (2011) mentions that sustainability, sustainable development and sustainable tourism are extremely abstract concepts that do not encourage action. He uses the term responsible tourism instead in order encourage and motivate people to take responsibility for sustainable tourism development.

The UNWTO (2004) mentions that sustainable tourism guidelines and management practices are applicable to all forms of tourism despite their locations, also including mass tourism destinations and niche segments. Sustainable tourism projects are also referred to as 'alternative tourism' (Scheyvens, 2002). Brohman (1996) believes that

the label alternative tourism is often used to mean almost anything except for conventional mass tourism. At the same time, he figures out five recurring features of alternative tourism. The first feature is that it involves small scale development, generally within villages or small communities. The second is that local ownership of the project is preferred, such as family businesses instead of state owned or multinational corporations. Third, local involvement in tourism development planning is encouraged. The fourth is an emphasis on (environmental) sustainability. Finally, alternative tourism development should be in harmony with the local culture, respect local traditions and create opportunities for promoting culture.

Considering the features of alternative tourism, particularly, the second, third and final ones as mentioned above, we can conclude that sustainable/alternative tourism means community-based tourism (CBT) to a great extent. Brohman (1996, p.60) states that 'community-based tourism development would seek to strengthen institutions designed to enhance local participation and to promote the economic, social, and cultural well-being of the popular majority.' Hatton (1999) describes CBT as an innovative tourism development involving locals, local organizations, small business owners and governments. Through research that compared various CBT projects in Asia, Hatton identified some patterns; many of the CBT projects had the motive of economic gain; they are often led by the initiator, which is either one person or group; cultural heritage and natural environment are the main attractions; creation of employment opportunities for marginalized groups; and finally, CBT facilitates cooperation between corporations and local communities. He also pointed out two important elements for CBT projects: local participation or even initiation, and the economic, social and environmental sustainability (of which the previous would typically stimulate the later)

From the discussion above, definition of sustainability and sustainable tourism carries confusion and there are wide theoretical debates about whether the concept of sustainability is applicable to tourism. However, most researchers and policy makers agree that the principle of sustainability can be equally applicable in tourism just like any other sectors. When it comes to implementing the principle of sustainability in tourism, the public sector, especially government and influential members of the private sector might play a key role. The principles of sustainability can be considered

in terms of social, economic and environmental dimensions of tourism and maintain a balance between these dimensions so that sustainable tourism development becomes possible.

2.2.5 Community Participation in Tourism Development

Community Participation in tourism is concerned around their issues of their participation in the decision-making process and how the benefits of development of tourism can be enjoyed by them (Murphy, 1985; Inskip, 1994; Timothy, 1999; Tosun, 2002). In tourism, consumers come to tourist places to enjoy the place as well as to consume the products and services. These unique features create positive and negative impacts on local community. If policy makers want to use tourism as a development tool local community participation is needed. Hollnsteiner (1997) notes that community participation in government activities starts from the beginning of human society.

Murphy, (1985) highlighted the importance of local involvement in tourism development. He pointed out that the cooperation of local people determines the success of tourism as they are indispensable part of tourism. He argues that the industries' potential is preserved only if tourism development and planning match local aspirations and capabilities. Nowadays, people participation has become key strategy in development and is now incorporated by many NGOs and governments in planning and policy making (Pretty, 1995), Ironically the term 'people's participation' has been used inappropriately in many cases.

People participate in tourism activities in various ways. For instance, Timothy (1999), has made a distinction between participation in the decision-making process and the involvement in the benefits of tourism. Tosun (2002), based on typology provided by Pretty (1995), and France (1998), developed three types of community participation; the coercive, induced (top-down, where there is no control and/or have limited choices) and spontaneous participation (bottom-up, where decisions are made at the local level).

Community participation in tourism activities is limited by certain constraints (Tosun, 2000; Scheyvens, 2002), argues that the community participation is constrained by

two reasons; first is, due to heterogeneous composition of a community which implies that community members with a higher status are more likely to participate in tourism development, and will not always act in the best interest of other community members. Secondly, communities have little or no information, resources and power. This situation makes the communities depend upon other stakeholders and thus increases vulnerability.

Tosun (2000), has provided deeper analysis of limitations of community participation as he argued three categories of limitations. First, the limitation at operational level that implies centralization of administration thus preventing local involvement, Secondly, structural limitations in community participation which includes attitudes of professionals to negotiate with the locals and vice versa, lack of a legal system in developing countries to protect the rights of local communities and dominance of the elite class on tourism activities. Finally, are the cultural limitations, which relate to low level of awareness of the local community concerning the social-cultural, economic and political consequences of tourism development.

In a nutshell, local community can be involved in tourism planning and development in various ways. There is consensus among the scholars that locals should be involved in development activities but are unable to prescribe the best way to participate. Though, local participation is assumed to be higher in community-based development projects, but this is not always the case.

2.2.6 Development Theories

Before reviewing the application of development theory to tourism, it is worthwhile to examine the current state of development theory. For this, the trajectory outlined by Sharpley (2009) is representative of the general consensus upon the evolutionary stage and characteristics of each theory. The chronological evolution of development theories has been reviewed as following;

Table 1: Development Theory from the 1950s

Timeline	Development Process	Key Concepts and Strategies
1950s – 1960s	Modernisation theory	<p>Dominance of Western economic growth models:</p> <ul style="list-style-type: none"> <input type="checkbox"/> Stages of growth <input type="checkbox"/> Structural theories <input type="checkbox"/> Diffusion: growth poles and trickle down <input type="checkbox"/> State intervention: regulation/protectionism
1960s-1970s	Modernisation theory/dependency theory	<p>Underdevelopment the result of domination/exploitation by developed countries:</p> <ul style="list-style-type: none"> <input type="checkbox"/> Economic restricting, import substitution, protectionism, development of domestic markets <input type="checkbox"/> Limits to growth: neo-Malthusian theories in response to environmental concerns
1970s – 1980s	Neo-liberalism	<p>Promotion of the free market:</p> <ul style="list-style-type: none"> <input type="checkbox"/> Limits on government intervention in economic activity <input type="checkbox"/> Deregulation/privatisation <input type="checkbox"/> Structural adjustment programmes <input type="checkbox"/> New economic order: one world
1980s	Neo-liberalism/alternative development	<p>Awareness of effects of development on different cultures/societies:</p> <ul style="list-style-type: none"> <input type="checkbox"/> Grassroots/people-centred development/ <input type="checkbox"/> Basic needs: food, housing, education, health <input type="checkbox"/> Local context/indigenous knowledge <input type="checkbox"/> Environmental stability
1990s	Alternative/sustainable Development	<p><i>Dominance of sustainable development paradigm but emergence of post-development school:</i></p> <ul style="list-style-type: none"> <input type="checkbox"/> Grassroots/people-centred development <input type="checkbox"/> <i>Environmental management</i> <input type="checkbox"/> <i>Engagement with globalization</i> <input type="checkbox"/> <i>The development "impasse"</i>
2000s	Beyond the impasse: A new paradigm?	<p><i>Post-development rejection of overarching development concepts:</i></p> <ul style="list-style-type: none"> <input type="checkbox"/> <i>Global environmental policies/protocols</i> <input type="checkbox"/> <i>Transnational movements</i> <input type="checkbox"/> <i>Micro-level strategies</i> <input type="checkbox"/> <i>Poverty reduction</i> <input type="checkbox"/> <i>State security and development</i>

Source: Adopted from *Development Theory from the 1950s* (Sharpley 2009, p. 39).

2.2.6.1 Modernization Theory

Modernization theory assumed that all societies follow an evolutionary path from traditional to modern structures, modernization is considered as the ‘take-off stage’ (Rostow, 1960). The theories assumed that western nations' value standards were superior to those of the developing nations and they can achieve economic growth only by internalizing Western values. Since tourism was developed as a strategy by many countries to create employment opportunity, increase income and tax revenue, earn foreign exchange, it would eventually promote a modern way of life with Western values (Harrison, 1998).

2.2.6.2 Under-development/Dependency Theory

Later in 1960s as a reaction to the ideology of modernization that led to poor economic growth with social and cultural impoverishment in developing countries emerged a neo-Marxist theory called dependency theory. Dependency theory/paradigm assumes that instead of economic growth the relationship with the capitalist West results development dependency and under-development. The dependency theory explains that tourism resources in peripheral nations (developing world) are exploited and controlled by industrial core nations. Consequently, insufficient capital, low investment and productivity create an ongoing cycle of poverty (Potter, Binns, Elliot & Smith, 2008).

2.2.6.3 Neo-liberalization Theory

When dependency theory illustrated perpetuation of dependency of developing countries and socio-economic disparity, this wave led to emergence of a theory known as Neo-liberalism. This theory stressed the role of privatization and free market approach (Willis, 2011) and advocates that economy must not be restricted by the state. Neo-liberalism became popular in 1970s and 1980s but unfortunately, the lessening of state involvement resulted in less spending on social programs such as health, education, welfare and environment, and limited the power of trade unions that halted development (Hall, 2007) and even the state spending in tourism reduced drastically.

2.2.6.4 Alternative/Sustainable Development Theory

During the 1970s – 80s, it was realized that 'top-down' approaches were unable to reduce poverty. Ironically, the money and welfare did not reach the poorest but rather in the hands of rich Western world. So, a new approach to development that is more people centred was in quest (Brohman, 1996). Eventually, 'alternative development' also known as 'Basic Needs Approach' emerged that focused grassroots and based on 'bottom up' approach.

With time, the growing realization of impacts of tourist activities upon the fragile socio-cultural and environmental aspects began to increase (Mason, 2003). By 1990s, the concept of sustainable tourism development was embraced as a key to sustainable development globally.

2.2.7 Theoretical framework for the study

In the mid-1980s, Liu & Var (1986, p. 196) concluded that there is absence of a comprehensive tourism theory and others have also identified the lack of a strong theoretical foundation being the major cause of slowing down the advancement in this area (Ap, 1990, 1992; Husbands, 1989), while Ap (1992, p.660) has concisely described the status of the field as being 'explanatory in nature and mainly descriptive'.

2.2.7.1 Sustainable development theory/approach

But despite numerous attempts to apply development theory to analyse tourism, the degree of success accounts for modest level only.

It is concluded that the economically oriented approaches such as modernization and development theories which flourished during 1950s -1960s and 1970s respectively came under pressure from environmentalism. Environmentalism also challenged neo-liberalism that too placed economic growth at the heart of development. However, it was hard to see environmentalism as a specific paradigm as it encompassed various advocates from market to socialism and to total rejection of Western growth models. Hence, this scenario, gave rise to another perspective; the 'alternative development' perspective. The aims of alternative development such as meeting basic needs,

moving towards gender equality and alleviating poverty are all worthy but conceptually they are low level projects, achievable through variety of policies. Later, in early 1990s sustainable development approach that is environmentally, socially and culturally sound gained its influence globally. Later, the post-developmental theorists such as Rist (2014, pp.273–77) argued that failure of economic models is due to increasing social inequalities emphasize to trust the people (local) and social movements and Easterly's (2013) focus is the rights of the individual against the state

In academic debates, very little writings on tourism have explicitly used modernization perspective. However, in many debates over tourism' impacts in both developing and developed countries, modernization and neo-liberal perspective are implicit. Governments and international agencies have been adopting the principles of neo-liberalism in promoting the private sectors and used modernization as default thought when it comes to policy making and consider tourism as a means of acquiring foreign investment, foreign exchange, employment and economic growth (Telfer 2015, pp. 48–57). The variants of world system theory, underdevelopment theory or dependency theory have criticized tourism as a tool for development and assert that international tourism, especially when it involves developing countries as destinations is so structured that developing country destinations are junior and unequal partners. Developing countries are economically, socially, culturally or politically exploited by their more developed partners, especially transnational companies. Unfortunately, dependency theory is rarely taken up by policy makers and governments. 'Alternative development' and 'sustainable development' both are paradigms and are vague and problematic where their environmental and social benefits are usually overestimated (Butler. 1999 p 12–13; Goodwin, 2006, p.7). But somewhat different position adapted by Sharpely (2009) considering sustainable tourism development, idealistic and impractical alternative though, suggests that sustainable development approach might work if focused more specifically and more locally on "destination capitals," where tourism's benefits are optimized within locally determined environmental parameters meaning that local stakeholders together determine the terms in which tourism's benefits can be brought to

the destination capital and exert control over their own local situation. Therefore, the study is based on sustainable development approach to explore and analyse tourism impacts in the study area.

2.2.7.2 Social Exchange Theory (SET)

Among the theories and conceptual models that examine the resident's reactions to tourism, destination lifecycle model developed by Butler (1980), Irridex Model (Doxey, 1975) and Social Exchange theory described by Ap (1992) and others (Nash, 1989; Perdue et al., 1990) are considered significant. Among the 'fragments' theory and conceptual models that examine the resident's' reactions to tourism destination life cycle model, developed by Butler (1980, Doxey's (1975) Irridex Model and social exchange theory described by Ap(1992) and others (Nash, 1989; Perdue, Long & Allen, 1990) stand out as significant ones. Although Pearce (1989) and Preister (1989) have forwarded attribution theory and dependency theory respectively as possible basis for analysis, they both lack sufficient explanation on their application to tourism impacts.

The social exchange theory adopted by Ap (1992) appears more significant in the development of theoretical framework to analyse residents' interactions to tourism as it explains the relationship between the residents and guests in terms of trade-off between costs and benefits. Ap (1992, p. 668) defines the social exchange theory is "a general sociological theory concerned with understanding the exchange of resources between individuals and groups in an interaction situation." Many forms of social interaction in addition to economic transactions can be a kind of exchange of benefit. The degree of involvement in tourism industry will determine the extent to which benefits outweigh the costs. Various study has portrayed a tendency among the residents who depend upon tourism for livelihood to either emphasize positive impacts except negative impacts on their community willingly (Brougham & Butler, 1981; Milman & Pizam, 1988; Thomson, Krompton & Kemp, 1979). While social exchange theory is found in economics and psychology, it was first developed by the sociologist George Homans, who wrote about it in an essay titled "Social Behavior as Exchange" (Homans, 1958). SET that emerged in 1920s (Cropanzano & Mitchell, 2005) has roots in sociology (Blau, 1964), social psychology (Homans, 1958;

Gouldner, 1960), anthropology (Firth, 1967) and microeconomics. Foa and Foa (1974, 1980) suggested six types of resources in exchange: love, status, information, money, goods and services. People engage in an exchange process, after cost- benefit analysis and assessing opportunity costs for different alternatives. When the people believe the benefits of an exchange exceed the costs and the opportunity cost is low, then the SET predict they will take part in interaction. Molm & Cook (1995, p.210), summarized the key assumptions of exchange theory supposed by Ritzer (2006), which include the following:

- i. Behavior is motivated by the desire to increase gain and to avoid loss (or to increase outcomes that are positively valued and to decrease outcomes that are negatively valued).
- ii. Exchange relations develop in structures of mutual dependence (both parties have some reason to engage in exchange to obtain resources of value and there would be no need to form an exchange relation).
- iii. Actors engage in recurrent, mutually contingent exchanges with specific partners over time (i.e. they are not engaged in simple one-shot transactions).
- iv. Valued outcomes obey the economic law of diminishing marginal utility (or the psychological principle of satiation)".

In the context of tourism, social exchange theory assumes that residents' attitudes and perceptions toward tourism and later acceptance and rejection to its development is influenced by their understanding of impacts in the community. It is postulated that residents support tourism in order to fulfill their economic, social, psychological (Ap, 1992) and environmental needs of the host community. So, a person who perceives benefits from an exchange with tourists is likely to accept it positively and supports tourism development while one that perceives costs is likely to take it negatively and therefore, oppose to its development (Andereck, Valentine, Knopf & Vogt, 2005; McGehee & Andereck, 2004).

Similarly, in the context of alternative tourism like homestay, the host family engages in interaction with tourist so long the interaction is significant at cultural, economic

and environmental level. The host families engage in offering services both material (local dishes, arts, crafts etc.) and non-material (hospitality, recreation etc.) in reciprocity with the cash income along with enhancement of social (positive change such as cultural revival, health and education awareness etc.), psychological (satisfaction) and environmental (eco-tourism) (Ap, 1992; Thapa, 2005). The operating households take homestay development as positive and supportive to livelihood if the benefits outweigh the costs (especially the investment and human labour and time).

2.2.8 Empowerment Theory and Community Development

The origin of the term 'empowerment' comes from American community psychology and is much associated with the social scientist Julian Rappaport (1981). However, the roots of empowerment theory are linked to Neo-Marxist Theory (also known as Critical Theory).

Empowerment Theory focuses on economic empowerment and social empowerment. Empowerment is a process of internal and external change. The internal process is the person's sense or belief in one's ability to make decisions and to solve own problems. The external change finds expression in the ability to act and to implement the practical knowledge, the information, the skills, the capabilities and the other new resources acquired in the course of the process (Parsons, 1988).

Ledwith (2005) defined empowerment as, "Empowerment is not an alternative solution to the redistribution of unequally divided resources." Empowerment is more than just allocating resources for people to help themselves out of poverty, it is the act of providing the essential tools to shape the whole person and promote a critical way of thinking and consciousness. Hence, empowerment can be achieved through united efforts that promote and encourage change. According to Staples (1990), empowerment theory refers to the experience of personal growth and an improvement in self-definition that occurs as a result of the development of capabilities and proficiencies. This theory has been applied to community development by empowering the people within the community to develop their own community.

The empowerment of the people and community as a whole is possible by helping community people to engage community members and provide an opportunity for

members to take ownership of the direction and future of their own community during transitional times. The impacts study of homestay will also use empowerment theory as guide to homestay contribution community development.

Therefore, in this study social exchange theory has been used as the basis for theoretical framework.

2.2.9 Gender Equality and Social Inclusion Concept

Although, the term sex and gender are interchangeably used, the meaning of the two varies. Sex is biologically constructed while gender is socially constructed. It implies that gender is roles assigned and played in the line of masculinity and feminine as described by the society. Women's traditional roles and responsibilities primarily concern domestic duties – child rearing and bearing, household chores, family and community caring and food production for consumption. Men's traditional roles and responsibilities primarily concern heavier, riskier jobs usually outside of the home – building houses and fences, fishing, gardening and making decisions on allocating and sharing resources.

Equity is when the people are provided the access to right and resources according to their need. It is the equity that leads to equality. Equality means that all people enjoy the same status. All people have equal conditions for realising their full human rights and potential to contribute to national, political, economic, social and cultural development and to benefit from the results. In regard to gender, equality is when the roles of women and men are valued equally. The definition has three aspects: equal opportunities, equal treatment and equal entitlements. It is directly linked to human development.

2.2.9.1 Social Inclusion Concept

The concept of social inclusion (integration) was popularized through discussions at the World Summit for Social Development held in March 1995 in Copenhagen. The Summit introduced the concept of social integration to create an inclusive society, i.e., “a society for all”, as one of the key goals of social development. The summit pledged to make the eradication of poverty, full employment and social integration. Member states made a commitment to promote social integration through promoting

inclusive societies that are stable, safe, just and tolerant, and respect diversity, equality of opportunity and participation of all people, including disadvantaged, marginalized and vulnerable groups and persons in the society.

Social inclusion, also referred to as social integration or social cohesion. Social inclusion focuses on creating conditions for equal opportunities and equal access for all. In the context of Nepal, concept of inclusion has been adopted by the constitution especially for the *dalits*, *madhesi*, *janajati* and women in order to bring them in mainstream development and ensure equality and equity in all services and opportunities provided by the nation.

The World Summit for Social Development (1995) defines an inclusive society as a “society for all in which every individual, each with rights and responsibilities, has an active role to play”. Such an inclusive society must be based on respect for all human rights and fundamental freedoms, respect cultural and religious diversity, social justice and the special needs of marginalized, and disadvantaged groups, democratic participation and the rule of law.

Paudel, (2016) says “Social inclusion is about participation of most disadvantaged people, who are left out from the mainstream of development and governance process”. DFID (2005) defines social exclusion as “the experience of groups who are systematically disadvantaged against on the basis of their caste, gender, ethnicity, race, religion, sexual orientation, age, disability, HIV status, migrant status or where they live.”

2.3 Empirical Studies

Many studies have been written on sustainable development of tourism, its contribution to sustainable community development, its socio-economic wellbeing/benefits to host community, women empowerment, tourists' satisfaction and general overview of homestay programmes in general. However, in Nepalese context, no study is driven towards socio-economic impacts. The following literature review basically international literatures with handful of domestic ones.

2.3.1 Empirical Studies in International Context

Bhuiyan, Siwar, Ismail & Islam (2011) studied about the role of homestay for eco-tourism development in East Coast Economic Region (ECER) in Malaysia. Moreover, the study also highlighted the threats and corresponding measures for developing homestay accommodations in the region. Their study was based on secondary data and identified that for establishing homestay tourism ECER possesses potentialities such as biodiversity, infrastructure development, integrated approach, cultural performance, limited environmental and social impact, commercial interest and investment and opportunities for local entrepreneurs, while there are also weaknesses such as low standard of accommodation, unacceptable bathroom and toilet facilities, poor hospitality and lack of marketing. Alongside, the study pointed out challenges such as poverty reduction, publicity campaign, skills trainings to local entrepreneurs, brand image issues for homestay development in ECER.

Their study found that the homestay operations were creating alternative accommodation opportunities in ECER and with proper planning and implementation, operational regulation and management and appropriate financial allocation homestay programme would ensure sustainable eco-tourism development in ECER. The study illustrated the benefits and loss of homestay in general. But further research is required to clearly state the solutions to challenges mentioned. In addition, the study solely made use of secondary data which pose question of validity and reliability.

Bhuiyan, Siwar, Ismail & Islam, (2012) examined the potentialities of homestay accommodation for tourism development in ECER. The aim of the study was to analyze the overall situations of home stay accommodation in ECER from the perception of operators. A sample of 10 homestay owners was selected from the state of Terengganu in ECER in Malaysia and a structured questionnaire was used to collect primary data and the study also made use of secondary data.

The data showed the number of villages that incorporated homestay accommodation increased from 31 to 38 from 2006 to 2008 in ECER. The study reported that most of the respondents are satisfied with their income from homestay operation and highlighted some potentialities if homestay development in ECER that included, low charges, unique hospitality, motivation of young generations, women

entrepreneurship, profitable investment, easy access and satisfactory income. The study also prescribed necessary requirements for homestay operations viz. location, basic facilities, hygiene, safety and security. In addition, the study suggested the need of joint efforts of government, local community and other stakeholders, soft loan facilities, appropriate Acts, infrastructure development, local and institutional capacity building in order to establish homestay accommodation in ECER. The study concluded that homestay accommodations have potential to ensure the economic advancement and socio-cultural preservation in this region. The study has fairly revealed the opportunities and solution measures to overcome the challenges of home stay. However, much economic data is inadequate to comply with the economic development impacts as claimed by the researcher.

Many studies have been carried out on homestay issues in Malaysia where homestay accommodation gives focus on traditional lifestyle, local culture and customs to attract the tourists. Bhuiyan, Siwar & Ismail (2013) examined the economic potentialities of home stay for operators in Terengganu State of Malaysia and analyzed the socio-economic impact of homestay accommodation from the perception of operators. A sample of 10 home stay operators were taken from Terengganu for collecting primary data based on non-probability convenience sampling design and purposive sampling technique was used to select the respondents.

Their study revealed that homestay is economically potential for the operators. The study discussed the potentialities which included economic involvement, less environmental pollution, respect and cooperation among locals for cultural preservation, employment opportunity, investment opportunity and stable earning. They also recommended the local government to emphasize home stay program for the economic development of local people. They concluded that homestay is contributing to local economy, society and environment by increasing employment opportunities, uplifting people's living standard and public-private investment; and at the same time aiding in conservation of ecosystem to maintain the environmental balance. The respondents perceived that though homestay has been successful in boosting the local economy, homestay operation is not highly effective for encouraging social equity and increasing quality of life of local people

The study also recommended some initiatives such as proper planning and marketing, research activities, increase customer service and sufficient allocation that can ensure socio-economic advancement from homestay accommodation. The study concluded that the growth and success of homestay has been driven by the economic and social benefits. The findings of the study is in comly with the social exchange theory; the costs and benefits analysis.

Several studies have been conducted on home stay issues in Malaysia, where home stay affairs are considered to contribute a major share of Malaysian economy. Osman, Ahmad, Ahmad, Husin, Bakar & Tanwir (2008), who studied the women run homestay enterprises in Malaysia conduced face-to-face survey interviews with 4 hundred 83 women homestay operators sampled from the homestay directory of Malaysia's Ministry of Tourism, found that majority of these women entrepreneurs were between the ages of 41 to 60 years, 89.9 percent of them had completed their lower secondary education, and they fully owned and operated their homestay businesses on part-time basis. They found that the “pull factors” like personal satisfaction, passion and encouragement by friends motivated them more than “push factors” like economic depression, unemployment, retrenchment and dissatisfaction with former jobs. Additionally, these women were found to have moderately to highly empowered, especially in terms of getting access to training and education services, as well as making decisions on matters related to business. Economic and social benefits were more rewarding to these women entrepreneurs than environmental benefits. Regression analysis revealed that motivation and empowerment of women homestay entrepreneurs were significantly related to both economic and social sustainability and to a lesser extent environmental sustainability. The home stay operators focused on women operators could hardly support the fact that women are socially and economically empowered unless the issues and role of men in the home stay were included.

Chaiyatorn, Kaoses & Thitphat (2010) studied about Wieng and Lao Songe ethnic groups, originally herded from Lanchang region to Siam region and now settled in Central Thailand. The research conducted in Pechaburi, Nakonpatom, Saraburi, Supanburi and Kanchanaburi provinces aimed to study; background of Lao Wieng

and Lao Songe ethnic groups, their lifestyle facilitating tourism and development of cultural tourism model as home stay of the ethnics.

The study adopted qualitative research design. Purposive sampling was used to select key informants; 30 experts, 40 practitioners and 50 general villagers. Their study highlighted the necessity of ethnic group identity for cultural tourism and focused on the conservation and inheritance of local culture using major lifestyle factor based on household, food and dressing for Lao Wieng ethnic group. Similarly, for Thai Songe ethnic group major lifestyle factor should be based on lifestyle and cultural factor with identity including living place, food, dressing, tradition, ritual, local item selling and play. They also suggested emphasizing the scenery, culture, custom and tradition with identity. The claim that the ethnic culture stood as determinant of home stay might hold true in some cases but non-ethnic run home stay are flourishing elsewhere in rural and urban areas as well. So, the theoretical argumentation is a necessity. The claim that the ethnic cultural identity is one of the major factors for home stay development requires more research in future.

Kimaiga (2015) explored the role of home stay accommodation program as a tool for socio- economic well-being of Taita Taveta County in rural Kenya. The study revealed that although home stays are intended to provide economic benefits to the local people, majority of the people in Taita Taveta County still live below the poverty line despite the fact that the home stays concept has been in existence in the county since 1989 and the highest number of home stay accommodation is found in this region. The study aimed to investigate the socio-economic contribution of homestay tourist accommodation to individual households and the community and formulate ways it can be further developed and positioned to enhance its contribution to host families. For this, the study sought to identify motivational factors behind homestay operators' participation in the program; assess the socio-economic benefits of home stay accommodation to host families; examine factors which influence tourist choice of home stay; establish the most effective ways of positioning home stays and identify home stay operators' knowledge and skills in their participation in the program.

This study adopted cross-sectional research design and made use of both primary and secondary data. Semi- structured questionnaires and an interview guide were used to

collect primary data and books, newspaper articles, academic journals, internet and other relevant documents related to homestay were used to collect secondary data. Census technique was used for the homestay operators hence all the 54 homestay operators in the county formed the sample size and 95 tourists were sampled through Probability Proportional to Size (PPS) sampling technique.

The study revealed that, the major motivation for homestay operators' participation in the program was income and home stay accommodation has been a significant means of boosting the socio-economic well-being of rural people but to benefit fully a few pertinent issues need to be addressed. For instance, trainings on the homestay program need to be provided to local people to equip them with the necessary basic knowledge and skills to run the program since this study revealed that the level of education determines their knowledge and skills to run the program and also the income derived from the program. In addition, this study recommended that the home stay operators and the destination marketer (Kenya Tourism Board) need an insight on the factors which influence tourist choice of home stays and the positioning of home stays. The study has clearly examined the impacts at hosts' households but failed to consider the impacts at non-homestay households. Therefore, further research would be required to comprehensive assesment of home stay impacts.

Kannegieser (2015) explored the social, cultural, and economic benefits of rural home stay tourism on women at the inter-household level in five distinct villages of Tumling, Lepchajagat, Lamahatta, Maneydara and Reyso Home stay and Center for Women's Empowerment in the outer limits of Darjeeling town in Darjeeling district located in the northeastern state of West Bengal, India. The primary purpose of this research was to evaluate how rural tourism is positively impacting the socio-economic status of female home stay owners in the Darjeeling region, with a specific focus on how such benefits are trickling down to the communities of such women.

This study relied on both qualitative and quantitative methods using personal interviews, focus group discussion and ethnographic observation. The study discovered that rural home stays benefit women by providing them with a consistent income, increased financial opportunities for women, resulting in an improvement in their standard of living and greater access to resources, women's levels of self-confidence and pride increased drastically from owning and running a home stay. The

study also revealed that in many cases such benefits “trickle down” and are redistributed within the communities of women as well.

In Malaysian context, total tourist arrivals increasing by 21.6% in 2010 compared to 2009 show the need for home stay programme services has been increased every year. Thus, the commitment of each individual or member of the community is essential to ensure the success of activities. One of the main factors contributing to the increasing of the commitment is through leadership. To tap this scenario, Yusof, Muda, Amin & Ibrahim (2013) conducted a study that aimed to examine the influences of transformational leadership towards organizational commitment among home stay operators in Malaysia. The study used four dimensions of transformational leadership such as individual influences, motivation inspiration, intellectual stimulation and individual consideration. This study involved 304 respondents from the home stay programme in Malaysia except Labuan. This study proved that commitment (from home stay operators) in the organization is affected by transformational leadership. It showed that transformational leadership is suitable to be applied in this program. Very few studies have been conducted in leadership dimension of home stay. The leadership dimension could be another interesting area in studying the establishment of home stay.

Yusof, Muda, Amin, & Ibrahim (2013) prepared a conceptual paper which intended to explore the concept of rural tourism and home stay program establishment in Malaysia in terms of its development, planning, current situation of home stay program as rural tourism product and promotional efforts. The objectives of the paper were to understand the current scenario of rural tourism development in Malaysia particularly home stay program, and to analyse its challenges and issues pertaining to home stay management. The review of literature revealed that many agreed that home stay has indeed improved the livelihood of the operators in terms of economic and social status. Since the home stay program is considered quite successful in Malaysia, various parties are keen and show support for the program. Various efforts have been undertaken by the government in developing the home stay program including provide development funds and improve infrastructure facilities in rural areas. In this regard, Malaysia has embraced rural tourism in an effort to upgrade the economic regeneration in rural areas through tourism activities and products offering. Priorities for the economic upgrading of rural tourism has been given attention in the

Ninth Malaysia Plan (2006-2010) and Tenth Malaysia Plan (2011-2015) to reduce poverty among rural communities. The paper also pointed out few spaces for improvement particularly, the need of collaborative effort of government, local communities and private sectors to maximize marketing and promotion to upgrade this rural tourism product for better positioning in tourism industry.

The study by Venkatesh & Mukesh (2015) described the potential of home stays for rural tourism development, and positive outcomes of promoting home stays at the rural and remote areas. The study used both the primary and secondary data. Interview was main method of primary data collection and literature review for secondary data collection.

The study identified major challenges such as the need to preserve the environment and natural resources, the need for education, democratic principle to enhance participation of all levels in tourism development, occupational training, handicraft promotion and improvement of both the landscape and the basic infrastructure. The study suggested essential elements for development of home stays and rural tourism such as creation of infrastructure, restructuring and liberalization of policies, encouragement for investment, law and order, tourist police, complaints handling, standardization of goods and services and government support. Study highlighted on the need of cooperative system as an effective approach in home stay development and rural tourism.

The study concluded that home stays operation could create alternative accommodation opportunities and become a tool for promoting rural tourism and its benefits to the local community, economy, art and culture of the region. At the meantime the study realized some obstacles to be overcome to serve the primary purpose of promoting such tourism in any relevant area and helps to check migration, enhance inflow of resources from urban to rural areas and therefore become a sustainable revenue generating project for rural development. The study holds analytical approach in studying impacts of home stay but lacks theoretical linkage. Motivation theories of tourism development could be of great help to systematize the findings of the study.

Nguyen (2013) studied on the destination attribute, its influence on motivation and tourists' satisfaction selecting 150 international visitors who have experienced in using home stay service in Duonglam old village in Hanoi, Vietnam were sampled. So,

Duonglam village was selected as the interview sites. The purpose of this study was to identify and analyze which destination attributes were important in satisfying tourists who visited homestays in Hanoi, Vietnam and identify a relationship between tourists' motivation, cultural attributes, and tourists' overall satisfaction.

The study hypothesized that:

H2 : Cultural attributes of home stay in Duonglam Village is positively related to the overall satisfaction of tourists who visited the homestays.

H3 : Overall tourists' satisfaction in Duonglam village as a destination directly (positively) affects destination loyalty.

The primary data were finally collected in June and July of 2012. The usable questionnaires were almost evenly distributed across gender lines among the 150 respondents. To test the hypotheses among tourist motivation, satisfaction with destination loyalty, regression was adopted. This study showed that climatic conditions, easy access to destination, quality of the accommodation, beauty of the scenery and cleanliness are ranked most important attribute for tourist satisfaction with Duonglam village. However, study result also indicated negative image about tourist service and cultural events of Duonglam old village as many consumers are tired of encountering the serial reproduction of culture in different destinations and are searching for alternatives. The study indicated that the correlation between overall satisfaction and familiarity/relaxing was higher than that between overall satisfaction and unfamiliarity. Statistical analysis showed that location/lodging had highest influence on tourists' overall satisfaction followed by offering/information and tour attraction. The positive relationship that is identified between destination attribute and overall tourist satisfaction interpreted that tourist's satisfaction of Duonglam home stay is positively related to destination loyalty.

Agyeiwash, E. Akyempong, O, S, Amenum, E.K(2013) Attempt the study of motivators factors of tourist. The main objective of this research was to examine the influence of socio-demographics on tourists' motivations for choosing homestay analysis and present the motivational factors of homestay the finding indicates that international tourists' motivations for choosing homestay were influenced by their

socio-demographic characteristics. Tourists are motivated to choose homestay because of the cheap price offers. Specifically, for the female respondents, the cheap price of homestay was a key motivating factor. A similar pattern was recorded for environmental motivations for choosing homestay. environmental preservation is among the motivations for choosing homestay facilities. To explore the influence of age on the motivations for choosing homestay, it was employment. With exception of socio-cultural and environmental motivations for choosing homestay, these motivation factors were the findings of the research.

Phoummasak, K., Xayphone K. & Zhou, C. (2014) conducted a field survey of 100 entrepreneurs related to tourism to examine the socio-economic impacts of tourism and entrepreneurs in Luang Prabang Province, Lao PDR. The study implemented a descriptive research design and adopted a simple random sampling method. The survey strategy involved face to face interviews and questionnaires distributed to informants.

In the economic front, the study portrayed both the positive and negative impacts of tourism in Luang Prabang with positive benefits perceived as larger than the negatives. The study found that the development of tourism in Luang Prabang forced most tourism entrepreneurs to improve their entrepreneurs' skills leading to increased income and personal improvement. Respondents mentioned the employment opportunity, conservation of culture, natural and cultural heritages, generation of revenue, development of infrastructures, local identity establishment and investment opportunity as the positive economic benefits of tourism. While some others perceived tourism as negative. The price hike on land and housing, daily items, disrespect of Lao law by tourists were some signals of negative effects of tourism in Luang Prabang.

Likewise, in the socio-cultural front, the study illustrated both the positive and negative impact of tourism. The data revealed the satisfaction of Lao Prabang traders/entrepreneurs, and the feeling of pride, security among the locals. The positive change in the behaviors and attitudes of locals were social benefits induced by tourism in Lao Prabang. However, the study found that some of them did not want to change their own lifestyles and society and maintain traditional cultures and life ways. The study mentioned the scope for improvements, particularly, the consequence of

westernization and fading of Lao costumes and identity of the regional people, more foreign investments as threat to local entrepreneurs. Nevertheless, the survey revealed that the Lao Prabang entrepreneurs largely benefitted from foreign visitors.

The study concluded that the socio-economic benefits perceived by locals surpassed the negatives and therefore the local entrepreneurs have agreed to promote and develop tourism in order to support local economic growth and local resident's income. This study is in line with the social exchange theory that argues the involvement of people in any projects or programmes only when the benefits outweigh the costs.

The study by Rahman (2010) conducted in Cox's Bazar in Bangladesh focused to evaluate the socio-economic impact of tourism development on the local community in Cox's Bazar and critically analyse the benefits on local community involved in tourism. Qualitative research approach was used that included interviews, observations, and questionnaires and review of relevant literatures. The study adopted snowball sampling method and a total of 35 respondents were interviewed. In the first phase, 20 respondents and in the second phase 15 were interviewed.

The findings revealed both positive and negative impacts of tourism on social, cultural and economic aspects of local community. The study portrayed increased employment and earning opportunities, enhanced standard of living, more investments, infrastructural development, and new business linkages and opportunities as significant positive economic impacts. However, some negative economic impacts been identified, such as increased income disparity, hike in land price and rent, price hike of essential goods and services, seasonality effects and leakage of earnings. The finding also revealed the worst case that many of the tourism assets and well-paid jobs are enjoyed by non-locals whereas the local community does not enjoy its rightful share due to uneven benefit distribution.

The study found positive socio-cultural impacts such as women empowerment, more participation in education, limited outward migration, and enhanced social safety and security. On the flip side, some negative socio-cultural impacts were also shown by the study that included displacement of poor from their land, increased social gap, frustration, social disorder and loss of cultural originality. Moreover, the study

revealed that the local community was not fully aware of the value of their cultural heritage and so they try to imitate tourist's socio-cultural traits.

Furthermore, study depicted that the local community though involved in tourism activities has minimal involvement in the decision-making process and policy makers did not consider the socio-economic impacts of tourism development on the local community. Despite the benefit received by local community from tourism development there remains significant scope to increase their active participation and equitable benefit sharing. Finally, the study made some recommendations for the development of tourism in Cox's Bazar to maximize positive impacts and minimize negative impacts along with some insights for further research in this field. The study guided by phenomenological theoretical framework appears to be incompetent when the study seeks to assess the impacts. So, there is lack of convincing explanation as to how phenomenology theory fits in the context of impacts study.

2.3.2 Empirical Studies in National Context

With its potential to earn foreign currency, create employment opportunity, reduce income and employment disparities, control outmigration of the local youth force, help in alleviating poverty, strengthen a sense of ethnic identity, protect land rights, and control deforestation, Devkota (2010) perceived homestay as a vehicle for economic development. As unwanted culture could be introduced influencing the community identity and resulting in cultural pollution in the local area, he suggested to have a broader view and deeper understanding about homestay tourism development and accept both positive and negative effects. He further suggested the stakeholders at all levels to find a means to work together more proactively to maximize the benefits and minimize the costs of homestay tourism.

Sedai (2011) analyzed and interpreted the capacity of tourist accommodation enterprises in major tourist destinations of Nepal with the help of the inventory data maintained by Nepal Tourism Board (NTB) as of June 2010. The study revealed the availability of more than two- and half times tourist bed capacity than the formally registered tourist accommodation in the country and an overwhelming number of enterprises growing up in tourist areas like Pokhara valley, Annapurna region, Everest region, Langtang region, Rolwaling-Sailung areas and upcoming tourist sites. The

study also suggested TID/MoCTCA, Nepal Tourism Board (NTB) and Home Stay Association of Nepal (HAN) to develop a standard and uniform format for maintaining the records of tourist accommodation enterprises throughout the country. The study recommended for initiating special campaign to bring all potential tourist accommodation enterprises under the jurisdiction of TID/MoCTCA.

Lama (2013) attempted to analyze and explore the contribution of homestay programs in sustainable tourism development in Nepal. The study covered four villages; Sirubari, Ghale Gaun, Lwang Ghalel and Ageuli Tharu village for case study. The study aimed to explore the contributions of Homestay programmes in sustainable tourism development in Nepal and focused on three major objectives: first, understanding the implementation of homestay programs in Nepal, second, analyzing three dimensions of sustainable tourism development such as socio-cultural, economic and environmental dimensions, and third, examining the challenges of homestay operations in Nepal. The study was purely based on secondary data and adopted qualitative research technique supplemented by quantitative research technique and used secondary data for analysis. She adopted textual analysis techniques and the case study research techniques to emphasize the arguments of the thesis. Her study found the homestay programs contributing significantly for economic sustainability and environmental sustainability of rural community through preservation of local traditions and cultures. The study also revealed the homestay programme has empowered women as homestays like Lwang Ghalel is managed by 'Aama Samuha' (Women's Group) and awareness about nature and culture conservation has been raised and initiatives has been taken However, the study also figured out some major challenges, among which sustainability of homestay tourism is the biggest concern and that is due to generation gap as most youths have left villages as migrant workers. For instance, the study quotes Sirubari and Lwang Ghalel village facing this very problem. Similarly, lack of skills and knowledge about the tourism management in the village, promotions, feasibility studies, absence of government mechanism, planning to explore the potentiality of village tourism and very poor infrastructure such as roads, health facilities in the rural areas and lack of institutional coordination were other crucial challenges that the study mentioned. Her study recommended for well-structured government mechanism, basic infrastructure and empowerment of local community to overcome challenges in homestay operations. The basis for analyzing

tourism sustainability lacks standard sustainability criteria. Since the study is purely based on secondary data, questions on its validity arises. The present study departs in its focus on the economic and social impacts which helps explain sustainability dimension of homestay. The role of homestay in tourism development is far from reached unless the assessment of its social and economic aspects is studied.

Budhathoki (2014) assessed impact of homestay tourism on livelihood of Gurung (ethnic) community from Ghalegaun in Lamjung district of Nepal. It focused on employment opportunities, tourism income received by HHs and post-homestay programme development activities in Ghale Gaun. The study used both the quantitative and qualitative data. For this, questionnaire survey was conducted in 106 HHs, divided into five groups by wealth ranking and interviewed.

The findings of the study supported the fact that homestay has created employment opportunities and contributed in agricultural diversification; people are more focused to produce vegetables (cash) than conventional crops, developed a new market for local agricultural products. Likewise, the study revealed that homestay tourism contributed 23 percent of the net total income of HHs which is about three times more than livestock and agriculture income. Interestingly, the study showed that tourism income has a share of 31.6 percent to total income of the poorest group and 46 percent of the rich income group indicating home stay tourism industry as instrumental in reducing income inequality among the rural HHs.

However, the study pointed out socio-cultural issues such as growing habit of spending money in unproductive goods, particularly the young people that has reduced family ties. Furthermore, increased alcoholism and related anti-social acts and westernization in the name of modernization among the village youths and trends of foreign migration are other negative impacts of home stay tourism. At the same time, the study warns of the possible danger of child prostitution. The study recommended local people participation in decision making process, pro-poor tourism approach and aggressive marketing through joint effort of the government, NTB, and all other stakeholders for achieving sustainable livelihood of rural households.

The study focused its impacts on livelihood of the local households. However, the social impacts are also assessed. The theoretical orientation is less clear and undeniably negligible thereby providing the situational analysis of homestay phenomena.

Acharya and Halpenny (2013) described homestay tourism as an alternative tourism product for sustainable community development. The case study of a community-based homestay initiative that was launched by indigenous ethnic women of Barpak village located in the Gorkha district of Western Nepal and other institutions that supported them was the focus of the study. The progress achieved by the community of Barpak was analysed using the following criteria;

- Individual identity and recognition
- Institutionalization: System, procedure and accountability
- Motivation, benefits and incentives
- Gender and ethnic equity dimensions

The data was derived through a community-based research and evaluation (CBRE) approach while the primary author was working with the Barpakis on behalf of the nation's tourism authority; the Nepal Tourism Board (NTB) along with related literature reviews. The study intended to determine whether women managed community-based home stay empowers women economically, socially and environmentally. The study adopted qualitative research methodologies, primarily ethnographic observation and semi-structured interviews. Forty local people (three politicians, two social workers, three officials, two members from the youth clubs, ten NGO workers and 20 women from the home stay households) were chosen using convenience and snowball sampling methods and interviewed.

The study suggested that homestays are in congruent with Nepal's destination image. They mentioned that essence of Nepalese tourism lies in naturally beautiful rural hills and mountains and its indigenous communities with their mystical lifestyle and culture and homestays is the best way to showcase these natural and cultural attributes. This paper has proposed homestays as a pro-women tourism opportunity that promotes sustainable community development by fostering gender equality. The

paper argues that female ownership of homestay businesses secures women's avenues for income generation and involves them in mainstream development.

The study also has identified the need to explore the mechanisms that support the inclusion of less educated, economically disadvantaged, lower castes and minorities will need to be further explored. The study suggests that in addition to hospitality training, small financial loans may be necessary to facilitate the development of additional homestays in the region, to enable the inclusion of lower socio-economic families in this enterprise opportunity. In addition, women entrepreneurs need to build strong coordination with the government line agencies (GLAs) and increasingly with the private sector (e.g., inbound tour operators) to tap into new tourism opportunities. The focus of the study on women homestay operators could have been based more on gender and development perspective. The study of ethnic women in tourism development is likely to suffer generalization of homestay elsewhere as home stays are not women operated in many societies around the globe.

Acharya and Halpenny (2017) attempted to study the socio-cultural sustainability issues of Ghalegaun. The study was based on case study approach that involved in-depth interviews with high-ranking official/expert from MoTCA, an established trekking businessman cum executive of Trekking Agency's Association of Nepal, and a professor of (tourism) entrepreneurship at Tribhuvan University. Five focus group discussions were additionally conducted on-site to enable people consider their own views in milieu of others' views (Patton, 2002). Four categories of sociocultural dimension of sustainability: 1) inclusive, 2) collaborative, 3) resilient, and 4) modernizing were discussed. The findings revealed a slow impact of tourism with variations in perceptions of the local people. The study revealed that there were gradual incremental changes in terms of social and cultural inclusions of the minority castes and the women in the society. Most group discussions indicated a well-maintained local collaborative system that the community members and small local institutions were regularly consulted and engaged in decision makings about tourism development and homestay management initiatives. Ghalegaun communities' sense of place ownership, perseverance, agility and local resourcefulness as keys to cope with hard times indicated resilience in the study area. It was also found that many gradual developmental changes in the villages such as upgrading of local

school, construction of road, access to clean running water and introduction of telephone, cable television, mobile phone, etc. have grown. Thus, the path to modernization has been indicated.

Thapaliya, Rai, Shrestha, Parajuli & Pande (2012) conducted a field research on different aspects of homestay tourism in Wards 2 and 3 of Lwang Ghalel VDC in Kaski district, Nepal. The main objective of the study was to assess the homestay tourism in Lwang Ghalel. The study included aspects which both help promote as well as adversely affect the operation of home stay in the study area. Both qualitative and quantitative data were collected. KII, FGD and direct observation were used to draw primary data.

The study identified that the flow of tourists has made the locals of Lwang more conscious about keeping their environment clean, green and healthy. It also revealed that the reason for backwardness of dalits women is lack of awareness about the importance of education. As such, janajaits have been benefitted economically and socially through Homestay while dalits are still lagging behind. In contrast to pro-poor tourism concept, all the 10 homestay is operated by Gurungs (Janajati) while *dalits* either have not enough capital or even if they do, they do not get the opportunity to run the home stay as social discrimination is deeply rooted in the village. In case of dalit women, their husbands do not support them to run homestay business.

The study recommends that development trainings to women cannot empower women from dalit community unless the aforementioned reality is taken care of by any implementing agency (NGOs and Government organizations). If they are providing any training to women, they should also show the ways of getting loans and financial help to start up their own business. Without this, those trainings fail to be useful. They will never help empower and improve the situation of women in Lwang and elsewhere, especially the dalits.

Majority of studies on tourist satisfaction on homestay has been conducted in international context but no study has been driven towards tourist satisfaction and its attributes in Nepalese context. In this note, Biswakarma (2015) focused his study on tourist satisfaction on homestay in Nepal. It was a quantitative exploratory research

to determine if specific relationships exist between overall tourist satisfaction and homestay attributes among tourist in Nepal. Data was collected from tourist listed homestay situated at Sirubari village at Syangja district, southwest of Pokhara in Nepal. The data was collected from 102 respondents.

The purpose of the study included; in-depth understanding of tourist satisfaction with the home stay experience, investigating differential effects of customer satisfaction levels and their demographic characteristics, identifying the tourist perception on the homestay attributes towards the homestay satisfaction, and analyzing the relationship and impact between the overall tourist satisfaction and home stay attributes. Twenty-seven (27) manifest variables were developed for the study. The manifest variables were basically focused on four aspects of homestay attributes namely cultural attraction, hospitality, amenities and safety & security at the homestay destination. Post Exploratory Factor Analysis indicated factor loading for twenty-two (22) items as significant, loaded with five (5) factors of homestay attributes named as Amenities & Safety, Reception, Local Cuisine & Accommodation, Local Lifestyle & Costumes, and Cultural Performance. Likewise, 1 (one) statement as dependent variable of overall satisfaction was developed for the purpose.

The results indicated a moderate tourist satisfaction level towards homestay. Out of the five factors, Reception had a greater impact on tourist satisfaction towards homestay followed by Amenities and Safety, Local Cuisine and Accommodation, Local lifestyle and Costumes and Cultural Performance had significant impact on tourist satisfaction. The study could have been guided by the hypothesis that tourist satisfaction is directly related to tourism sustainability. So, the study is basically descriptive in its design.

Nepal Rastra Bank (2015) conducted a study on Dallagaon home stay in Dalla village from the Suryapatuwa VDC, ward no. 4 in Bardiya district, Nepal. The study analysed the socio- economic impacts of homestay on different facets of local community and also measured sustainability of the homestay.

The study used both the qualitative and quantitative data and made use of both primary (unstructured interviews, observation, questionnaire, FGD) and secondary

source (literature review) of data collection and sampled the entire 22 homestay HHs and 22 non- homestay households of Dalla village for the questionnaire survey. Similarly, 22 guests (had visited and returned recently) were randomly selected.

The study revealed that the respondents had simply agreed on observable socio-economic impact of the homestay on local community and the largest impact was on environment while the lowest impact on wealth of the families. Furthermore, the study showed that community people not only perceived home stay positively but also was ready to provide required assistance. Commitment of HHs to involve in home stay for longer period and guests' satisfaction with their visit and home stay committee's devotion to proper plans and monitoring for the success of home stay reveals potential (positive) impacts of home stay. The enhancement of skills of home stay operators through cultural exchange with their guests, increased awareness to keep the village neat and clean, good ambience in houses, rise in sale of agro-products were some more positive aspects of homestay programme. The study also revealed that satisfaction of guests plays primary role for home stay sustainability.

The study also recommended the role of the public sector, private sector and financial sector to deal with problems of overall homestay general and Dallagaon homestay in particular and to create favorable environment for sustainable growth of home stay activities.

The literature review on study of impacts of home stay primarily reveals the economic impacts over social and environmental impacts. However, the findings that environmental impacts surpassed the economic impacts opens door to further investigation.

Sharma (2013) conducted the study on to what extent the tourism has developed in Nepal and attempted to provide policy planners with the appropriate understanding of tourism development in Nepal. Based on both the primary and secondary data, he has attempted to analyse the growth pattern of tourism, examine the effect of tourism on the economic development process, study the expenditure pattern of tourists to assess the demand structure, assess the institutional role for tourism development and suggest effective and reliable policy. As a limitation, only the international tourists (excluding Indians) have been included in the study. The visitor's survey was conducted during March- April 1998 and the data from 1975 to 2010 was used to analyse the effect of

tourism on the economic development process of the country. For exploring the problems and prospects of tourism development in Nepal, in-depth interviews and discussions were conducted with 22 persons purposively selected. The findings of the study revealed that tourism not only generates income but also helps to raise direct employment in all the segments such as hotel industry as well as trekking and mountaineering. From the empirical findings, it was revealed that tourism earning is one of the factors which have impact on the development indices like GDP, agriculture GDP and non-agriculture GDP. The gross saving of the country has been found as increasing as the increase in total tourist arrival and GDP. He also identified that institutional factors play a role as a catalyst in tourism development. The investments made by various national and international institutions on accommodation, transportation, communication and another necessary service is supposed to trigger tourism earning and employment along with economic and social transformation. He recommended that in order to make policies and programmes successful, the public and private sectors should move jointly and show commitment to their responsibilities. In addition, necessary arrangement such as increase in international air seats and provision of direct flights to raise tourists' number, arrangement of rafting facilities in the rivers in the Mid-West and Far-West of Nepal, curtailing the trekking fees to a desirable extent and an increase in the supply of trained manpower relating to hotels, restaurants, trekking rafting would boost tourism development in Nepal. The study also identified the problems of tourism development as economy of the country as one of the factors that cannot be ignored. The problems such as seasonality, tourism as an import increasing factor rather than export and stagnant average length of stay, successive increase in royalty for mountaineering, much weaker trekking rules and regulations administrative efficiency, and absence of its coordination with its tourism related institutions, failure to deflect the trekkers to other most exquisite trekking regions and places and above all the absence of infrastructures over those places are also accountable for limiting the development of tourism development in Nepal. Moreover, lack of trained and qualified man power, extensive pollution in the major tourist destination, heavy discounting in hotels accommodation, unrealizable air services and limited air seats to come to Nepal and a very weak marketing campaign at international market etc. are other constraints for tourism development in Nepal.

Although seasonal in character, trekking employment especially may be a road to open the door of development for many exquisite palaces, which still have remained in dark. Therefore, he suggests the need of proper evaluation of the impact of tourism into national economy

Bhatt (2015) in his book has provided comprehensive details on the concepts, principles of tourism in the first part and practices in Nepal in the second part. Most interestingly, the book incorporates the eco-tourism Programmes in the Buffer Zone Areas of National Parks and Wildlife Reserves and also dealt with the impacts of tourism in Nepal along with their mitigation measures. Bhatt (2015) pointed out that in contrast to environmental and socio-cultural impacts, the economic impacts of tourism under reported and poorly calculated. The fiscal impacts such as tax, fees, expenditures; income inequalities in income distribution; revenue sharing, especially funding for community development as in Nepal's Buffer Zones and ACAP are some of the positive and negative impacts on economic aspects of tourism impacts.

He classified tourism impact types in three spheres; environment, culture and economy. He also mentioned that impacts have been further categorized into direct and indirect impacts. The direct impacts are caused by the presence of tourist while indirect impacts by the infrastructures created in connection with tourism activities (Lascurian, 1996, cited in Bhatt, 2015). Bhatt mentioned that environmental impacts entail over visitation rendering uncontrolled, unmanaged and loss of vegetation; congestion and overcrowding, pollution such as land, air and water. Similarly, socio-cultural impacts can be either enrichment or degradation of indigenous/local culture. It entails commodification of culture, disinterest in traditional culture, degradation of cultural knowledge, cultural shock and acculturation. The economic impacts entail income, employment and profit that tourism generates. "The potential economic benefits include; foreign exchange earnings, employment, infrastructure development, long term economic stability and economic diversification" (Lynberg Eyclo. Eco.Cited in Bhatt, 2015).

From the findings of the study, it can be hypothesized that tourism in general is economically and socially beneficial. However, the environmental friendly tourism is another diomension tha policy makers can embrace in order to ensure eco-torusim development.

The study highlighted the problems basically along the trekking routes of Sagarmatha National Park, Langtang National Park and Shuklaphanta Wildlife Reserve. In regard to environmental problem, he added that deforestation is major problem in Nepal but tourism alone is not responsible for it. The core problem is the polluted environment due to deposition of garbage along the trekking routes, littered trails, contaminated water resources (due to human faeces), unmanaged toilets along the trekking routes (see Ghimire, Shrestha, Caravelo & Jha, 2010; Jha, Shrestha & Ghimire, 2009). The study mainly focused on economic impacts of national parks. The Park fees generated by tourism in the conservation areas is used for community development and conservation programmes. Besides, the economic benefits to stakeholders such as lodge owners, small business holders such as teashops, guides etc. and to local people through the sale of local products are also significant. However, there still is economic disparity among the stakeholders in terms of income distribution and distribution of resources. So far, socio-cultural impacts are concerned, the study identified that acculturation is the most counted impact. The changes in social values (traditional employment systems of Sherpas and Gurungs), increased dependency in tourism and deserting profession, especially agriculture, cultural commercialization, westernization among the youths (in food, dressing, language, life style and family structure) is most common. Prostitution, social inequity in term of economically determined social- status, crime, drug addition, alcoholism and begging in tourism destinations are some of the negatives socio-cultural impacts of tourism. Regarding positive socio-cultural impacts, the revitalization of culture (such as Tharu dance in Chitwan, Ghatu dance in ACA and Mane dance in Langtang) has increased cultural awareness among the locals and exposure to external society.

Kunwar (2006) in his book, 'Tourist & Tourism: Science and Industry Interface' had provided wide coverage of tourism that included tourism, its evolution, its types, approaches to tourism study, impacts of global factors such as globalization and post-modernism and the socio-cultural impacts of tourism. He mentioned that in explaining the manifestations arising from relationships between tourists and their hosts, 'cultural drift' is an alternative conceptualization to acculturation theory. The host guest interaction causes change in phenotypic behavior of hosts and guests and this change may be permanent in hits society/culture and temporary in guests' society/culture.

He has quoted a number of indicators or determinants of impacts; number of tourist, type of tourists, stage of tourist development, differences in cultural norms, economic development between tourist generating and tourists receiving zones, the degree to which local people retain ownership of properties and tourist facilities, attitude of government bodies, belief of host communities and the strengths of those beliefs, degree of exposure to other forces of technological, social and economic change, marketing of tourist destination, accessibility to the tourist destination (Ryan, 1991:164 cited in Kunwar , 2006).

In chapter five, he has stressed on the cultural impacts such as in clothing, religious institutions and on social impacts such as considerable re-distribution of work between the sexes, particularly, with greater demands being placed on women (Price, 1995, p. 310 cited in Kunwar, 2006) arts and culture (Graburn, 1976 cited in Kunwar, 2006), commercialization privatization and museumification (Graburn, 1982, p.3 cited in Kunwar, 2006). Similarly, he has discussed on the sustainable tourism development in which he illustrated the guidelines and principles for sustainable development adopted by UNDP, 2003.

Kunwar, R.R. (2017) has highlighted hospitality as relatively new research discipline and mentioned no consensus in its definition and concept among the scholars and guest. From the social context, hospitality can be referred to as the act of being hospitable while from the commercial perspective hospitality can also be regarded as a sub-sector of the service industry. ition and concept among the scholars. and guest. From the social context, hospitality can be referred to as the act of being hospitable while from the commercial perspective hospitality can also be regarded as a sub-sector of the service industry.

Satyel (2004) has attempted to provide a complete and straightforward analysis of international tourism in relation to tourism in Nepal. He mentioned that tourism is an international phenomenon that has made a significant contribution to the growth and development of the national economy. Alongside, he has outlined the future requirement of tourism in Nepal. He has discussed socio-cultural impacts and economic impacts of tourism in chapter 11 and 12 respectively. He mentioned tourism as a mixed blessing. As a promoter of art and culture, it conserves tradition but at the same time, there is cultural degradation as well. The socio-cultural impacts of tourism

are a concern mainly in urban areas and it also exerts pressure to the environment. Even in the mountains, tourism such as mountaineering and trekking provide jobs in the agricultural off season but by doing so, they alter the life of herders and farmers and also offset the fragile ecological balance intrinsic to mountains. Further, he mentioned that the over development of tourism is also a problem as there is obvious gain in employment and income which are far less sustainable and lasting. Since, tourism has been characterized by concentration in Kathmandu and Pokhara, the carrying capacity is another challenge followed by the negative socio-cultural and environmental impacts. Hence, he concluded that tourism has significant impact on all facets of the economic, social and physical structure of the country. He also pointed out the necessity of the support of communities, infrastructure and cultural and historical reservation as well as substantial agricultural and industrial activities to support the tourism plan.

Most importantly, in chapter 13, he discussed the challenges and problems for future growth of international tourism in Nepal.

The inadequacy of the system of receiving international visitors is one of the major setbacks in Nepal. There is no attention to the diverse needs of visitors and increasing demands of foreign visitors for inexpensive types of travelling.

There are less publicity activities abroad as no tourist information Centres have been established in the major tourism markets of the world.

The only one Tribuvan international airport is unable to suffice the international tourist flow. In addition, the domestic airports also need further change in term of capacity and facilities.

Despite the great hospitality of Nepalese people, there is also the requirement of training facilities for properly receiving the visitors

Pradhananga (2009) highlighted the economic contribution of village tourism in terms of domestic and foreign currency earnings. However, he also has alerted the dark side of village tourism if it is undesirably misplaced or mislead in the country. He highlighted positive economic impacts of village tourism to the village and its people.

He argued that the country is becoming dependent on tourism as a source of income and jobs. Tourism is today's vital subject to the upliftment of both village economy and national economy. In the context of Nepal, Nepal accounted 4,63,684 tourist arrivals and US \$ 179.94 million (NRs. 13146.53 million) foreign exchange earnings in 2004.

Pradhanang mentioned that village tourism in the Sirubari village has been very successful. The Sirubari Tourism Village Committee is selling its village tourism product in the international market and is attracting many groups of tourists. The 35 village households involved have directly benefitted in terms of income and employment generation, environmental protection, improved cleanliness, cultural heritage promotion and a rise in living standards. In total, from 1998-2005 more than 1000 international tourist visited and enjoyed Nepal's village tourism products.

Through situational analysis with regards to problems and prospects of village tourism, he argued that problem in village tourism development is the social conflict in terms of Dalit. The Dalits could not be accommodated in village tourism. Pradhanaga quoted the response of one of his respondents from ACAP who opined 'ACAP would think village tourism as tourism that brings proportionate, equal benefits to the village. The concept is nice, but it is difficult to implement because of the social structure of Nepali village'. The government is silent about facilitating the minimum infrastructure development necessary for village tourism. The government has not been active enough to promote and publicize the concept of village tourism. Even the implementation strategy of village tourism is too slow. The big tourism enterprises consider village tourism as '*sauta paryatan*' which is also a threat to village tourism. The small bottleneck of the air services in Nepal is another major problem in Nepalese tourism. Similarly, the political conflict leading to bandha and strikes also affects the tourists' inflow negatively. Seasonal variation also is a serious challenge. During peak season the accommodation tariff will be low and vice versa in off-season.

On other hand, Pradhananga mentioned prospects of village tourism as village tourism market is viable from the standpoint of tourist's interest and psychology (KRC, 1998 cited in Pradhananga, 2009). The study showed that 60 percent of total tourists'

arrivals in Nepal would like to visit and experience village and village lifestyle. He also added that, village tourism being a new product, has no competition market at all. We have very few tourism villages developed in Nepal, e.g, Sirubari tourism village, Ghalegaun tourism village, Kartike Deurali Tourism Village, Thuloparsel Tourism Village and so on. The village food, beverages, handicrafts (such as metal crafts) is export products and therefore increases the potential of village tourism. The accommodation costs are comparatively economic and full of adventures, local culture and lifestyle of people are another potential for village tourism development in Nepal. Moreover, the culturally and geographically diverse country is the greatest attractions to tourists. Nepal is popularly known as ‘Shangrila’ and a home to eight of the worlds’ ten highest peaks and it is known for its pollution-free villages and warm hospitality extended by the local villages. The highly sophisticated welcoming pattern followed by the national musical instruments ‘panchajanya’ is strength of Nepalese tourism.

2.3.3 Impacts of Tourism

Bhatt (2015) said “It is true that every tourism activity inserts certain impacts in the destination in which it occurs. However, the impacts may be positive or negative or both”. There are mass of literatures reporting both the pros and cons of tourism in general and home stay tourism. In the case of developing countries, homestay tourism is rendered to affect positively through employment opportunities and entrepreneurship development (Jenkins,1991; Sharpley, 2002) while the negative effects of tourism such as loss of traditional culture, over-dependence and other anti-social issues has also been reported (Butler, 1992; Hall & Page,1999; Mbaiwa, 2004). However, the careful perusal of literatures demonstrates the following impacts of homestay tourism in the host community and households.

2.3.3.1 Economic Impact of Tourism

Since 1950s, tourism industry has played an important role in development of rural economy around the globe (Joshi & Upadhyay, 2006). The development of tourism industry has brought positive changes in the world primarily, the development of infrastructures, decentralization of government economic policy, cultural exchange, awareness about protection of local resources, reduction of pollution and importance

of English as secondary language (Fainstein and Judd, 1999 cited in Joshi & Upadhyay, 2006). This has integrated common interest people beyond the national boundaries into one forum. While studies on the impacts of tourism have portrayed that a destination's population recognizes economic and social benefits and costs of tourism on its community and lives (Tomoko Tsundoda & Samuel Mendlinger, 2009, mentioned in Phoummasak, K., Xayphone K. & Zhou, C. (2014). but then, most of the interviewees have perceived positively the economic impact of tourism rather than other economic issues.

The LDCs consider tourism as major tool of economic growth and have realized the role of tourism in poverty eradication. Economic growth is the pre-condition for poverty reduction, but it is not sufficient unless there is a change in institution, law, regulation and practices that creates favourable condition for growth of the poor. Development policy must always consider poverty as a national problem; tourism development policy must include every individual (Agarwal & Upadhyay, 2006).

Agarwal & Upadhyay (2006), has stressed on the positive effects of tourism in national economy. The sectoral development of infrastructures in terms of primary, secondary and tertiary, increase in GDP and the pattern of spending money by tourists in mostly adventurous, hotels and cultural sectors has helped to collect the foreign revenues utilized for overall developmental projects. Whereas, Gautam (2009) has also stated increased earnings of foreign exchange, and creation of job opportunities leads to increased revenues in the national economy which in turn is helpful for the overall development of country.

Kashyap (2014) examined the economic role of home stay accommodation in Kullu and Shimla region of Himachal Pradesh in India. The study based on secondary data concluded that tourists' inflow increased more than 12% each year, consequently providing locals the opportunities to earn.

The development of tourism has transformed traditional economy of destination areas into market-based economy (Albrecht, 2004). Having acknowledged the importance of tourism, Nepal government has included tourism industry in every long term and short-term economic plans. Nepal's central objective of developing tourism industry

lies in poverty alleviation through employment generation (Subedi, 2007). The total earnings from tourism were US\$ 471769 for the fiscal year 2014 (Nepal Rastra Bank, 2015). The total contribution of Travel & Tourism to GDP was NPR173.7bn (8.1% of GDP) in 2015, and is forecast to rise by 7.0% in 2015, and to rise by 5.0% pa to NPR149.4bn (4.7% of total GDP) in 2026. Similarly, in 2015, the total contribution of Travel & Tourism to employment, including jobs indirectly supported by the industry, was 6.9% of total employment (918,500 jobs). This is expected to rise by 5.4% in 2016 to 968,000 jobs and rise by 3.7 % pa to 1,390,000 jobs in 2026 (WTTC, 2016).

On one hand tourism is illustrated as a tool to stimulate marginal economies, while on other hand, tourism is also reported to render negative economic impacts to the host community. Tomoko Tsundoda & Samuel Mendlinger (2009), pointed out that only the rich are economically benefitted while those who lacks economic capacity to tourism business are least benefitted as they are often underpaid, creating polarized economy and divided economy and regards tourism as the main cause. In addition, locals blame tourism for driving up prices, increased housing costs and rents, thus making it difficult for low-income groups who work to live (Phoummasak, Xayphone and G, Zhau 2014).

Good Policies alone are insufficient for development of tourism and thus, effective implementation and regulation of such policy is the most. Well managed and regulated tourism can bring economic growth to a nation and foster peace in the world. (United States Institute of Peace). “Tourism is a goose that lays golden eggs, but it can also foul its own nest” (Gurung and Decoursey, 1994), explain the scope and importance of tourism but it should be carefully managed or else it backfires.

2.3.3.2 Social Impacts of Tourism

Ogorelc (2009) suggested that the socio-cultural impact of tourism is induced by the direct contact between residents and visitors. Tourism helps to create a mutual understanding and environment of respect between people and societies. Tourism is instrumental in motivating local people to preserve their culture and heritage, and promoting social stability through realization of positive outcomes for the local economy. Archer, Cooper & Ruhanen (2005) noted that differences in nationalities and differences in cultural behavior among visitors and hosts were able to stimulate a great mutual understanding. They also concluded that tourism encourages the preservation of traditional cultures and lifestyle.

The culture of a place reflects the identity and lifestyle of local people and to understand culture requires understanding the values and customs underlying it. Values and custom include clothes, religious beliefs, art, historical place, feasts and festivals, ceremonies, food and lifestyle of the local people (Gurung, Simmons & Devlin, 1996).

Tourism, in one way, promotes interaction among different cultural groups, creates environment of respect for each other's culture and socio-cultural values that establishes global harmony. Tourism, in other way, increases awareness among local people to preserve their local culture and tradition, which forms the main attraction of tourism. This further brings in more tourists to the destination (Mrababayer & Shagazator, 2011).

Khanal (2011, pp. 28-31) has argued that even though it effects on lifestyle of people and behaviour, there are more positive effects for it for the future development's regions of Nepal. For example, Bandipur which is renowned for its cultural and natural sites can achieve development of infrastructures such as road, electricity and restoration of temples due to the incomes from tourism. Although the modernization concept overlooks it but the programmes related to importance of cultural values will influence the people to protect it.

In contrast to the positive arguments, tourism can also prove to be a destructive vehicle which damages local socio-cultural fabric. Lao people were seen to imitate foreign fashion, imported songs and dance, drug abuses, prostitution, increased crime

rates, friction between tourists and residents, change in traditional cultures and local people's way of life (Tsendoda & Mendilinger, 2009 cited in Phoummasak, Xayphone and Zhem, 2014). Similarly, Pandey, Chettri, Kunwar & Ghimire (1995, pp.21-25) have critically analysed more about the local culture and customs. The exchange of gifts like cameras, chocolates, clothes etc. by foreigners might induce changes in the traditional lifestyle of people. Increased influx of tourist arrivals means increase in drug addictions, growing prostitution and consequently diverted towards modernized society. Gurung, Simmans and Devlins (1996) points out that increased flow of tourists may aggravate the problem of traffic and parking in city areas, increases environmental pollution, encourages drug abuse among youths. Construction of hotels and resorts near the heritage sites cause to lose the beauty of historically significant monuments and buildings (Banskota & Sharma, 1995). Tourism has led to pollution of mountain environment of Nepal as there is huge demand of firewood that indicates deforestation and the litters that include tin, plastics and other non-degradable things have caused serious harms of mountain environment. Consumption of firewood in Annapurna Conservation Area Project (ACAP) by tourist is twice the consumption of firewood by local people (ibid).

2.4 Review Summary and Research Gap

Tourism is one of the fastest growing industries in the world. Review of literature on tourism in general could in many ways help in understanding the tourism as an industry capable of changing the socio-cultural, economic and environmental face of the world. Particularly, in developing countries like Nepal, tourism directly and indirectly (induced) contribute to 7.5 percent of the country's GDP. The total contribution of tourism to employment, including wider effects from investment, the supply chain and induced income impacts, was 945,000 jobs.

Besides mass tourism, various forms of tourism popularly called as alternative tourism has emerged and gained popularity in recent decades. Among them, home stay tourism is the one which is growing in different parts of the world and has been instrumental in bringing sustainable development in many communities across the world.

Tourism in developing countries is normally viewed as source of earning foreign currencies creating employment, and a modern way of life. But some other

researchers claim that tourism raises the unpleasant possibility of destruction of traditional culture and lifestyles; initiates neo-colonialist relationships of exploitation and causes overdependence of host community upon a single industry and inflation.

Studies on the impacts of tourism have shown both the benefits and costs on the host community and lives. Economic benefits are often regarded as the most visible benefits of tourism and include opportunities for employment, income generation, tax revenue and improved standard of living. Social benefits include the promotion of traditional cultures, increased cultural exchange between tourist and host community, improved social welfare, quality of life and increased recreational opportunity.

In Nepal, The Ministry of Culture Tourism and Civil Aviation has also formulated Home Stay Working Procedure-2010 with the aim of improving the livelihood of the local people. This procedure defines home stay as the accommodation where tourists can have interaction and direct experience of the life in the community.

The theoretical underpinnings of the proposed study is based social exchange theory to assess the social impacts of homestay on operating households and assessing the perception homestay development in the study area. Since home stay tourism is based on community-based management, sustainable development approach that takes of the social, economic and environmental aspects is the framework of the homestay concept. The rationale of this research stems from the growing recognition of homestay in bringing economic benefits in isolated rural areas of developing country like Nepal. However, home stay tourism remains underexplored as there is inadequacy of research focusing on developing countries such as Nepal.

Numerous studies on mass tourism have been conducted at national and international level, while literature on homestay tourism is just handful that too in countries like Malaysia, Thailand, Vietnam and Laos. In the, South East region Nepal is still a virgin land for home stay related studies. Majority of the studies have focused on the status and economic benefits of homestay, its management, sustainability and peoples' participation while study on impacts of homestay, particularly on the host family level and community level is scanty in Nepalese context, though there are abundant studies on tourism but still few on home stays in particular.

CHAPTER III

METHODOLOGY

3.1 Introduction

The study was based on the results of a survey conducted by the researcher between December 2016, March 2017 and July 2017 with three visits to the study area until December, 2017 during the study. The study made use of both the primary and secondary sources to substantiate the facts collected and the descriptive and inferential statistics were used for data analysis and interpretation. The study made use of mixed methods approach and triangulation method was adopted.

3.2 Research Design

The study adopted exploratory and descriptive design following mixed-methods approach called triangulation. The study considered case study as the methodology to streamline the research towards its objectives.

However, the main methodology is the case study which is purely descriptive and since the researcher is interested in uncovering the other aspects of homestay development; the potentialities, opportunities and challenges, the explorative approach was used.

Explorative studies are conducted when a new area is being studied or when not, much is known about the area of interest. It is used to find out the full nature of the phenomenon along with other factors related to it (Polit, Beck and Hungler, 2001p.19). Exploratory designs offer qualitative data and provide better idea of a concept or crystallizes a problem as opposed to offering precise measurement or quantification. In this study, the changes brought about, and the opinions and attitude of homestay operators towards homestay programme and its socio- cultural and economic impacts were explored through in-depth interview and focus group discussion.

Descriptive research is designed to provide a picture of a situation as it naturally happens. It may be used to justify current practice and make judgment and also to develop theories (Burns & Grove, 2003, p. 201). As the scientific research, the social science uses the descriptive design to ascertain the general overview of the subject.

The subject of the study was limited to two different areas and as it focused on the impacts, it could not be observed in any other way rather than the case study. The descriptive research design is useful, where it is not possible to test and measure the large number of samples that require quantitative approach. Descriptive design is used by social scientist as they require to describe the phenomena in natural setting. In this study, descriptive research was used to describe the general social and economic background of the households; homestay operators' opinion and attitude towards homestay tourism, its impacts in their social and economic life of the host family and the community, with a view to improving more effective and sustainable benefits to the host families and communities as a whole.

3.2.1 Study Site and Rationale for Selection

There were 44 homestay communities/units in Nepal as of January 2011 (Nepal Government 2011). A recent survey report has shown the number of the private and community-based homestay industries together has reached to 271 (community 218, private 53) as on 2015 comprised of all ecological regions (Nepal Government, 2016). It is believed that besides the registered home stays, there are many more informally existent in the country. According to Lama (2013), there are more than thousand homestays running all over the country but only few are registered. However, in this study, only two villages; one from each ecological region; the terai and the hills were selected for the study.

Amaltari Madhyawarti homestay in Nawalparasi district and Ghalegaun homestay in Lamjung district (presently province no. 4) of Western Development region (WDR) were the areas under study for the proposed research. WDR is potentially the most popular tourist destination where Lumbini, the birthplace of Gautam Buddha, majestic Himalayas and the scenic natural beauty has its attraction. In addition, Pokhara, the Nepal's third largest City also known as the 'city of lakes and a major tourist hub lies in this region (UN, 2012). Amaltari Madhyawarti home stay is the first homestay of Nawalparasi district while the same is true for Ghalegaun home stay of Lamjung district.

The reason for selecting Amaltari Madyawarti and Ghalegaun homestays in particular, lies in the fact that both of them represent the rural areas and are located in the terai and hills of Nepal respectively. Homestays in both the villages are hosted by ethnic communities, particularly, the Tharus in terai and Gurungs in the hills (CBS,

2011) that ease the comparative study. Both the villages were unaffected by the massive quake that recently occurred in Nepal and have been running homestays for more than 3 years that fulfill our criteria. Amaltari homestay has been opened though not too long ago in 2013, is still a virgin area for research and Ghalegauan on other hand is the second to implement the concept of homestays in 2001, which actually was an offshoot of efforts to develop village tourism by the government of Nepal (Dhakal, 2012).

Moreover, the logic behind selecting villages from the hills and the terai region lies in the fact that these two ecological regions vary considerably in terms of population density and the resources, particularly the farmland, topographical diversity, infrastructures and employment status, occupation, economic status, caste groups and culture. Another reason is, there have not been any cross-sectional, comparative studies central to homestay on different ecological regions and both these geographical regions fulfill the overall topographical, demographic, and socio-economic level of contemporary Nepalese society which adds value to generalization.

3.2.1.1 Map of Nepal Showing the Study Site



Figure 2: Map of Nepal Showing Amaltari Homestay in Bahgkhor Village, Kawaswoti-15 in Nawalparasi District

3.2.1.2 Map of Nepal Showing the Study Site

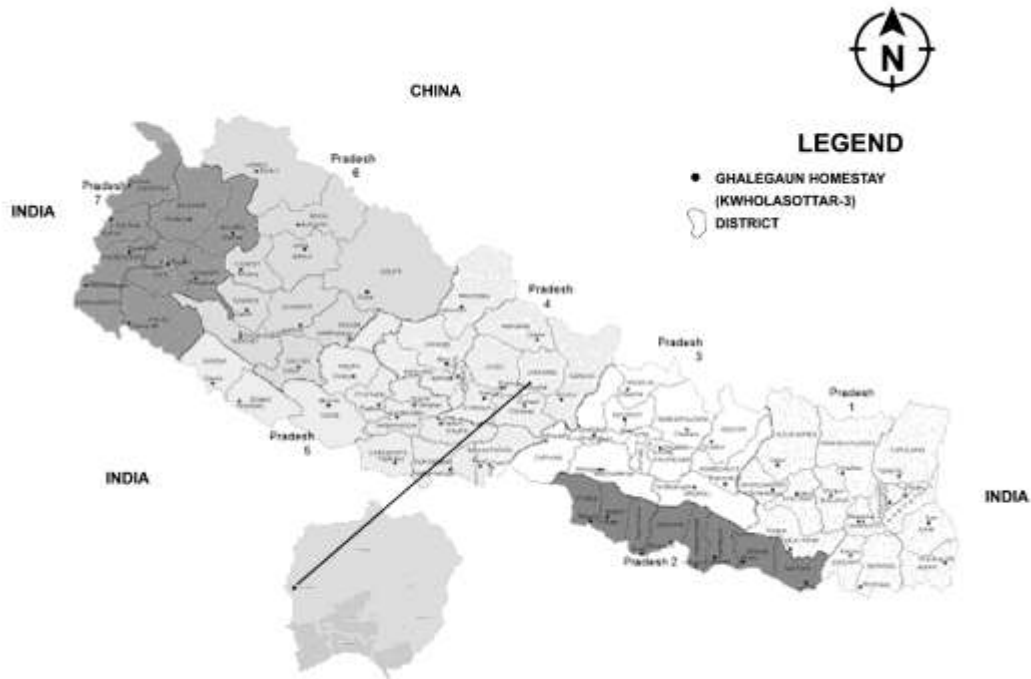


Figure 3: Map of Nepal showing Ghalegaun homestay in Ghalegaun, Khowlasotthar-3 in Lamjung district

3.2.2 Unit of Analysis, Universe and Sampling

The sampling design was multistage mixed sampling method. In the first stage, two homestays were purposively selected in order to make a comparative analysis of homestay from two different ecological zones. The second stage of sampling involved the selection of twenty (20) homestay HHs and twenty from each study area Amaltari have 23 households of home stay where Ghalegaun through have 26 home stay households. Among them 20 house hold has taken in each home stay through simple random sampling.

The sampling for the non-homestay was based on determining the sample size initially. Then the specific lottery method random sampling was adopted to ensure the

sample counts of 214 household The Amaltari sample space have making a 11 starta having a sample size is 20 but one starta has only 14 sample cause of same type mushar society. In this study exclude this sample was exclude because not affected sampling error. Only one stratum has been taken which has 20 sample sizes. Ghalaygaun has 120 household; divided 6 strata which has 20 sample in each stratum. One of these strata has chosen in sampling. Among them the sample sizes were determined by usingg the formula equation as illustrated under the sample size of tourist was maintained 20 i.e., 10 from each homestay village for practical, field-based reasons. The respondents who had experienced the homestay services could only be selected as the sample. With the varying ages and academic backgrounds, the sampling of tourist had to be switched to purposive sampling based on the criteria that the guests aged 16 and above were selected as the respondents for reliable responses. Out of 100 questionnaires administered, most of them (more than 50 percent) was not handed over the questionnaire as they had a rush constrained by time limit and groups' schedule. So, finally, the sampling size of 10 each from the study villages were taken for the analysis as the half-filled and carelessly filled were not considered.

Similarly, key respondents basically included the most active¹ homestay operators, Homestay Management Committee Members (HMCM), V.D.C. Chairman, District level homestay coordinators, Nepal Tourism Board etc.

3.2.3 Tools and Techniques of Data Collection

The study made use of both the primary and secondary data to attain the objectives. A pilot study visit was undertaken in the study villages to select the respondents and test the questionnaires. This study used the mixed methods approach to conduct research design using quantitative and qualitative data. A mixed methods research design provides many advantages; the main one is that, it gives the opportunity of triangulation (Mikkelsen, 2005). The fieldwork was done in a mixed methods approach, including the quantitative part of the research, which are questionnaires and the qualitative part, which are focus group discussion, in-depth interviews and case studies. The mixed-method approach has further enhanced collecting, analyzing and

¹ The homestay owners (operators), who have excelled well in their homestay business in terms of homestay extension, participation in every homestay meeting and training, suggest opinions on homestay affairs are active homestay operators.

integrating data from several sources and the use of a variety of different types of research methods. Observations of the local community was also another important method for understanding the homestay activities in natural setting.

The field work started with all essentials and time limitation. The basics of field work were adapted such as visit to district development committee (DDC, DCC at present), VDC office. However, the objectives were not fulfilled as the recent database on population was not maintained. The data collection tools and techniques also had to be adjusted; the questionnaire on English had to be translated. The practical problem was with the lack of level of understanding the questionnaire due to some illiterate respondents. The gathering for FGD was reframed and rescheduled as the host families could not offer time for the discussion.

The field work completed in a series of visits. The inadequacy of an estimated time and resources was another cause of multiple visits in the study areas. Language barrier was not extreme in both the study areas, but still miscommunication persisted that often times challenged the data collection.

3.2.3.1 Primary Data Collection Tools and Techniques

The study adopted the fieldwork method that included combination of tools and techniques; case studies, household survey questionnaire, direct observation was conducted so as to observe and experience the lived reality of rural homestays' life, and also cross-check information obtained in the interviews and FGDs with what was observable in the local host families and community level.

The observation method (non-participant) was adopted by the study. Observation method was used to collect information on natural village life setting that was noted on the field whenever and wherever convenient. The researcher basically used direct observation in order to collect the information on the daily works, their housing, sanitation, accommodation infrastructures and amenities as well as the infrastructural development. The observation was also focused understanding how the host family members treat guests and the interactions to some extent. The flow of guests and the availability of space was also observed. The two weeks observation period was not adequate and therefore the researcher made frequent visits to the study areas.

Lepp (2007) pointed out that in-depth² unstructured interview (Key Informant Interview) allows for the injection of new and often unexpected ideas. Hernandez, Cohen and Garcia, 1996 said that the main advantage of in-depth un-structured interviews is that a better understanding of respondents' thinking and attitudes on key issues could be obtained than with structured interviews. The unstructured in-depth interview was conducted with the key informants in order to gather qualitative information on overview of tourism impacts from individuals such as teachers, health workers, chairman of the former VDCs, active homestay household operators, members of village homestay committee were interviewed at their residence while the Chief District Officer, executive members of Nepal Tourism Board, Chairman of VITOF-Nepal, Tara Gaon Tourism Development Board-Nepal were interviewed at their work place. The KII focused on changes in the socio-economic life of the host families and the community. An unstructured interview guide was used as interview tool. The researcher also used audio recorder to record the conversations and sometimes the camera was also used to take images of the respondents, the environment to comprehend the contextual influences. The hand written notes of the interview were also taken so as to ensure the crux is not missed. Later, the recorded script was translated the prior appointments were made to some of the KII interviews due to their busy schedule and the only way was to visit the study areas where they resided. The telephonic interview could have been taken but it would not have been as effective as face-to-face interview.

Informal interviews were also a part of primary data collection where, the members of non-homestay households and neighbouring villagers were also interviewed to collect information on the changes they have observed in the homestay village and the immediate and long-term linkage effects on them. The literate and/or the household heads were interviewed. The informal interviews were taken during every visit to the study areas.

The homestay household survey questionnaire (structured) comprising both the open-ended and close-ended questions were administered to collect demographic and socio-economic (i.e. household composition and characteristics, household income land and other assets environmental issues, socio-cultural issues) and local

² The study conducted in-depth interview with KII

perceptions on home stay impacts and also to the tourist using homestays in the study area. Although the researcher intended to collect the filled questionnaire the next day they were delivered, the questionnaire had to be collected as far as a week later particularly, in those houses who requested us to fill it in their free time. The bitter experience was that, since the respondents knew that the researcher is residing for some time in their village, they were not worried about responding timely.

Focus group discussions was organized in each of the villages under study to determine the extent to which people feel home stay programmes and changes brought in their lives. Moreover, FGDs were mainly focused on the issues of income generation, employment opportunity, physical infrastructures and quality of life, benefits distribution and social and cultural issues in the development of home stay. The focus group discussion was carried out with the homestay operators as well as non -homestay households. The impacts analysis was carried out not only at the household (operators) level but also at the community level. Therefore, the non-homestay households were considered in order to withdraw the community level impacts of homestay. The FGD was conducted with 11 members in Amaltari while it was 9 at Ghalegaun. Based on Inclusion principle, the non-home stay members, Dalits and the poor were invited to discussion. The researcher intended to make the FGD as inclusive as possible and therefore, the gender and the Dalits if any were called for the discussions. The reason behind the inclusive participation on the basis of gender and caste/ethnic groups was for comprehensive analysis and understanding of the issue and reducing biasness of the views.

The advantage of case study method is advocated by Veal (2006), according to whom, case study can treat the subject as a whole and embeds organizations, events, experiences in their historical and social context and supplement data in mixed methods approach. The reasons for selecting case study method for the study included; since, the impact of homestay needed in-depth inquiry, the selection of cases could be the apt way to collect comprehensive information in line with the objectives. Moreover, the case studies are appropriate for the exploratory nature of study (Shavelson & Townes, 2002). The focus of study on impacts, demands qualitative investigation and as the study was conducted in real life situation,

influenced by the social, cultural, political and environmental contexts, the case study is appropriate method which deals with attitudes and perception analysis.

3.2.3.2 Secondary Data Collection Tools and Techniques

The documents from the District Offices and the VDCs, Village Homestay Management Committee, Nepal Tourism Board (NTB), Tara Gaon Tourism Development Board-Nepal (TGTDB), Ministry of Culture, Tourism and Civil Aviation (MoCTCA) and reports published by Central Bureau of Statistics, Nepal, Tourism Policy 2065, and Nepal Homestay Procedures 2067 of Nepal were reviewed. Additional information was also gathered from various published and unpublished research reports, journals, and literatures.

3.3 Research Philosophy

In this study positivistic as well as constructivist research paradigm were adopted to find out reality of home stay tourism. Quantitative research has been applied which is based on the positivism. While, qualitative research has been applied which is based on constructivism. I also focus constructivism for people life changes. To find out the solution of any problems, there should be scientific procedure to conduct the research either empirical or experimental. Thus, scientific sampling procedures were applied to collect data and statistically tools were employed to analyze interpret the data.

While on the discussion of philosophy, ontology is the study of the nature of being existence. It tries to answer to the questions that being with 'what'. It asks what exist? It deals with existence or reality. Ontologically, this study focuses on how does homestay impact to the homestay families on their socio-economic life. More importantly, its impacts on their life style, economic status and social status were much better after they were involved in the homestay business.

Epistemology is the study of knowledge i.e., what do you know? What do you not know? What is the context in which you understand the knowledge? How can you apply it? It asks how we know knowledge is valid (Walliman, 2001). It deals with knowledge. Epistemologically, in this study, knowledge is found through the information collection. The source of knowledge or truth of this study was the positive changed after homestay business. The comparative study of socio-economic impact of homestay tourism on people's life. Homestay operator, nonhome stay local

people and tourist are respondent of the comparative study. The knowledge derived is statistically valid as information was collected.

Axiology studies shows that how people think and determine the value of different things. It is humanly created constructs which involves filtering, processing, storing, and analyzing data. In this study, there would be better social economic status after homestay business.

3.4 Ethical Considerations

This study was planned to minimize the chances for misleading results and that it meets ethical acceptability. The doubts the researcher faces regarding questionable ethical procedures or methods, if any, were resolved through consultation with the supervisor. Hence, the researcher is guided by some ethical norms and values while conducting the study. The issues of ethics were given due care in order to avoid any sort of prejudices or biasness in the study. Some ethical considerations were;

The respondents/informants were prior informed about the purpose and outcomes of the study clearly show that the researcher's position would be justifiable.

The information collected were not diluted or exaggerated rather it was interpreted on the basis of findings.

Any private affairs or confidential matters which may prove harmful to the respondents were not included in the study.

The respondents were not pressurized for the sake of getting the information, but rather built rapport with them.

3.5 Data Presentation, Analysis and Interpretation

After sorting the questionnaire, primary data were coded, entered, processed and analysed using SPSS. Tables, charts, diagrams and figures were used as required to present the quantitative data. The qualitative information was descriptively presented. For this, the initial qualitative data were analysed manually by reviewing the data, identifying the key areas of the research and relating them to the objectives of the study by which the available data were analysed through the descriptive technique by

interpretation of presented table in words and the explanation of qualitative information in an organized way. Frequencies were used to analyse homestay operators' and tourists' demographic characteristics such as age and gender etc. Descriptive analysis was used to measure homestay operators' perception on socio-economic impact of home stay. 5-point Likert- scale were used to rate the respondents' opinions on some abstract subject matters where descriptive statistics were used.

Inferential statistics were computed that included correlation analysis, independent t-test, to find the difference in perception and attitude of host and non-host households between the two study villages.

CHAPTER IV

HOME STAY TOURISM DEVELOPMENT PLAN POLICIES AND INTRODUCTION OF SITE

4.1 Introduction

This chapter describes about historical development of home stay tourism, description of site, status of home stay tourism, rules and regulation for home stay tourism of Nepal and the plan and polices of home stay tourism development of Nepal.

4.1.1 Historical Development of Homestay Tourism in Nepal

Tourism development in Nepal began in the early 1950s following the successful ascent of Mount Annapurna by French mountaineer Maurice Hergoz, and the successful ascent of Everest, the World's highest peak by the Nepalese mountaineer Tenzing Norgy and Sir Edmund Hillary, a New Zealander, 3 years later. (Thapa, 2010 cited in Nepal Rastra Bank, 2015).

In global context, concept of community-based tourism was first coined in the 1970s (Mitchell & Muckosy, 2008). The community-based home stay tourism is the output of Rio summit of 1992 (Carnaffan, 2010).

In Nepalese context, the introduction of Tourism Act 2035 B.S. (1978 A.D.) and Hotel, Lodge, Restaurant, Bar and Tour Guide Regulation 2038 B.S. (1981 A.D.) provided legal basis for the establishment and operation of all forms of tourism-related enterprises including accommodation enterprises in Nepal. In 1985, the Kathmandu Research Centre carried out a detailed study on the prospects of village tourism in Nepal. Positive suggestions from foreign visitors/tourists paved the way forward to clarify this concept. After a long battle, the government of Nepal included village tourism program in its tourism policy, 1995. (Upadhyay, 2005 cited in Nepal Rastra Bank, 2015). The 9th 5-year plan (1997 to 2002) and 10th 5-year plan (2002 to 2007) prioritized village tourism and announced to establish 14 different village tourism destinations in each geographical region within 5 years (His Majestys

Government of Nepal, 1997 &2002). Within the framework of Tourism Act 1978 and Regulation 1981, new Tourism Policy 2008 (2065 B.S.) was formulated, which provided legal procedures for the establishment, classification, operation, renewal and monitoring of all forms of tourist accommodation enterprises. In the year 2007, GoN introduced a new concept; eco-tourism as a tool for development of rural areas of Nepal (Devkota, 2010).

Since, tourism income was confined to only limited areas, tourism diversification was felt necessary. Hence, the concept of community homestays was introduced to Sirubari (located in Syangja District, Western Nepal) and Ghalegaon (in Lamjung District, North Central Nepal) which was indeed, the first effort to develop village tourism by the Government of Nepal (Thapa 2010 cited in Nepal Rastra Bank, 2015). Since the introduction of Homestay Working Procedure in 2010, GoN and NTB have been promoting it to the whole nation. In order to cater smooth management, monitor and guide homestay stakeholder's homestay Management Committee (HMC) has been established. Similarly, NTB has coordinated with the VDCs, DDCs and local stakeholders such as women's group, NGOs, CFUGs etc. to cater facilities, trainings to ensure quality homestay operations. The table below presents the homestays registered under NTB, Nepal.

Table 2. Registered Homestays by Types, Affiliated House, Room and Bed, 2016

District	Type	2016 Total		
		No. of AffiliatedHouse	No. of Room	No. of Bed
Kathmandu	Community	63	99	214
	Private	42	126	176
	Total	105	225	390
Kavre	Community	49	83	107
	Private	2	5	10
	Total	51	88	117
Lalitpur	Community	12	24	47
	Private	6	15	30
	Total	18	39	77
Mugu	Community	5	5	10
	Private	-	-	-
	Total	5	5	10
Nuwakot	Community	25	33	66
	Private	-	-	-
	Total	25	33	66
Ramechhap	Community	29	54	96
	Private	1	3	6
	Total	30	57	102
Chitwan	Community	7	14	28
	Private	2	4	6
	Total	9	18	34
Makwanpur	Community	7	16	30
	Private	-	-	-
	Total	7	16	30
Dhading	Community	5	9	18
	Private	-	-	-
	Total	5	9	18
Pyuthan	Community	16	17	34
	Private	-	-	-
	Total	16	17	34
Total	Community	218	354	650
	Private	53	153	228
Grand Total		271	507	878

Source: Nepal Tourism Statistics, 2016 (MoCTCA, 2016)

One very significant step to boost homestay tourism up is the introduction of the Home Stay Working Procedure 2010 (2067 B.S.) by GoN as per the aspiration of Tourism Policy 2008 (2065 B.S.), which provides legal bases for registration and operation of homestay at individual as well as community level. Also, the 'Nepal Tourism Year 2011' campaign that started with the slogan 'Together for Tourism' and the tourism brand 'Naturally Nepal, Once is not enough' is another reason to promote homestay tourism in Nepal. The main target of the plan was to receive one million tourists in the year. The nation aimed at developing Nepal as a choice of premier holiday destination, improving and developing tourism related infrastructures, enhancing the capacity of service providers, building community capacity to host tourists and promoting the sustainability of domestic tourism. However, the campaign could not be as successful as expected. Later, GoN unveiled 'Tourism Vision 2020' in 2012 right after the completion of 'Nepal Tourism Year 2011' campaign to give momentum to growth in tourist arrivals, boost country's tourism image and develop tourism as a major contributor to the national economy (Nepal Government, 2009).

4.1.2 The Homestay Concept

Homestay is a form of village tourism, which means staying in local family's home and providing an opportunity for the tourist to experience a place in a natural, comfortable and homely setting. In general, homestay provides visitors (i) unique (one of a kind) opportunity to experience the rich and hospitable cultures of the village; (ii) an opportunity to experience uniquely different things- especially amazing food; (iii) to meet and connect with the local people directly (in person) from the host country; (iv) become a part of a host family that is, a homely environment; (v) learn about environments and cultures through other people's eyes, (vi) contribute directly to the rural economy and (vii) provide opportunities to support the community in conservation initiatives (Devkota, 2010).

Homestay as a concept is defined differently in different countries. Generally, homestay concept is a type of accommodation facility where tourists have an opportunity to stay and live with the host family, observe and experience the daily life of that particular family (Hussin, 2008). Lynch, McIntosh & Tucker (2009), suggests a broader definition of homestay by referring to it as commercial homes whereby visitors or guests pay to stay in private homes where interaction take place with a host

or family. Similarly, Timlasina (2012) mentions "Home stay are such stays where a guest instead of being put up in a lodge or guest house or hotel is accommodated to a local house where he/she gets to partake in the activities of the house". The government of Nepal formulated 'Homestay Working Procedure 2010 (2067 B.S)', which 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 procedure further classified homestay in two; the private (urban) homestay and rural community homestay. Urban homestay programmes are normally operated by individual hosts and can accommodate only four guests per day but the village community homestay can be operated by different individuals as a group where members should be at least 5 host families to operate homestay in particular community

In Nepal, community homestays are mostly operating in attractive small villages where life is still spent in a traditional and simple way, the place which are still untouched from everyday hassles of city life. The panoramic landscape, unexplored cultural and natural heritages, gorges, different indigenous people and cultures, their unique lifestyle and foods in the villages of Nepal are not only of greatest interest but also the strong foundation for community homestay tourism development in most villages of Nepal (HTN 2012).

The homestay tourism promotes interaction between host families and tourists that eventually act as a development tool to raise awareness on the cultural exchange and respect for the host's culture (Jamilah & Hamzah, 2007 cited in Mohamad Noh I. N. B. 2015). In general, homestay differs from other modes of accommodation such as hotel and motel normally located in city or sub-urban areas because unlike them, home stays are usually run-in rural areas/community which is still following traditional way of life and embracing cultural values (Jamal, Othman & Muhammad, 2011).

4.1.3 Homestay Operating Procedure – 2010

The GoN issued omestay Operating Procedures 2010 on August 2010 to be effective from September 2010. Some of the key features covered in the guidelines are as follows:

Classification of Homestay

The Home stay Working Procedure 2010 has classified homestay into two; private homestay and community homestay. In urban areas, private house owned and managed by single family is called private homestay and in rural areas, the accommodation owned and managed by a group of minimum five families with their own separate house/accommodation is called rural community homestay.

Standard Requirements for Homestay

In rural community homestay, there should be at least a separate room for the guest; a maximum of four rooms can be separated for the guests; a single room should not have more than two beds; provision of dust bin; facility of toilet and bathroom. Regarding entertainment activities, home stay families and community are advised to conduct cultural programmes, fair, festivals based on local tradition and cultural values. They are also asked to take tourist for jungle safari, sight seeing and ecological visit. Committee is responsible to manage the fund collected from rural community homestay. They need to utilise the fund in the development of local community, advertisement and promotion of such rural homestay tourism (Nepal Government, 2010).

Registration Process

Regarding registration, the private (urban) as well as community homestay can be registered at the department of Ministry of Culture, Tourism & Civil Aviation, Government of Nepal or Ministry related to any tourism offices at the local level. For community homestay, an agreement paper signed by at least five homestay host members, operating on a community basis, citizenship, the legal paper of property and the recommendations letter from the local authorities should be enclosed with the application. Whereas for the private (urban) homestay, property ownership certificate, citizenship along with the recommendation letter from the local authorities should be enclosed with the application. If all the requirements are not fulfilled, more time will be given to the related group or person for the improvement and a field visit will be done from the authorized office (Nepal Government, 2010).

Committee Formation

Every homestay has to form a 5-member homestay operation and management committee ensuring inclusive participation of the households in the committee. Its role is to manage, facilitate home stay programme. Specifically, homestay committee is assigned the role of providing hospitality during guests' arrival, ensuring equal distribution of homes (host) to the visitors, preparing menu and price list, maintaining transparent economic records, managing the standard in every homes, conserving local heritage site and the cultures, organising cultural program for the tourist, undertake promotional activities, taking care about safety and health of the tourist and also keep liaison with related government agencies (Nepal Government, 2010).

Institutional Support

The guideline has also made a provision for formation of District Homestay Coordination Committee (DHCC) in each District Development Committee (DDC). DHCC is assigned the duty to look after the tourism sector of the district as a coordinator and representatives from government offices related to infrastructure development such as health, education, communication, security, sdinkingwater, electricity etc. Further, Nepal Tourism Board and Taragaon Development Committee have been discharged with the duties of promoting and marketing of homestay. Similarly, Nepal Tourism & Hotel Management Training Institute is given the responsibility to provide homestay trainings. Moreover, the guideline has also required Homestay Association of Nepal (HAN) to cooperate GoN in policy formation, management, promotion and formulation of uniform operating standards relating to homestay.

License Renewal

The monitoring and evaluation division would terminate the license of any homestays if they fail to meet the criteria set by the GoN. Every homestay community should renew their license after every five years and submit report of income and expenditure and details of tourists in every five years (Nepal Government, 2010).

Code of Conduct for the Visitors/Tourists

The tourism guidelines of Government of Nepal have also mentioned code of conduct for the visitors/guests. In the code of conduct, the guests are not allowed to give pressure to owner for food, beverage and facilities that are unavailable not to disturb people at home or outside; not offer anything to people beyond one's capacity; to avoid any unusual behavior (such as sexual activities), which is offensive to the local socio-cultural values, , they are asked to enter and leave homes only within the prescribed routine of the host family, not to force the owner or other people for doing immoral or illegal activities, psychotropic drug use is totally forbidden at home or outside home and respect the bio-diversity and ecology of the environment.

To dress appropriately and to participate actively in any community cultural functions or other rituals programs (Nepal Government, 2010).

4.1.4 The national-level provisions for GESI

4.1.4.1 The national-level provisions for GESI

The Constitution of Nepal stands as a significant milestone for GESI and enshrines equal rights for women, the poor, the vulnerable and people from different social groups. Positive provisions include affirmative action to address historical disadvantage and a ban on sex or caste/ethnicity-based discrimination. The article on Rights of Women establishes for women the right to equal lineage; right to safe motherhood and reproductive health; right to participate in all bodies of the State; right to property and family affairs; and positive discrimination in education, health, employment and social security. It also makes any act of violence against women punishable by law. The Right to Equality further elaborates the special provisions by law for the protection, empowerment or development of citizens, including those described by the constitution as “socially or culturally backward.” The Right to Social Justice establishes the people's right to participate in state bodies on the basis of the principles of inclusion and proportional representation.

4.1.4.2 14th Three Year Plan of Nepal

The 14th Three Year Plan (2016/17- 2018/19), aims for economic growth with social justice. The plan recognizes that improving gender equality and addressing issues of “backward” regions, classes and communities and excluded groups requires conscious efforts, such as targeted programs, equitable distribution of resources, and social security for poverty reduction. It has dedicated chapters on gender equality and women’s empowerment (6.1.1) and on inclusion (6.1.2), recognizing that these are cross-cutting themes. The plan emphasizes the meaningful participation of all citizens for Nepal’s inclusive development and aims to improve the human development and empowerment index of those who have been economically and socially left behind. This includes Dalits, Adibasi/Janajatis, Madhesis, Tharus, Muslims, Other Backward Classes (OBC), 13 minorities, the marginalized, persons with disabilities, gender and sexual minorities, farmers, laborers, people of backward regions and poor Khas Aryas.

4.1.4.3 GESI Policy/Strategies/Guidelines of Sectoral Ministries

Various policies and guidelines have been formulated by the Government of Nepal. The Ministry of Federal Affairs and Local Development GESI Policy, the Ministry of Urban Development GESI Operational Guidelines, the Ministry of Forest and Soil Conservation GESI Strategy, the Ministry of Education Consolidated Equity Strategy, and the Ministry of Health GESI Operational Guidelines – recognize the need to address GESI issues programmatically and institutionally in order to achieve sector objectives.

These sectoral GESI strategies and guidelines emphasize participation of women, Dalits, Adibasi/Janajatis, Madhesis, Muslims, persons with disability and excluded communities in the formulation, implementation, monitoring and evaluation of sectoral policies, plans and programs. They recognize the need to identify the specific barriers faced by women, the poor, the vulnerable and the excluded in the sector concerned. Some of the measures these strategies emphasize include: VDC mapping; poverty mapping; participatory planning; social mobilization/empowerment; behavior change communication (BCC); user groups for service delivery; reservations in committees and key decision-making positions; capacity strengthening of individuals

and communities; and basing review and planning processes on evidence of who is unreached and which areas are underserved.

4.1.4.4 GoN Institutional Mechanisms for GESI

The GoN has created various institutional mechanisms and structures over the years to address gender equality and social inclusion issues, from the central to district and ward/Rural municipality levels.

At the rural municipality and municipality level, these mechanisms have, in many cases, gradually become effective structures for channeling the voice of ward-level people into the local development planning process. At the higher levels, the established institutional mechanisms have experienced inadequate resources and weak institutional processes, and thus have not been sufficiently effective in protecting and furthering the cause of gender equality and social inclusion.

Table 3: Constitutional Provision for GESI (GoN)

Level	GESI Mechanism
Central and Provincial	33 percent in Central legislature and Provincial legislature
DCC	One-women member mandatory
RM/ Municipality	One women member at ward level; one woman as the chairperson or vicechair person at Rural Municipality and Municipality level as mandatory

Source: Constitution of Nepal-2015

4.2 Development Plans and Policies of Nepal for Tourism Development

Tourism in general has been the priority in government plans since the beginning of systematic economic planning in 1956 and since the ninth Five Year Plan (1997-2002), village tourism (home stay at present) has been recognized by the GoN.

4.2.1 Space for Tourism in the Previous Management Plans

Government has formulated tourism policy with the aims of increasing national productivity and income; increasing foreign currency earnings; creating employment opportunities; ending regional imbalances and projecting the image of Nepal more assertively on the international arena; through the development and diversification of travel and tourism industries. Various periodic plans and programmes implemented in Nepal in the past have directly and indirectly acknowledged the significance of tourism development for Nepal's overall development. The Economic plans of Nepal and major activities for tourism can be summarized as below;

The planned development in Nepal began in 1956 (2013 B.S.). The First Five Year Plan 1956-1961 (2013- 2018 B.S.) was the early begin of tourism development as NTB (Nepal Tourism Board) was established the same year that marked the initiation of planned development of tourism. RNAC (Royal Nepal Airlines Corporation) was established as a national flag carrier in 1958 and expansion of airport was carried out in 1959. During the 2nd Three Year Plan 1962-1965 (2019-2022 B.S.), the Government's realization of the importance of tourism for income generation led to open doors for international tourist as well through international airlines services and the beginning of keeping the records of tourist arrival in for further planning was another remarkable step towards tourism development. In 1964, Tourism Act was enacted. The 3rd Five Year Plan - 1965-1970 (2022-2027 B.S.) added some features such as Tourism Advisory

Committee responsible for formulating policy was established and provision of loan facilities for hotel establishment for tourism development. The 4th Five Year Plan 1970-1975 (2027-2032 B.S.) considered tourism as the major industry and so the master plan for tourism development was prepared in 1972. The Master Plan for Tourism Development included development of national parks and wildlife conservation, manpower development initiative by establishing NATHM (Nepal Academy of Tourism and Hotel Management). Similarly, during the 5th Five Year Plan- 1975-1980 (2032-2037 B.S.), various steps were taken to develop tourism sector. Ministry of Culture, Tourism and Civil Aviation (MoCTCA) was established

in 1977, High level coordination Committee was established to review Master Plan-1978, Boeing 727 was introduced to Europe, Taragaon Development Board was established to promote and expand Nepalese heritage and culture to outside world with the purpose to promote rural tourism. During the 6th Five Year Plan- 1980-1985 (2037-2042 B.S.), tourism development activities continued such as extension of air services to countries such as Hong Kong, Singapore etc., and improvement of tourist centres. The beginning of the era of sustainable development concept got its place even in Nepal's development plans. The 7th Five Year Plan- 1985-1990 (2042-2047 B.S.) focused on sustainable tourism development with emphasis on conservation of nature, culture and promotion of trekking and mountaineering. The 8th Five Year Plan 1993-1997 (2049-2054 B.S.) offered commitment from the government for tourism development. Establishment of Acts such as Tourism Development Act-1996, Aviation Authority of Nepal Act-1996, Tourism Policy 1995 and Taragaun Regency Hotel under the management of Hyatt International established as P3 concept are its examples.

The 9th Five Year Plan 1997-2002 (2054 – 2059 B.S.) is considered most significant in village tourism development through tourism diversification strategy. Government recognized rural tourism and declared Sirubari as the model of village tourism in 1997, 4 million rupees were allocated for development of village tourism, Visit Nepal 1998 was proposed, and local bodies were encouraged to develop as model tourist village. The 10th Five Year Plan 2002-2007 (2059- 2064 B.S.) was instrumental in promotion of eco-tourism. Another potential step was initiated by the 11th Three Year Plan- 2007-2010 (2064/65- 2066/67 B.S.). This plan focused on promotion of homestay tourism in larger scale. The development of tourism infrastructure, feasibility study on homestay tourism through Taragaun Development Board and the launch of Nepal Tourism Year 2011 were its major activities for homestay tourism development. The 12th Three Year Plan 2010/11- 2012/13 (2067/68- 2069/70 B.S.) recognized community-based tourism for poverty reduction. This plan aimed to establish Nepal as a major tourist destination in the world by expanding tourism industry to local level, initiate new programs for tourism promotion in abroad and develop tourism industry and national economy by extending international air services along with enhancing greater accessibility by strengthening existing air transport services of the country. Finally, the 13th Three Year Plan 2013/14-2015/16 (2070/71-

2072/73 B.S.) prioritized rural tourism development through tourism diversification and expansion in order to transfer its benefits to rural areas through increasing employment and income generation opportunities. The homestay households were encouraged to increase their capacities and Nepal Airlines Corporation (NAC) has been providing direct connections to key points of origin of international tourists.

4.3 Introduction of Site

4.3.1 Physio-geographic Characteristics of Baghkhori Village, Kawaswoti-15

Amaltari Madhyawarti Homestay is located in Baghkhori village of Kawaswoti Municipality in Nawalpur district. The physio-geography of the area has been described under;

4.3.2 Nawalpur District

Nawalpur District, the part of which belongs to Province No. 4 and part to Province No. 5, is one of the seventy-seven districts of Nepal. Kawaswoti is the district headquarter. The district is the mid-point Nepal's east-west highway Mahendra Highway lies in this district. The Nawalpur valley is the part of greater Chitwan Valley of inner terai where most of the populations are the Tharus. Hill castes people such as Magar and Brahmins who settled migrating from the hills. The Nawalpur area is also known as the developed area in the region because of the big industries such as Chaudhary Udyog Gram (CUG), Bhrikuti Pulp and Paper Factory.

Developing cities such as Devchuli Municipality, Gaidakot Municipality, Kawaswoti Municipality, Sunwal Municipality and Bardaghat Municipality are located here. Jahada is one of the most attractive village of this District. With ponds and rivers surrounded by greenery forests, the village is so quiet place to stay. Famous towns in Nawalpur Region are Gaidakot, Rajahar, Keurani, Pragatinagar, Kawaswoti, Danda, etc. Half of the Nawalpur Region is mainly hilly areas mainly populated by Brahmins, Magar and Chhetri people and terai area is mainly populated by Tharu people.

Nawalpur district is connected to Nawalparasi district on the west, Palpa and Tanahun Districts on the north, Chitwan District on the east and Narayani River in the south.

4.3.3 Kawaswoti Municipality

Kawaswoti municipality established in 2071 by combining the VDCs Kawaswoti, Shivmandir, Agyauli, Pithauli is in Nawalpur District, Province No. 4, Nepal. It is 31 Km. (20 miles) west of Bharatpur and 85 Km. (53 mi) east of Butwal, approximately on the middle of Mahendra Highway. The Naryani River flows south of it, and the Mahabharat Range is north of it. Agriculture is the primary occupation of people in this municipality comprising 57 percent of the total population.

The Kawaswoti Municipality covering an area of 114 km² holds a population of 62,421 (Male: 28,616, Female: 33,805) and 14,104 households (Kawaswoti Municipality Profile, 2073). The main castes group inhabiting the area includes Brahman, Chhetri, Tharu, Magar, Tamang, Gurung, Kumal, Newar, Bhujel, Bote, Kami, Damai, etc (CBS, 2012).

Kawaswoti serves as administrative headquarter for Nawalpur district, locating all major government and administrative offices. With rapid increase in population and development of infrastructures, this city is rapidly emerging into a business, educational and health hub on the center of the East-West Highway.

It is one of the beautiful cities of Nawalpur district and is located at the heart of the country. It is also known as a greenery city where 60% of land is occupied by the forests where people can get the fresh air and the bacteria-free water which is so important for the human beings.

Nowadays, Kawaswoti VDC is better known by its new identity, i.e., Kawaswoti municipality. People from various castes and religions coexists in this city with majority of them Hindu and some Buddhists and other religions Christians, Muslims. More than 15 private and government schools and 3 colleges (Lumbini, Madhyabindu and Kumarwanti) provide the education from kindergarten to the master's degree level, which are attended by students as far as 30-km far from the city. City also serves with many local hospitals and pharmacies for health facilities of residents. Kaligandaki and Nawalpur are the two well serving hospitals of this Municipality. It has got well paved road networks, strong telecommunication, well managed drinking water and drainage system and major sources for shopping and entertainment. People have been constantly migrating to this city from neighbouring hilly regions and districts for last

30–40 years which was otherwise largely occupied by dense forests that lead to Chitwan National Park directly towards south of this city.

4.3.4 History of Baagkhor, Kawaswoti-15 (Previously Ageuli-5) As a Tourist Destination

The Community Forest User Group was the foundation for the growth of what is today called the Amaltari Homestay. The lessons learnt by the users basically team work as not only the source of new ideas but also the source of courage to start any new ventures at community level. In this note, 20 HHs from Baghkhori in collaboration with WWF initiated “Conservation for livelihood Programme”, which provided economic assistance of Rs. 35,000 per HHs to construct toilet, vegetable gardening etc.

From the local people’s perspective, the conservation programme became successful and it was those modern hotels and lodges who were reaping the benefits of the natural, environmental uniqueness of the place and the indigenous culture. With the shift of CF management in the hands of young, energetic and innovative Tharu youths, the CF management practices were aggressive towards conservation that was either not followed or ignored by the neighbouring village people. One particular day, the forest user groups had to seize the axes and sickles and even held them in their custody that evoked a conflict-ridden atmosphere between the two groups that even led to physical attacks. The attacks left injuries on both sides. Finally, the case was solved in the presence of police and the Chief District Officer. This incident rendered positive impacts in resource conservation with wildlife proliferation and increase in forest coverage. On one hand, the aim of CF was achieved and on the other hand the hotels were able to cash the beauty and value of natural forest and wildlife to increase their business. Indeed, this realization of the potential benefits of the natural resources and the conflict became the turning point in the life of village people. So, with the slogan of ‘Conservation for livelihood’, the idea of homestay evolved.

Prem Shankar Tharu, the Chairman of Amaltari Madhywanti Homestay said “*Hotel ley haamrai srot ra saadhan ko aadmaa kamaauna sakchan vaney haami ley kina nasakney vanney bichaar aayo*” meaning “a thought came to our mind that if our resources can serve as a medium of earning to nearby hotels, then why not we reap the benefits out of it?”

Sooner, in 2069 B.S. the first tour to Dallagaun homestay in Bardia district under the sponsorship of Users' Group was the first step to homestay programme. With the lesson learnt from the observation tour, they collected the idea of homestay operation in detail. Then after, they decided to operate homestay back home.

Eventually, in 19th May 2013 (5th Jestha, 2070), on the 20th Anniversary of WWF, the inauguration of homestay comprising 20 HHs with 84 bed-capacities was started. At present number of tourists and its income shows upward trend. There has been an average tourist's flow of 9,937 annually with the average income of Rs. 7,539,437.75 (AHMC, Database Record, 2017)

4.3.5 Homestay Tourism in Baghkhori, Kawaswoti-15 – An Overview

The Amaltari Madhyawarti Homestay is located in Baghkhori village, Kawaswoti Municipality of Nawalpur district. Situated at 557.78 m above the sea level and in the country's southern *terai* region of Nepal, Baghkhori village has a sub-tropical climate and receives abundant rainfall. Agriculture is the primary occupation of the residents of this village. Amaltari Madhyawarti homestay location (i.e., Baghkhori village) is the only gateway to Chitwan National Park. The homestay lies adjacent to the river Gundrahi and the beautiful Chitwan National Park, the nation's first and the most famous national park and a home to diverse flora and fauna.

Baghkhori is predominantly an ethnic village but of diverse ethnicities like Tharu, Bote and the Musahars (table 4). Lately, few other non-ethnic groups have inhabited the area. The unique Tharu, Bote and Musahar cultural heritage, their lifeways alongside the natural heritage has made this village a tourist potential.

Table 4: Caste/ethnic composition of Baghkhori, Kawaswoti-15, (includes Five Toles)

S.N.	Caste/Ethnic Group	Number of HHs
1	Bote	72
2	Tharu	55
3	Musahar	85
4	Damai	1
5	Bahun	1
Total		214

Source: Kawaswoti-15, Amaltari Madhyawarti Homestay 2017 (2073/74 B.S.)

Note: * denotes immigrant households; the late comers and are not considered as eligible when it comes to community benefits and identity

In the nearest peripheral distance of Baghkhori village, decades old star rated lodges and resorts have been in operation but without any traces of changes in the social, cultural and economic lifestyle of the local people. With a view to reducing people's dependence on natural resources while ensuring that its benefits can be sustainably managed, the Amaltari Buffer Zone Users' Committee (The Community Forest User's Committee) led by young energetic Tharu youths with major assistance of World Wildlife Fund (WWF)'s TAL program³ introduced homestay programme on May 19, 2013 (Jestha, 5, 2070 B.S) in 20 households with 84 bed capacities initially. The households were selected on the basis of the interests after rigorous counselling by the Buffer Zone Users' Committee and the capacity of the households in terms of human and financial resources. In fact, with the idea of 'Conservation for livelihood' introduced by WWF's TAL Program, the idea of homestay evolved. The natural resources, beauty and culture of the village were conserved and is been used as tourism products. This place is the first place of Nawalpur district having a homestay. The capacity of each homestay is for four persons. The Amaltari homestay is located

³ World Wildlife Fund (WWF)'s TAL program- "Conservation for Livelihood" as its slogan is working with local community in home-stay development. TAL supported 50 thousand NRS (500€) per household to start a homestay program and generate income from this program for local community.

at around six kilometers south of Danda along the East-West Highway⁴ and 9 K.M. from the district headquarter, Kawaswoti.

The homestay is in the choice of people as it has transport facilities as well as has peaceful environment. Although, Amaltari homestay was introduced not much ago, influx of tourists has shown positive results both in social, economic, political and environmental sphere of peoples' life.

4.4 Physio-geographic Characteristics of Ghalegaun, Khowlasothar Rural Municipality-3

Ghalegaun Homestay is located in Ghalegaun of Kwholasothar Rural Municipality in Lamjung district. The physio-geography of the area has been described under;

4.4.1 Lamjung District

Lamjung District is a part of Province No. 4 located in Gandaki Zone lies in the mid-hills of Western Nepal. The district, with Besisahar as its district headquarter, covers an area of 1,692 km² and has a population of 167,724. The district is home to different caste/ethnic groups but with the highest density of Gurung ethnic population in the country (CBS, 2012).

The district is bordered by Gorkha district in East, Chepe River in south-east, Kaski district, Marsyangdi River in West, Manang district in North and Tanahun district in South. Topographically, Lamjung District lies between 28° 03' 19" to 28° 30' 38" North Latitude and 84° 11' 23" to 84° 38' 10" East Longitude (DDC/Lamjung, 2013).

The district has three different types of climates: tropical, sub-tropical, cool, temperature and Alpine mainly. The maximum temperature of this district is 34.2°C in June and average annual rainfall is 2800 mm. The major rivers are Marsyangdi, Madi Nadi, Chepe khola, Nyadi khola, Rudi khola, kisedi khola, Risti khola, Pisti khola, Midim khola, Paudi khola, Kirinche khola, Khudi khola, Dordi khola and

⁴ Mahendra Highway also called East-West Highway runs across the Terai geographical region of Nepal, from Mechinagar in the east to Bhim Datta in the west, cutting across the entire width of the country. It is the longest highway in Nepal measuring 1,027.67 km (638.56 mi) in length and was constructed by CPWD/PWD Nepali and Indian engineers.

Naudi khola. The major lakes and ponds are Kalchhuman Tal, Narad Kunda, Sano Dudhpokhari, Thulo Dudhpokhari, Tatopani and Bhulbhule khar in the district.

4.4.2 Kwholasotthar Rural Municipality

Among the eight local administrative units of Lamjung district, Kwholasotthar Rural municipality is one of them where lies the Ghalegaun. The ward no. 3 of Kwholasotthar Rural Municipality is now the restructured form of previously Uttarkanya (ward 1, 2, & 3) VDC. Ghalegaun sleeps in the lap of Mansalu range in East; surrounded by Lamjung Himal and Annapurna II in North and Mt. Machhapuchhre in west, lies in Lamjung district (Dhakal, 2012).

4.4.3 History of Ghalegaun, Kwholasotthar Rural Municipality-3 (Previously Uttarkanya VDC- 1, 2 & 3) as a Tourist Destination.

Prem Ghale, as VDC Chairman in 2001 (2057 B.S) started homestay in Ghalegaun. Inspired by the introduction of homestay in “Sirubaari” the first homestay in Nepal, realized the cultural, environmental and natural potential of Ghalegaun that led him to transform his dream into reality. Started with just 12 Homestays, Ghalegaun now offers homestay hospitality by 26 Homestays. As of today, 33 Homestays have been registered but only 26 are functional.

A book by Harka Gurung, “*maile dekheko Nepal*” written on tourism perspectives gave him a lasting impression and inspired him to generate idea about rural tourism in Nepalese rural context. Identifying local foods, beverages, local cultural and social life ways such as farming, daily life activities could entertain guests in unusually attractive way. Thinking and analyzing the past, when tourists lived in tents on open ground without any proper facility and even risks their life, the homestay concept appeared to be the most effective way of being benefitted by benefitting others reciprocally.

After frequent visits and consultation in the country’s capital, Kathmandu, he decided to run homestay in Ghalegaun under his leadership. Shortly after, he managed to pay an observational visit to ‘Sirubari’ in 2057 B.S. The next year (in 2058 B.S), Tony Park, an Australian was invited to Ghalegaun as a symbolic confirmation of tourism

in Ghalegaun. Having been registered in DCC, Lamjung under Nepal Tourism Board (NTB), Ghalegaun homestay has been celebrating “Ghalegaun Festival” since its inception in 2057 B.S. Bal Bahadur K.C., the then Tourism and Civil Aviation Minister supported to “Ghalegaun Festival” in 2003 (2060 B.S.) (Ghalegaun Village Tourism Profile, 2073 B.S.).

4.4.4 Homestay Tourism in Ghale Gaun, Kwholasotthar Rural Municipality-3-- An Overview

Ghalegaun which lies in the north-west of Lamjung district of Nepal is one of the beautiful villages in Nepal. Previously, Ghalegaun comprised of ward no. 1, 2 and 3 of Uttarkanya VDC is now restructured into Kwholasotthar Rural Municipality ward no. 3. Situated in the north-west of Khudibazar along the Annapurna foot trails is 2100 meters above sea level. This village is predominantly a Gurung village.

According to the legend, the village was named after the 16th Ghale King who ruled over this region/village. The village holds a total of 120 HHs, out of which 81 are Gurung HHs, 38 are *Dalit* HHs and 1 Chhetri HH.

Table 5: Caste/ethnic Composition of Kwholasotthar Rural Municipality-3, Ghalegaun (Includes Ward No. 1, 2 and 3 of Uttarkanya VDC)

S.N.	Caste/Ethnic Group	Number of HHs	Percentage
1	Gurung (Ghale)	81	67.5
2	Dalits	38	31.66
3	Chhetri	1	0.8
Total		120	100

Source: Ghalegaun Village Profile, 2017 (2073 B.S.)

Ghalegaun has been entitled as the ‘Model Rural Tourist Village in SAARC’ by the Government of Nepal in 2064 B.S. This village is famous for Tije Uttarkanya Mandir and 7 religious underground spring is the heart of tourist attraction. Every year during Maghesankranti people visit the Uttarkanya temple in this village with a hope that their wishes get fulfilled by worshipping the God. Initially, Ghale Gaun emerged as a village tourism spot with the notion that: a place of naturally and culturally unique spot’. In the process of making their own identity, Ghale Gaun has stood as the Capital of “Local Tourism”.

Ghale Gaun perched on green hills, decorated by specular natural beauties at a distance of 24 K.M. from the district headquarter Beshishahar. Migration of youth to cities and abroad for good life and employment has left village with elderly people, agriculture was only source of income of those old people.

A group of people under the leadership of Prem Ghale, visited 'Sirubari' village where they learnt every essential component for promoting homestay (Prem Ghale KII, 2073-07-14 Oct, 31, 2016).

Ghale Gaun is dominated by the Buddhists Gurung community. In addition to homestay tourism business, the primary occupation of locals is agriculture supplemented by foreign employment (Kiruppalini, 2012). Major festivals celebrated in the village are Lhoshar, Buddhsankranti, Dashain, Tihar and Maghesankranti. (Village Profile, 2073)

4.4.5 Conclusion

Tourism development in Nepal began in the early 1950s. Community based tourism was first coined in the 1970s, the homestay tourism is the output of Rio-Summit of 1992. In Nepal community homestay are mostly operating in attractive small villages where life is still spent in traditional and simple way, the place which are still untouched from everyday hassles of city life. The government Nepal issued homestay operating procedures 2010 on August. Home stay tourism of Ghaleygaun and Amaltari has own features according to location and topography, they both have different tourism products and scenic beauty. Ghalaygau and Amaltary are popular tourism destination. Nepal is new land for home stay tourism all over the country and the registered home stay tourism is gaining popularity over rural areas of Nepal. Government rules and regulation, MOCATA, tourism board, home stay tourism Procedure 2010, different plans and development model, different constutions provision played important role for home stay registration and other govenent agencies had played own role, local tourism product of tourism and natural and scenic beauty has played imporent role for home stay tourism of Ghalaygau amd Amaltari home stay tourism and development.

CHAPTER V

MOTIVATION TOWARDS HOMESTAY, ITS POTENTIALITIES AND OPERATION

5.1 Introduction

The study aimed to assess the homestay Motivation factors towards Homestay. In line with the previous studies, homestay was found to be social economic factor and environmental oppurtinuties were moitivational factors of home stay tourism.

5.2 Motivation towards Homestay Entrepreneurship

Various factors were identified as motivation factors for the homestay entrepreneurship. The motivational factors range from self-initiative, community, family, homestay association and government (Salleh et al, 2014; Ariff N., Yassin A. Md. & Masram H., 2015). Besides, the study revealed the leadership, realization of potentialities, democratic conduct (respect to minority after 1990's restoration of democracy) and income as the major motivational factors towards homestay.

Table 6: Analysis of Motivational Factors towards Homestay

Statements	N	Amaltari			Ghale Gaun		
		Mean	Median	Std. Deviation	Mean	Median	Std. Deviation
I want to earn income for my household from the homestay program	20	1.00	1.00	.000	1.40	1.00	.699
I want to interact with different cultures from all over the world	20	1.50	1.00	.707	1.50	1.50	.527
I want to preserve our heritage and culture	20	1.50	1.50	.527	1.50	1.50	.527
The natural beauty around the village and its spectacular location	20	1.20	1.00	.421	1.10	1.00	.316
The inspiration forms the positive changes in economic condition of the homestay operating HHs	20	1.40	1.00	.516	1.80	1.50	.918
Leadership and determined locals	20	1.00	1.00	.000	1.70	2.00	.674
The agricultural production is insufficient to earn livelihood	20	1.30	1.00	.483	1.30	1.00	.483

Source: Field Survey 2017

The statistical analysis in table 6, demonstrates that the dire need to earn a living through alternative source/homestay (Mean-1.0, Median-1.0, Std. Dev.-0.00; Ghale Gaun- Mean-1.4, Median-1.0, Std. Dev-0.699), and the realization of the aesthetic resources by host community as tourism product (Amaladari; Mean-1.2, Median-1.0, Std. Dev-0.421; Ghale Gaun- Mean-1.1, Median-1.0, Std. Dev-0.316) were the main motivational factors towards homestay operation. Nevertheless, the synergy between the effective leadership and determined locals (Amaladari-Mean-1.0, Median-1.0, Std. Dev-0.0; Ghale Gaun- Mean-1.7, Median-2.0, Std. dev-0.674) was the strongest motivation towards homestay in Baghkhori village (Amaladari) while in it was not as

strongest in Ghale Gaun. In addition, the desire to interact with different cultures from around the world, the need to preserve their cultural heritage, inspiration from neighbour's success and poverty were motivational factors towards homestay.

Chandra Bahadur Mahato, 31 said “*haamro jiwanko mukhya aadhar nai ban ra sangai jodieko krishi thiyo. Jaba samrakshan garey jibikopaaarjan chalacha bhanney awadhaaranaa bamojim haamiley WWFko sahayog maa ban samrakshan garna thaaleu, tes pacchhi hariyaali badhyo, jangali janaawarharu pani badhey. Yehi praakritik bastu jastai ban jangal, jangali janaawar dekhaaeyra sammunney maa thulaa hotel lodgeharuley phaaidaa uthaanuna sakcha vany haamiley kina nasakney bhanney bichaar aayo. Haamro Ban Upabhokta Samitiko adhaakshya Prem Shankar Tharu ley aguwaai garnu vayo, aant dekhaaunu vayo ra gauley haruko meeting basaaunu vayo jahaan homestay ko phaaidaa sikaunu vayo. Antamaa doobey pani doobchaun, ukaasey pani ukaaschau vaneyra laagaun*” meaning “The basis of our life was forest and agriculture. Driven by the concept of conservation and livelihood, we started forest conservation with the help of WWF which consequently led to increased greenery, wild life and forest benefits. A thought stroke our mind that if the nearby star rated hotels and lodges can accrue benefits by encasing the natural beauty and wildlife, then why not we. Eventually, the chairman of the forest user group (FUG) committee, Preme Shankar Tharu took the leadership role, demonstrated courage and instilled we feelings in us and held a meeting where he taught us about the possible benefits of homestay. Finally, we were convinced and decided to take the risk for a new business.”

Gam Bahadur Gurung, 55, said that ‘*Prem Ghale jiu ley homestay ko baarema prastaab lyaanda haamiley tesko phaaidaa k cha vanera gahiro rupma uhaa baata bujeun. Baahira jaana nasakney ani budhaa budhi ra kheti paati garna nasakney harulaai yo bewasaaey raamro huncha bhannu vayo. Haamiley pani suru maa thorai lagaani laagau ra ek patak gari herau bhanera manjuri dieun. Prem Ghale jiu ko boli anusaar ko kaam haamiley pahiley dekhisakeko ley Biswas gareu ra nabhandai ahiley pahunaa badheko cha aamdaani raamro hudai cha*’ meaning “When Prem Ghale came up with the proposal of homestay business, we inquired and acquired deep information about it. Ghale suggested that homestay could be a good alternative for those unable to go abroad, old couples and to those who cannot carry out agricultural

production. Convinced with the proposal of Prem Ghale, we agreed to give it a try with a small investment. As we had witnessed the deeds of Prem Ghale, we believed on him and today the dream has turned into reality as we have opportunity to serve increased number of guests followed by increased income.

5.3 Amaltari-Motivation towards Homestay

The household survey, KII and FGD further assessed the following motivational factors;

5.3.1 Learning by Seeing

Before the introduction of homestay programme in Baghkhori village, WWF had been running the “conservation and livelihood” programme. WWF provided Rs. 35,000 per HHs for a total of 20 HHs, to build toilet, vegetable gardening etc. under Conservation and Livelihood Programme. In the meantime, the community forestry programme became a success with the team of dedicated youths. An innovative idea sparked out of the youths; seeing the increased flow of tourists attracted by the increased wildlife, greenery due to community forestry and the indigenous culture, and the modern hotels and lodges reaping the benefits of the situation, the idea to start a programme such as homestay that could help in promotion of livelihood emerged instantly. Then, driven by this idea, the youths made an observational tour to Dalla gaun, where they confirmed their full potential. Overall, though Dalla gaun Homestay became their inspiration Homestay program started with the self-motivation at local level (Chairman/AHMC, 2017)

5.3.2 Buffer Zone Location and Aesthetic Aspects

Location of Amaltari homestay at Baghkhori is known for its natural beauty and the only gate way to Royal Chitwan National Park in all over Nawalparasi district. Since 1973, after the Royal Chitwan National Park was established, the locals have been seeing the foreign tourists and many activities of conservation and income generation. To locals it might be a new entity, but certainly not the strange one. Only thing local people need is a tourism programme, as they have all the tourism products, be it

natural or cultural. The Buffer zone location that comprises the well-preserved community forestry, secured wild life habitat and various tourist entertainments itself has been a motivational factor for Amaltari homestay.

5.3.3 WWF Agency as Foundation for Innovative Locals

WWF had been in place for “conservation for livelihood” programme since long before the introduction of homestay in Baghkor village. In later period, the conservation could lead to greenery and increase in flora and fauna. In the meantime, the concept on homestay was genuinely accepted by the WWF as their final goal was to livelihood. The conservation and tourism became supplementary to livelihood in one way or the other. It had been reported that WWF provided financial help of Rs. 35,000 per HHs for a total of 20 HHs for homestay operators. Eventually, the concept on homestay triggered and took its shape. Hence, the introduction of homestay is indebted to WWF otherwise could have been impossible or delayed.

5.3.4 Democratic Behaviour (Respect to Minority)

The scenario before the homestay in Baghkor was unusually abandoned. The ethnic communities were treated as devalued and naïve. Their unique cultural practices, indigenous knowledge and their social way of life were regarded as backward. After the introduction of democracy in the nation, the inclusive policies have recognized the ethnic and indigenous rights and started to hear their voices with the reservation in civil services (MoLJPA/GoN, 2015).

After the introduction of homestay in the village, the neighbouring non-ethnic communities/people saw them as nuisance and useless people. They were socially dominated and discouraged in all spheres of life. The chairman of Amaltari Madhyawarti Homestay, Prem Shankar Tharu recalled “Neighbour/Other villagers used to hate us, now they listen to us and seek decision from us in life related matters”. This scenario asserts respect to minority has prevailed which is one of the democratic behaviors.

5.3.5 Limited Land Holdings and Poverty

The study demonstrated dominance of small holders (40 percent) that barely could sustain their livelihood especially with modern schooling system for children and growing use of technology (Argeuli VDC Profile 2011 A.D.). In addition, respondents opined income generation as the main reason for being involved in homestay. Driven by miserable life without adequate income, the option of foreign labour migration is also not access to all, especially to poor households. To some families, the sum required to run a homestay would not exceed the sum required to go for a foreign labour job. Earlier, most people would earn their living by working as maid or agricultural labour which would not generate enough to comfortable living. In such socio-economic circumstances, homestay has been regarded as economically viable option. It therefore, asserts motivation of limited land holders towards homestay.

5.3.6 Community-solidarity

Dominated by ethnic communities such as Tharu, Bote and Musahar (99.20 percent) the ethnic cultures, with community specific norms, values and practices of decision making and feeling of being the part of community has been observed as promoting intra-ethnic solidarity.

The opportunity to watch and enjoy three different ethnic cultures in and around Baghkhori village is motivating the homestay operators either way economic and or cultural publicity.

5.3.7 Inspired by Neighbour's Success

Predominantly, the traditional agriculture-based economy in Baghkhori village could hardly meet the livelihood necessities of the locals. The household survey and KII confirmed that with the introduction of homestay, the household income has risen (AHMC, Record, 2017) followed by social changes. The close observation of rising standard of living of homestay HHs also inspired the non-homestay HHs to become homestay entrepreneur.

5.4 Homestay Potentialities

The panoramic landscape, unexplored cultural and natural heritages, gorges, different indigenous people and cultures, their unique lifestyle and foods in the villages of Nepal are not only of greatest interest but also the strong foundation for community homestay tourism development in most villages of Nepal (HTN, 2012). Baghkor village located adjacent to Chitwan National Park, home to various indigenous people such as Tharus, Bote and Musahar and their unique way of life and food are limitless opportunity for Amaltari homestay development. Wildlife such as one –horned rhino, spotted tiger, deer, crocodile, birds and plants, wetlands, grassland, community forest are tourist attractions. The People's Park located in Baghkor, Tharu Village in Khoki Tumbi, Indigenous Tharu Museum located in Saras Tole, National Tharu Museum in Danda Bazar and historical and religious places such as Kottaandi, Keurenighaari and Gundrehi are opportunities to homestay development (Argeuli VDC Profile 2011 A.D.)

In addition to being the only gateway to Royal Chitwan National Park, Amaltari Homestay in Baghkor village possess immense tourism potentiality through natural, social and cultural wilderness. It is not only naturally beautiful but also rich in ethnic cultural way of life and traditions. The study on its potentialities revealed the following attractions as instrumental to luring tourist in Amaltari homestay and its periphery. There has been the mixture of attractions that included;

5.4.1 Historical and Religious Attractions

The historical and religious places such as Kottaandi, Keurenighaari and Gundrehi are famous sites in the periphery of the homestay location.

5.4.2 Cultural Attractions

Similarly, the Tharus, Botes, Kumal and Musahars are another culturally distinct caste/ethnic groups providing a space for the visitors of all kinds. Not to mention, but significantly welcoming are the cultural shows that forms the huge share of income (AHMC Record, 2017), include ethnic cultural songs and dances such as Goliyaan of Botes and Laati naach, jogedaa, jhumaraa, dharraa, damphu of Tharus, local foods

and beverages such as *chichhaad*, water snails, ducks etc. In addition, the unique and warm hospitality of welcoming the guests and the way of bidding farewell is another heart pleasing attraction in Amaltari homestay.

5.4.3 Natural Attractions

The natural greenery and the location by the river Narayani have added favor to its attraction. The community forest is exemplary to forestry program while River Gundrahi flowing south and west of the homestay area is another exotic experience to all. The diverse flora and fauna such as one –horned rhino, spotted tiger, deer, crocodile, birds, plants, wetlands and grasslands are equally eye-catching.

There are also other attractions such as jeep safari in forest, view tower, wooden boating safari, foot walk, bird watching, fishing in community pond, bull cart riding and village walk along the Musahar, Bote and Tharu community.

5.5 Opportunities of Homestay Development

The case study of Amaltari homestay reflects more opportunities despite foreseeable challenges and few temporary challenges at present as well. The survey data, formal and informal interviews and observation has obtained the following status of opportunities and challenges in the study area.

5.5.1 Opportunities of Amaltari Homestay Development

Especially when a tourism industry is in its infancy, myriad of opportunities and possibilities emerge, and this appears true in case of Amaltari homestay. Although, Amaltari homestay has been opened not too long ago, it has appeared to open door to immense opportunities in various aspects of the host community and the households suggesting the home stay tourism development in long term. The regular transportation, health services and educational sector have established. Other than the development of infrastructures, various opportunities to tourism development have emerged. However, the potentialities of Amaltari home stay are yet to be explored.

5.5.1.1 Social Opportunities of Homestay

Homestay has opened door to several opportunities on social fronts. The study assessed that along with opportunity to economic gain, social opportunity such as skills learning, knowledge enhancing, educational benefits and health benefits are the major ones.

Home stay offers the ideal platform for cross-cultural exchange (Bhan & Singh, 2014). The host family members in their comments have regarded the host-guest interactions as beneficial to enrich their knowledge and built the capacity of confidence and in their day-to-day life. Unlike, mass tourism, home stay has built connection at personal and inter-personal level. The close interaction with the guests can develop friendship and bond between them.

Peculiar Tharu way of life (such as ploughing the field, rice planation, fishing, bull cart rider) can be promoted as tourism product and offer the experiences of rural life in natural setting.

Home stay promotes cultural heritages (Thapa, 2005, 2010). The cultural performances in the Amaltari Madhyawarti Cultural Building are pivotal have potentiality to establish inter-ethnic and social solidarity.

The economic benefits of homestay are undeniably growing and this can be strategic in checking the migration of youths.

The full engagement of the family members in homestay business can enhance unity among family members and reduce conflicts at least at household level.

There is opportunity to learn skills on toruism and leadership which ultimately lead to empowerment. Trainings on cooking and hospitality are provided to home stay hosts households on regular basis. The survey and focus group discussion revealed that trainings and tours have not only widened their knowledge on homestay business but also has provided ground for empowerment, especially the women.

5.5.1.2 Economic Opportunities of Homestay

Baghkor, once the isolated village, described as the undeveloped and the backward ethnic place has now provided employment opportunity not only to the home stay households but also to non-homestay households. This has raised income and consequently their life standard. This is the multiplier effects of tourism.

The local resources such as food, accommodation, even the natural ones such forest and wildlife can be used as constant source of income.

Homestay promotes conservation of local ethnic culture and the local life.

The local people are enthusiastically making investments in homestay tourism and other sectors such as cooperatives, thus opening door to economic opportunities.

5.5.1.3 Environmental Opportunities of Homestay

At the primary level, homestay is focused on economic and social benefits of the community. However, the principle of sustainable development forms the basis of homestay tourism. This implies that homestay and environmental conservation are complementary to each other (Scheyvens, 2002; Brohman, 1996).

Homestay entails sanitation programmes and awareness campaign in its priority thus promoting to create a healthy environmental condition.

The Amaltari Buffer Zone User Group has played key role in conservation of community forest and the Chitwan National Park. This has led to increased invading of wild life in the village area and easy availability of wild animals during jungle safari thus indicating opportunity of maintaining balanced ecosystem and protection of natural habitat of wild lives.

5.5.2 Opportunities for Non-Homestay Households

The study assessed that increasing popularity and economic gain was not limited to homestay HHs, but rather paved ground for opening up opportunities to non-homestay HHs as well. The major opportunities identified were; The homestay appears to offer economic opportunities to non-homestay households as well. The local foods, chicken and eggs are supplied to homestay households from non-homestay households and the

handicrafts prepared by them are purchased by the home stay managing committee. With the expansion of homestay capacity, the trade of such items is expected to grow.

Educational opportunities for children of economically weak non-homestay households are provided with scholarships by the Amaltari Homestay Management Committee. A total of 142 students of Bote and Musahar ethnicity are provided scholarship that includes stationary, shoes etc. and informal education as well.

5.5.3 Opportunities for Tourists

In Nepalese context, homestay is focused mainly in rural areas. These rural villages blessed with natural beauty and culturally exotic ethnic communities are the dreams of natural lovers and cultural fanatics. The study identified some opportunities as;

- For tourists seeking natural and cultural diversity, community homestay can be an ideal destination
- The increasing accommodation capacity and additional homestay households is another opportunity for more tourist arrival
- The problem of seasonality has gradually reduced with the gaining popularity and tourist friendly accommodation facilities, services and rural people's innocence and warm hospitality.
- The conservation of wildlife and bio-diversity can be attractions to research and adventurous tourism

5.5.4 Opportunities for Infrastructure Development

Tourism in general brings opportunity for infrastructure development (Sharpley, 2002). The theory is consistent with the findings in Baghkhori village. The black topping of gravel road was under approval. Similarly, the entrance gate to Amaltari homestay and cultural building hall became possible from homestay introduction and support from the government authority.

5.6 Challenges of Homestay Development

From the survey and interviews, several challenges faced by the homestay operators and the homestay committee were reported. The challenges were apparent at both the household and community level.

5.6.1 Challenges in Amaltari Homestay Development at Household Level

Despite many possibilities and opportunities of tourism development in Baghkorh village, subtle challenges have been identified. There are both aspects that promote as well as adversely affect the operation of homestay (Thapaliya, Rai, Shrestha, Parajuli & Pande 2012).

5.6.1.1 Lack of Finance and Exclusion of the Poor

The constitution of Amaltari home stay highlights the socio-economic development of the poorest of the poor. The Home stay Village Committee has come up with the policy of including households of all ethnic groups. However, there are no poor households as the beneficiary of the programme. The non-home stay mentioned that lack of enough funds to run homestay has become the major cause of being devoid of the opportunity. Majority *Bote* and all the *Musahars* are poorest in the village, who has been suppressing their desire being economic poor. The informal interviews aided by survey asserted that despite meager benefits of homestay to them through arts and craft work, they are less informed about the homestay as a pro-poor programme. Similarly, the Musahar households neither are homestay operators nor are in the priority list of the home stay village committee. The social stigma has become the barrier to their access to this opportunity. So, in case of Musahars, both the socio-cultural and economic factors are responsible for their exclusion while for Bote and rest of the Tharu households, lack of economy is the major factor.

5.6.1.2 Human and Wildlife Conflicts, Crop Raiding, Livestock Depredation

Located in the close proximity of the Chitwan National Park and within the buffer zone, the wild life and human conflict is a serious threat. This location poses crop raiding and livestock depredation. Lack of concrete control mechanism in terms of

policy and implementation is still a challenge to the potential growth of home stay. Wild animals such as rhino, elephant, bear and tiger are common predators while wild boar, deer etc. The survey reported a human casualty in 2015. Thakur Praasad Mahato, father-in-law- of Amar Kumari Mahato was killed by rhino on the nearby rice field. Such incidents if repeated, could lead to lessen the flow of tourists in the home stay.

5.6.1.3 Limited Flow of Foreign Visitors

The latest tourism data reported 0 .729550 million foreign tourists had arrived to Nepal Nepal Government, 2016). While, as of July 31, 2017, Amaltari as a home stay had received only 200 visitors in 2014 since its operation in 2013, 105 tourists in 2015 and 86 tourists in 2016 which is just 0.0114 percent of the total foreign tourists who visited Nepal in 2016 and 104 tourists as of July, 2017. This negligible inflow of foreign tourists and inability of corresponding plans and programmes as measures are challenge to sustainability of Amaltari homestay.

5.6.1.4 Irritating Guests

The irritability and hypersensitivity reported by home stay hosts in many comments are also challenges to home stay motivation and continuity. This situation is consistent with the Doxey's Irridex Theory while still the saturation is not reached at the study area.

5.6.1.5 Communication Difficulty

The ethnic Tharu and Bote people especially the old aged and the women have problems of communication with the guests who are non-native speakers. There are chances of host and guest misunderstanding and may negatively impact in long term.

5.6.1.6 Lack of Knowledge on Recipe

When it comes to satisfying the guests, the food is one of the greatest attractions. Despite, trainings the host family are not able to prepare the dishes as demanded by the tourists. This can be huge turn off for food lovers visiting the area.

5.6.1.7 Challenges in Amaltari Homestay Development at Community Level

5.6.1.7.1 Ethnic Diversity and Economic Disparity

Ethnic diversity and cultures are viewed as the attractions to tourists (Talib & Sulieman 2017). In some instances, this can act as nuisance to programmes based on community consensus, especially when it comes to decision-making. Majority Home stay operators in Amaltari Home stay are Tharus with only 3 Bote HHs and no Musahars. This fact portrays an unbalanced distribution of homestay benefits which limits the future growth of home stay. With the increasing income, the infrastructures are also growing. However, little has been developed around the Musahar settlement.

5.6.1.7.2 Location

Location of Amaltari homestay is naturally beautiful and situating itself in the Buffer zone of Royal Chitwan National Park is an opportunity. However, the Gundrahi River in the south poses a threat. The long-term solution to any potential danger posed by river is a challenge. Similarly, the wildlife and human conflict is again a communal problem. Unlike, the concept of sustainable development, the simultaneous process of conservation and development is a challenge.

5.6.1.7.3 Modern Hotels and Resort

The Baghkhori village is known for its natural beauty and the only gate way to Chitwan National Park in all over Nawalparasi district. The serenity, artistically designed hotels and lodges around the village, facilities, jungle safari has been able to attract visitors from around the world. These hotels are already a brand which is obviously a challenge to the homestay so far foreign tourists are concerned. The national and international tourism network promoting these well-equipped tourist destinations is yet a challenge.

5.6.1.7.4 Lack of Proper Physical Infrastructures

Lack of proper infrastructures is the major problem for development of tourism. Like other parts of Nepal, Baghkhori village also lacks proper infrastructures particularly irregular transportation facility and poor roads, health and communication.

5.6.1.7.5 Lack of Enough Accommodation Capacity

Moreover, the survey and key informants interview also revealed the lack of enough bed capacities to accommodate the huge influx of tourists. This has resulted in advance booking and in long term can adversely affect the home stay business.

5.6.1.7.6 Westernization

Westernization of culture can hamper home-stay concept in the long run (Thapaliya, Rai, Shrestha, Parajuli & Pande, 2012). With the introduction of home stay, the locals have no alternative to Nepali language and at most youths are more inclined to western attire than traditional dress.

5.7 Homestay Management Committee Formation and Operation Procedures

The homestay management committee of 13 members has been formed by the General Assembly held every year in the month of July (*Shrawan*). The HM Committee is formed for a period of 5 years. However, for discussions on the current issues and status, meetings are held ever 2nd day of the month.

The homestay operation involves a series of committee from the national level to the district level indirectly to the village level directly. The registration, promotion has been aided by National Tourism Board and Taragaon Development Board, HAN while the actual functioning of homestay is managed by the HMC. However, in the post federalism as declared by the Constitution of Nepal 2015, the registration. are provisioned from the rural municipality and municipality itself (Nepal Government, 2015).

The benefits sharing in Amaltari homestay included the income distribution patterned by ensuring equal income among the operating households. Every operating households receive monthly income from the HMC on the 2nd day of the following month and are liable to 10 percent deduction as service charge.

5.8 Ghalegaun- Motivation towards Homestay

The study results revealed some astounding motivational factors that encouraged and has been encouraging the growing numbers of homestay entrepreneurship in Ghale Guan as follows;

5.8.1 Leadership

Initially, when the concept of home stay entered the village, the realization of homestay benefits was negligible. The traditional mindset was barrier to this new concept. The village even did not have the basic amenities for running a tourism business like homestay. The success of launching the homestay program had no space. In such a situation of confusion and straight denial from the locals, one individual did not give up hope. He was already the Chairman of Uttarkanya VDC and the initiator who had skills sufficient enough to persuade people. The survey and interviews reveal his contribution as a leader in the present-day state of homestay in Ghale Gaun.

5.8.2 Aesthetic Aspects

Initially, ‘praakritik, saanskritik chataaley bharipurna gaun Ghaleygaun, Gurung sanskriti ko udaaharaniya thaaun’ was the slogan of Ghale Gaun Homestay that speaks about the rich natural aesthetics of the spot. With the majestic Annapurna range in the north, located along the green hills, mild climate are major tourist products. The aesthetic products have provided soul to the body in the homestay operation.

The spectacular view of sunrise and sunset, Manaslu Himal, Ganesh Himal lining in the border of Manang, and Gorkha, Annapurna Himal, Lamjung Himal, Buddha Himal and Machhapuchre Himal that lies along the Annapurna Himalayan range offers the spectacular view. Green forest, chirping sounds of birds and open pleasant ground. The beautiful valley and the scenery constructed by the Marsyangdi River in the north and Midim River in the west.

5.8.3 Gurung Culture and Identity

The Gurungs are one of the ethnic groups in Nepal (CBS, 2012). Well known for their contribution as Ghorkha soldiers in foreign land are also known for their rich cultural heritages. Especially, Ghale Gaun as the place once ruled by the Ghale Kings is a matter of interest for the outsiders. The culture and their identity were in one way or the other the source of motivation to homestay tourism in Ghale Gaun.

5.8.4 Regular Income

The history of foreign labour migration as a culture in Gurung community and agriculture as the primary occupation was the major economic activity. Later, homestay has been an alternative livelihood strategy. The household survey and interviews substantiate the fact that homestay has been providing a regular source of income. The immediate family needs and daily necessities have been fulfilled through regular income and this is one of the motivational factors to homestay operation.

5.8.5 Poverty and Limited Land Holdings

The household survey demonstrated dominance of small holders (30 percent) that barely could sustain their livelihood. In addition, respondents opined income generation as the main reason for being involved in homestay. Driven by harsh life without adequate income, foreign labour migration as Indian or British army supported by their identity as ‘martial race’ was the most viable option. As is the case with other places in the country (Thapa, 2010, Acharua & Halpenny, 2013; Thapaliya, Rai, Panrajuli and Pandey 2012; Venkatesh & Mukesh, 2015) the homestay rather than traditional agricultural practices with insufficient production from small land holdings in the hill topography was the appropriate alternative to livelihood.

5.8.6 Ethnic Solidarity

The caste/ethnicity is one feature of attraction to tourist and the homogeneity in cultural norms and values and communal sense of solidarity is again another vital asset/motivation for the success of any community-based programme such as homestay.

5.9 Homestay Potentialities

Ghale Gaun perched on a green hill in the north west of Lamjung district is not only naturally attractive but is also culturally rich. The ethnic Gurung community is its centre of attraction at the same time. The study on its potentialities revealed the following attractions as instrumental to luring tourist in Ghale Gaun homestay and its periphery.

Above the natural and cultural potential, the will, enthusiasm and leadership has formed the potentialities of homestay in Ghale Gaun. The interview reveals that unless, there is no strong determination and self-motivation the natural and cultural potentialities are not sufficient to homestay tourism success. Hence, it was concluded that the potentiality also must cover emotional aspect with natural and cultural aspects as potential basis for a homestay tourism. There has been the mixture of attractions that included;

5.9.1 Historical and Religious Attractions

Ghale Gaun has been crowned as the ‘SAARC Model Village’ by His Majesty’s Government of Nepal in 2064 B.S. However, contribution of the historical aspects of Ghale Guan to its recognition cannot simply be ignored. Some major historical attractions in the area include ‘SAARC Village Tourism Museum’ depicting materials of the Gurungs/Tamu cultures, Ghale Park installed with a statue of Ghale King, historically and religiously significant Shree Tije Uttarkanya Temple, Tijekun Tal, Saat kanya Kuwa and Tijekun Dhaaraa, Gumba of Gurung Priest as well as historical idol of a Bull, traditionally crafted revolving house (Uttarkanya VDC Profile, 2011).

5.9.2 Natural Attractions

The location of Ghalegaun on the hill top provides a spectacular view of sunrise and sunset. Mt. Manaslu, Mt. Ganesh lining in the border of Manang, and Gorkha, Mt. Annapurna, Mt. Lamjung, Mt. Buddha and Mt. Machhpuchre that lies along the Annapurna Himalayan range offers the majestic view.

The beautiful valley and the scenery constructed by the Marsyangdi River in the north and Midim River in the west, green forest, chirping sounds of birds and open pleasant ground are other attractions of this place. Similarly, the model tea garden of the Western region is in this village

5.9.3 Cultural Attractions

Ghale Gaun, predominantly a Gurung village has much to offer culturally. Major cultural attractions include dances such as *Ghaatu*, *Sherkaa*, *Pachyu*, *Krishna charita*, *Ghyaabre* etc. based on Gurung culture. Culturally significant communal sheep-rearing indigenous occupation of the Gurungs, local foods and beverages are other attractions for tourists. Above all, the unique hospitality of welcoming the guests and bidding farewell is truly attractive.

5.10 Opportunities of Attractions

The fact that geographical location and the cultural richness of Ghalegaun offers opportunities to homestay tourism cannot be denied. Not to mention, the mild climate, scenic natural surroundings with the snowcapped mountain ranges in its north.

5.10.1 Opportunities of GhaleGaun Homestay Development

In contrast to Butler's life cycle theory of tourism development (Butler, 1980), Ghale gaun offers opportunity of tourism development despite its operation for more than 17 years, considerably a longer period of operation. The study identified some of the visible opportunities as follows;

5.10.1.1 Social Opportunities of Homestay

Homestay development was found to be socially acceptable. Although economic opportunity of homestay surpassed the social opportunity, the opportunities to educational growth, health and hygiene, participation and cohesion were undeniably taking place. Some key social opportunities identified have been included in this research.

5.11 Challenges of Homestay Development

The survey, FGD, informal interview and KII were used to identify challenges in Ghale Gaun homestay operation and management. The challenges were uniquely different at household and community level as discussed below;

5.11.1 Challenges in Ghale Gaun Homestay Development at Household Level

The location of Ghale Gaun in the hills did not appear to be the challenge. However, the safety measures of degraded road condition is undoubtedly considered the challenge and the lack of adequate knowledge and skills on homestay from guest's choice of dishes to lack of cooking skills on modern recipe distracting guests are other challenges. Apparently, the homestay management also is not free from challenges. The sheer challenges are discussed as follows.

5.11.1.1 Lack of Economy and Exclusion of the Poverty

The main motto of the homestay is to benefit the grassroots (i.e., the poor households). The field survey and FGD revealed that despite the desire and willingness to run homestay, the poor HHs has no choice rather than to wait and watch for any source or scheme. Although 33 HHs are registered, only 26 are found to be able to run the homestay actively. However, more than 78.33 percent of HHs are non-homestay by operation which is inconsistent with the motto of Ghalegaun homestay. The poorest of the poor is still far away from not only the potential benefits of homestay but also the idea itself. The lack of total participation of every HHs to mainstream homestay is still far from reality. The non-homestay is not only excluded from financial benefits but also complain lack of peace and threat to their ethnic cultural identity.

The homestay management welcomes all HHs according to their constitution and is prepared for extension and promise to keep homestay sustainable. However, the decreasing number of Homestays from 33 to 26 and the lack of interests of the registered HHs (7 Homestay HHs) reflects exclusion of the poor.

The homestay management appears strong at its fundamentals, but the issue of total participation of the poor is still a challenge which indicates lack of adequate poor specific programmes.

5.11.1.2 Lack of Infrastructure

The homestay in Ghale Gaun has been instrumental in the development of infrastructure such as communication, electricity, access of roads, health services etc. However, provided the geographical difficulty and its distance from the district headquarter; Beshisahar has become the obstacle to adequate tourist standard amenities and easy transport facility, jeep ride is almost 5 hours long. Due to poor transport and badly damaged gravel roads and its untimely and inadequate repair and management, there is less possibility of growth in flow of tourist.

Health is one of the primary infrastructures in a developing tourist destination. Though, a health post has been erected at Ghale Gaun, there is lack of health professional such as a Physician, medical equipment and required range of medicines.

5.11.1.3 Lack of Broader Alternative Vision and Knowledge

The analysis of FGD revealed that the homestay management committee (HMC) were struggling to manage homestay visitors and the homestay operation in the study areas. This situation is true for HMC, as they have not had any international exposures where they could learn and share ideas and experiences. The KII also revealed that there is lack of conceptual understanding of homestay at large. This may be due to lack of cooperation and coordination of the state on one hand and the lack of national level Homestay Association which was recently formed (in 2072 B.S.) on the other hand.

5.11.1.4 Caste/Ethnicity

Homestay has become so much woven around the ethnic community as well as their unique cultural attractions. But, to define homestay by ethnicity is itself a challenge which limits its scope within the nation elsewhere. The introduction of homestay in Ghale Gaun is no surprise was focused in attracting the visitors, the foreigners in particular but the expectation turned just reverse with the increasing flow of domestic visitors. The social and cultural life styles of native Gurungs are the tourism products

of Ghale Gaun which is a challenge when it comes to homestay in non-Gurungs HHs. The 38 HHs *dalit* in this light portrays another issue in homestay success and extension.

5.11.1.5 Knowledge Gap

The field survey, formal interviews, FGD asserts a common problem, i.e., lack of adequate understanding on homestay concept in HH level or managerial level. Though aided by regular trainings, workshops at village, national and international level conferences and seminars, the thematic issues and operations tactics and appropriate policy framework is still lacking regarding the homestay in Nepalese context. The dissemination of homestay operation norms and values, its scope and services at operators' level is uneven.

5.11.1.6 Shortage of Manpower

With the long history of foreign migration especially in the Gurkhas (military), Ghale Gaun, today is not free from emigration issue. Over the decades, the increasing trend of foreign labour migration (from 3.2 percent in 2001 to 7.3 percent in 2011) in Nepal has not left Ghale Gaun as an exception (Nepal Government, 2014). The survey confirms that there is at least one absentee from the 26 Homestay HHs indicating that migration is a cultural phenomenon in Ghale Gaun (see Thapaliya, Rai, *Shrestha, Parajuli and, Pandey*, 2012). The survey also identified the lack of able-bodied manpower especially males who could contribute to the maximization of economic returns of homestay business. Undoubtedly, the remaining dependents that included old aged and children is one reason for taking homestay business as both challenge and opportunity.

5.11.1.7 Irritating Guests

The survey and FGD reported that the irritability and hypersensitivity are one of the major challenges faced by homestay hosts lowering the motivation and continuity towards homestay. This situation is consistent with the Doxey's Irridex Theory while still the saturation is not reached at the study area.

5.11.1.8 Lack of Knowledge on Recipe

The survey on tourists confirms that local food has been the favourite choice of the guests. However, still the varieties in cuisine are also a major concern for attracting tourists of all kinds. Tourists have reported that dishes other than Gurung's local cuisine is rare. This can be huge turn off for food lovers visiting the area. As a matter of serious concern, tourists are compelled to stick on coffee while they actually prefer some other dishes of their choice. It thus, appears that lack of knowledge on recipe is one of the key challenges to homestay development.

5.11.1.9 Challenges at the Community Level

5.11.1.9.1 Ethnic Diversity and Economic Disparity

Majority studies in national context demonstrates the low caste (Dalits) have been devoid of homestay operation due to social and economic differences with the ethnic members of the same village (Acharya & Halpenny, 2013; Thapaliya *et. al*, 2012). The same is true for Ghale Gaun as well. With 38 HHs, Dalits are still not part of the homestay programme. On one hand economically low status dalitare unable to bear the cost of homestay operation and on other hand, social stigma of untouchability still has traces preventing form homestay business; a business of fooding and lodging. Evidently, majority (98.28%) of guests are domestic (local) tourists of the more or less same social and traditional backgrounds at national level (GHMC, 2017).

5.11.1.9.2 Location

Ghale Gaun located on the hilly north West of Lamjung district is at a distance of 24 K.M from the district headquarter Beshishahar. The remoteness of the village due to uneven and damaged road leading to the village is five hours drive which is not only time consuming but also risky at the same time. The visitors often cancel their journey to Ghale Gaun due to this challenging aspect of the destination.

5.11.1.9.3 Traditional Pattern of Economic Activities

The primary occupation of the locals in Ghalegaun is agriculture, supplemented by foreign labour migration mainly in the Gurkhas (as Lahures) and later as skilled and or non-skilled labours (as New-lahures) reflecting traditional economic pattern. So, homestay as an economic activity is not heartily accepted by all that too without the external support (economic) especially to poor HHs.

5.11.1.9.4 Community Participation and Mobilization

Ghale Gaun, predominantly the Gurung ethnic community had been isolated until one and half decades ago and is backward in education with just 60.67 percent literacy while the national average is 65.9 percent (CBS, 2012). These facts are responsible for low community participation and mobilization implying the limit to growth and extension of homestay in Ghale Gaun. The survey and the FGD assert the least probability of joining the homestay business and instead the number of registered homestays HHs is in decreasing trend. Started with 12 HHs, Ghale Gaun increased its size to 33. But, all the HHs those registered could not be mobilized and this suggest lack of adequate community participation.

5.11.1.9.5 Lack of Infrastructure

The infrastructures are pre-requisites for tourism industry to develop. Along with the basic amenities provided by the HHs, the infrastructures at the community level also are equally crucial. Ghalegaun as a village/community lacks basic services such as health services, transportation, provision of community hall etc. The utilization of homestay income towards creating such infrastructure is a big challenge. Although, 22 (15 percent form guests and 7 percent from host family) percent of the total income is separated for homestay management activities, there is little to cover the expenses of creating such infrastructures.

5.11.1.9.6 Cultural Norms versus Conflicting Rule

With a view to distribute homestay income even to non-homestay HHs though partially, the Homestay Management Committee formulated the norms of granting domestication of chicken and goats to non-homestay so that they could supply them to

homestay households. But, in no time this homestay norms appeared to violate cultural norms of the Gurungs. The cultural norms restricted sacrificing domesticated animals and birds especially during the night. So, the practical difficulty arose when it came to fulfill the untimely demand of the visitors/guests. Consequently, the non-homestay households denied the supply of chickens and collect vegetables from the home garden due to unsuitable time especially during late evening and even mid-night. As a result, the rule of non-homestay as suppliers were suspended and this led to deprivation of economic opportunity of non-homestay households. So, the homestay households have been rearing and keeping every needs of the guests when it comes to food and drinks.

5.12 Homestay Management Committee Formation and Operation Procedures

The homestay management committee of 15 members has been formed by the General Assembly held every 4 years in the month of (Ashoj) September. The regular meetings on general issues and happenings are held on the 1st day of the month throughout the year.

The homestay operation involves a series of committee from the national level to the district level indirectly to the village level directly. The registration, promotion has been aided by National Tourism Board and Taragaon Development Board, HAN while the actual functioning of homestay is managed by the HMC. However, in the post federalism as declared by the Constitution of Nepal 2015, the registration is provisioned from the rural municipality and municipality itself (Nepal Government, 2015).

The benefits sharing in Ghalegaun homestay included the distribution of guests among the operating households not necessarily the equal number due to variation in accommodation capacity of the operating households. The income is distributed every day and each homestay households are liable to 7 percent deduction as service charge from their income. While, the additional 15 percent of the service charge form the guests is also provided to the HMC (GHMC, 2017)

5.13 Conclusion

The realization of the aesthetic aspects and its economic value was the determinant of homestay business in Ghalegaun. For any income generating programme, the opportunities have to be explored and challenges overcome for success of the community level programme and the same triggered in Ghalegaun, despite the remoteness and isolation of the village until one and half decades. Thus, it can be concluded that any new concept when worked out under the able leadership can undoubtedly produce a healthy result which is homestay in case of Ghale Gaun.

The geographical location and climatic conditions of Baghkhori and Ghalegaun differs. However, the natural characteristics of both the location is beautiful from the aesthetic point of view. So, one component (tourism product) is natural beauty.

Women empowerment and local awareness on health and education and other basic fulfillments are common opportunities provided by the homestay programmes via income growth and knowledge enhancement through trainings and workshops. At environmental level, the neatness and cleanliness as key to tourists' attractions also provides opportunity of health and hygiene. So far, the economic opportunity is concerned, income raising is major expectation of the host community. Next, preservation of culture is another significant reason for homestay operation. In this note, nature conservation and livelihood are indispensable to homestay programme based on sustainable development approach.

The challenges surrounding the homestay development is more or less similar. However, specific differences persist when it comes to language competency, infrastructure development, conceptual difference of homestay, vision and location. The ethnic variation and exclusion of the poor, lack of knowledge on recipe, westernization are common challenges to both the homestay. Provided, the measures to these challenges, the sustainability of homestay can be ensured. Time and again, adhoc meetings, regular meetings and general assembly are conducted to give way out to these challenges whenever possible.

CHAPTER VI

SOCIO-ECONOMIC IMPACTS OF HOMESTAY

6.1 Introduction

This study is aimed to assess the homestay tourism impacts in the demographic, economic, social and environmental aspects of homestay households and the community. In line with the previous studies, homestay was found to create both positive and negative impacts, though the former surpassing the latter. This chapter discusses the income pattern and impacts assessment in various aspects focusing on analysis of hosts members, non-hosts and the tourists.

6.1.1 Demographic Characteristics of the Respondents

The demographic details of the respondents were directly or indirectly accountable to the impacts of and perception towards homestay. The total sample of 20 respondents (each respondent represents one household) participated in the household questionnaire survey. Equal respondents of 20 were representative of the sampled households.

Table 7: Demographic Profile of Respondents

Characteristics	Categories	Amaltari		Ghale Gaun	
		Frequency	Percent	Frequency	Percent
Caste/Ethnicity	Janajati	20	100.0	20	100.0
Gender	Male	10	50.0	12	60.0
	Female	10	50.0	8	40.0
	Total	20	100.0	20	100.0
Age	20-25	2	10.0		
	26-30	2	10.0	4	20.0
	31-35	2	10.0		
	36-40	2	10.0		
	41 & Above	12	60.0	16	80
	Total	20	100.0	20	100.0
Marital status	Married	10	100.0	10	100.0
Education Level	Illiterate	4	20.0	8	40.0
	Primary	12	60.0	8	40.0
	Secondary			4	20.0
	Higher secondary	2	10.0		
	University	2	10.0		
	Total	20	100.0	20	100.0
Occupation	Agriculture Only	14	70.0	12	60.0
	Agriculture & Business	6	30.0	8	40.0
	Total	20	100.0	20	100.0
Food Sufficiency	<3 months	4	20.0	2	10.0
	for 6 months	2	10.0	6	30.0
	for 9 months	4	20.0	8	40.0
	for 1 year	4	20.0	2	10.0
	> 1 year	6	30.0	2	10.0
	Total	20	100.0	20	100.0

Source: Filed survey, 2017

The table 7, depicts the demographic profile of the respondents from two villages; Baghkhori and Ghale Gaun where the entire respondents belonged to ethnic group (*Janajatis*). The males and females were almost equal in number with Amaltari exactly equal and in Ghale Gaun males slightly higher (60%) than females (40%). The age ranged from 20 to 41 years and above. The respondents of 82 and above formed majority with 60 percent in Amaltari and 80 percent in Ghalegaun. The age group (20-25, 31-35, 36-40) were minimal with just 10 percent in Amaltari each while these age groups were nil in Ghalegaun. The age group 26-30 formed 10 percent in Amaltari and 20 percent in Ghale Gaun.

All the respondents in both the villages were married. In terms of education, majority (60 percent) reported their highest level of education as primary school level in Amaltari and 20 percent of them completed higher secondary and university level education (each 10%). 20 percent of them indicated that they had never been to school. In case of Ghalegaun, 40 percent of respondents reported primary schooling as their highest level of education while other 40 percent of them reported that they had never been to school. Only 20 percent of them had completed secondary level education.

Regarding the occupation, majority (70 percent) of Amaltari respondents were engaged in agriculture while only 30 percent were involved in agriculture and business simultaneously. While in Ghalegaun, 60 percent of respondents were engaged in agriculture and 40 percent in agriculture and business.

The food sufficiency status of both the villages were also assessed. In Amaltari, households with food sufficiency less than 3 months were 20 percent and 10 percent in Ghalegaun. There were 10 percent and 30 percent households that reported food sufficiency for 6 months in Amaltari and Ghale Gaun respectively. 20 percent in Amaltari and 40 percent in Ghale Gaun for 9 months. And households with food sufficiency for 1 year were 20 percent in Amaltari and 10 percent in Ghalegaun. Accordingly, households with food sufficiency for more than 1 year were 30 percent in Amaltari and 10 percent in Ghalegaun.

6.2 Income Pattern of Amaltari Homestay Operators

The data in figure 4 shows that homestay business has become the major source of income to Amaltari hosts households as it comprised 40 percent of net annual income of all 23 HHs. While remittance is still another noticeable source of income (17 percent) followed by income from agricultural production (15 percent, services (12 percent) and labour and business with the share of 7 percent each. The hosts' households also earn income through trade of local food, beverage, chicken, goat, sheep etc. that form 3 percent of their income.

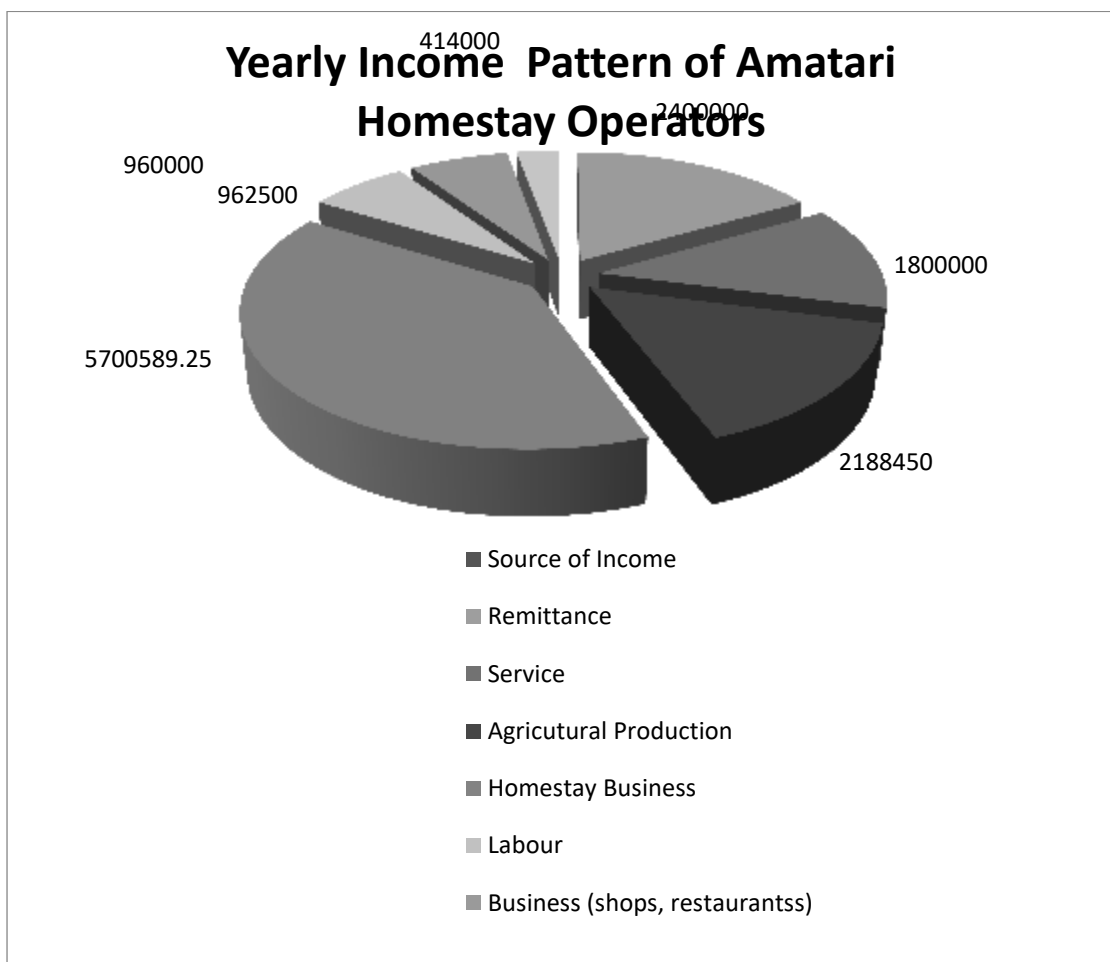


Figure 4: Income pattern of Amaltari Homestay Operators

The homestay is in the choice of people as it has transport facilities as well as has peaceful environment. Although, Amaltari homestay was introduced not much ago, influx of tourists has shown positive results both in social, economic, political and environmental sphere of peoples' life

6.3 Visitors Status and Income of 2013 to 2018 Amaltari Homestay

Table 8: Visitor Status (2014-2017)

S.N.	Country	Number of Visitors) *				Total
		2014	2015	2016	2017	
1	Nepali	9500	10770	14045	4878	39193
3	Foreigner	71	80	44	105	300
Total		9700	10875	14131	5042	39748

*Source: AHMC, Database Record 2017, *Official Record*

Note: As of 31 Dec., 2017 (2073/74 B.S.)

Since its inception, the number of visitors to Amaltari Madhyawarti homestay has been increasing every year (figure 4; table 8). In an average, there is cumulative growth rate of 22% in number of local visitors from 2014 to 2016 with 13.36 percent increased rate in 2014 to 2015 and 30.40 percent in 2015 to 2016 contributing to cumulative growth rate of 21.88%. However, the visitors of SAARC nations have plunged to -80.62 percent from 2014 to 2015. However, the visitors have increased by 68 percent in 2016 over the previous year and by 40.47 percent in 2017 over the last year. The number of foreign visitors is also not encouraging with just 71 from 2013 to 2014, 81 in 2014 to 2015 and even lower to just 44 in 2016 with an average of 65 foreigners in a year. However, there is increment of foreigners by 138.63 percent though not very significant in terms of number. Thus, the average number of foreigners has reached to 75. Overall, there is increasing trend in number of visitors from 9700, 10875 and 14131 in 2013-2014, 2014-2015 and 2015-2016 respectively. But, unexpected decrease in visitors in 2017 is due to floods in River Gundrahi in the monsoon. The reconstruction, renovation and building of infrastructures took almost four months for Amaltari Madhyawarti homestay to resume to its shape and delivery of services.

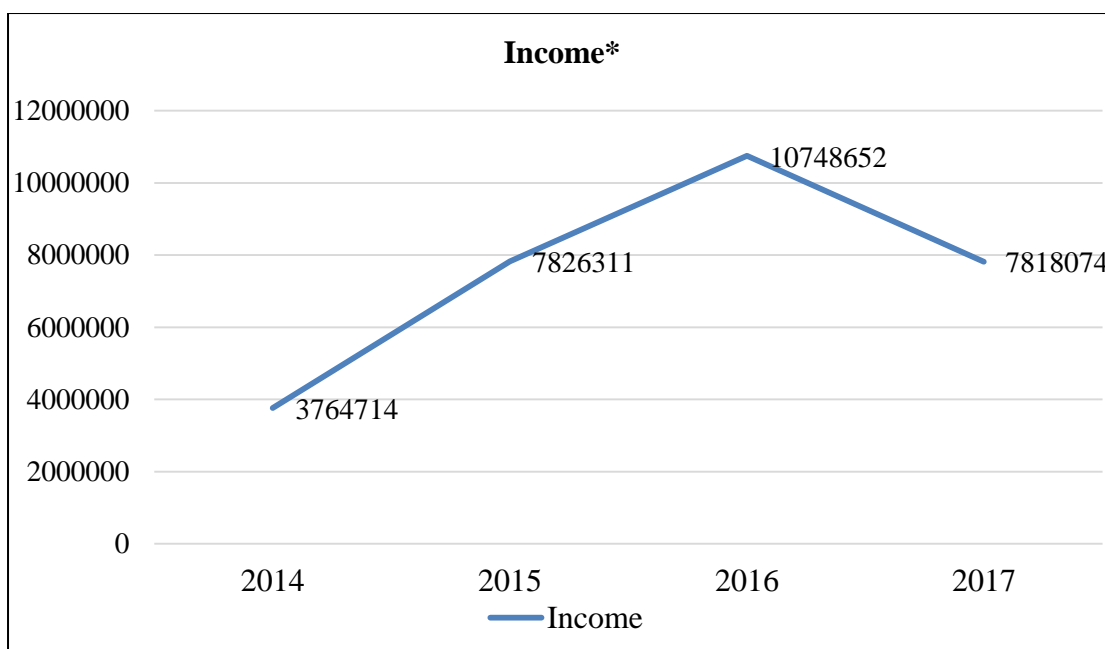


Figure 5. Income status of Amaltari homestay (2014-2017), *Official record

Table 9: Income Status (2014-2017)-All 23 HHs

S.N.	Items	Income* (Rs.)				
		2014	2015	2016	2017	Total
1	Homestay	3574714	6804000	8522759	3900884	22802357
2	Cultural Performance	175000	445000	1083835	1760658	3464493
3	Nature Tour	15000	577311	1142058	2156532	3890901
	Total	3764714	7826311	10748652	7818074	3,01,57,751

*Source: AHMC, Database Record 2017, *Official Record*

Note: As of 31 Dec., 2017

The data (figure 5; table 9) demonstrate that with the increasing number of visitors, the income of Amaltari homestay has also shown increment rate of 47.46 percent in 2014 to 2015 and 25.20 percent in 2015 to 2016 from homestay alone. Overall, the income also shows increasing trend from Rs. 3,764,714 in 2013-2014, Rs. 78,26,311 from 2014-2015 and Rs. 1,07,48,652 from 2015-2016. The income went down in 2017 by de-growth of -27.26 percent as the homestay could not operate for almost four months due to damages caused by flood in River Gundrahi that flows close to Baghkor village.

6.4 Income Pattern of Ghalegaun Homestay Operators

The data from figure 8, depicts that homestay business and remittance formed the major source of income with almost equal share of 38 percent and 33 percent of net annual income in Ghalegaun. The findings are consistent with the previous study conducted in Lwang Ghalel village in Kaski district (Thapaliya, Rai, Shrestha, Parajuli and Pandeyey, 2012). Still, agriculture contributes to almost one fourth share of their income. The trade of local arts, crafts, food, beverage, chicken, goat, sheep formed 4 percent and the labour wage contributing a share of 2 percent.

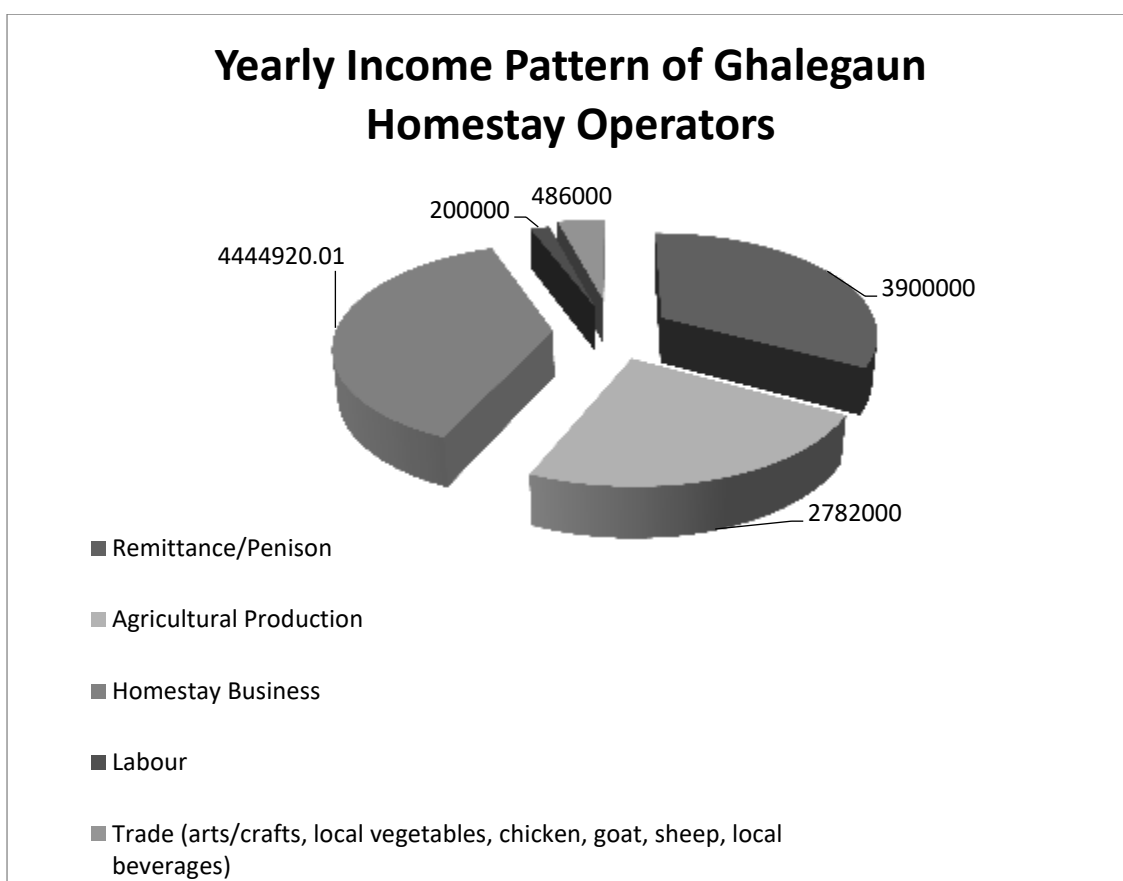


Figure 6: Income Pattern of Ghalegaun Homestay Operators

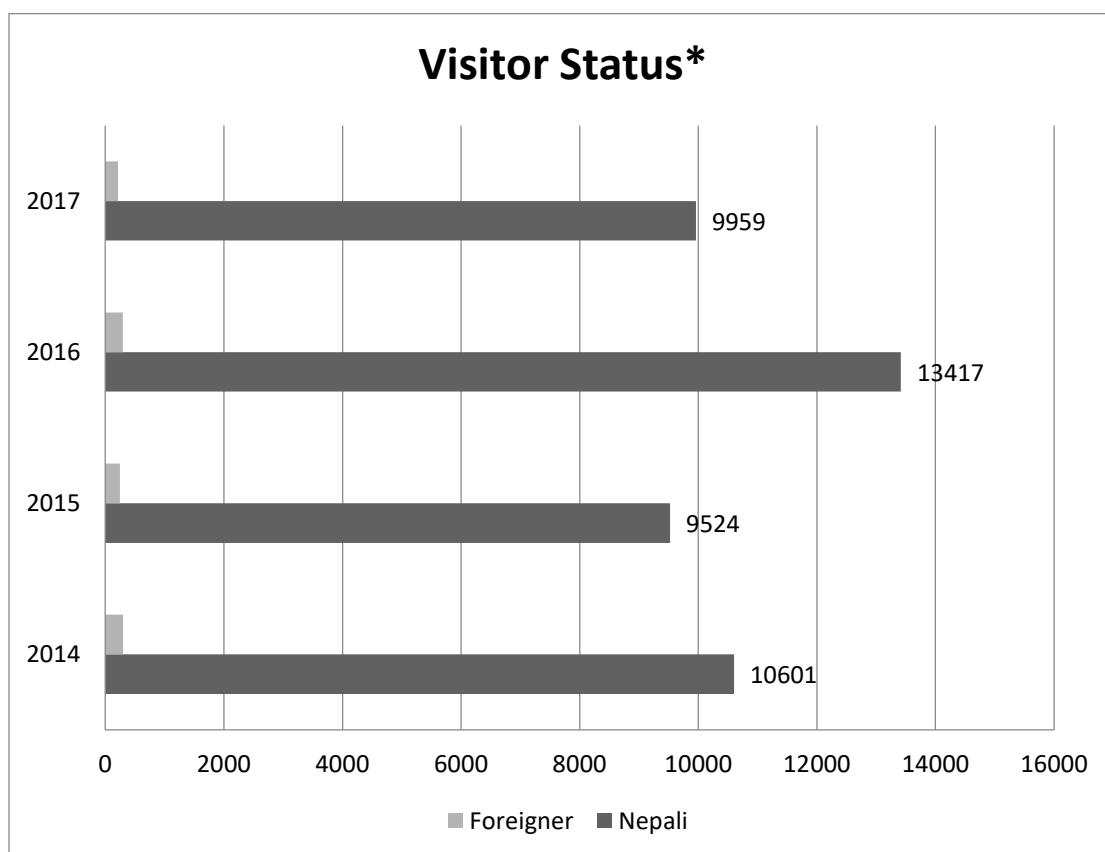


Figure 7: Visitor Status of Ghalegaun, (2014-2017), *Official Record

Table 10: Visitor Status (2014-2017)

S.N.	Country	Number of Visitors*				Total
		2014	2015	2016	2017	
1	Nepali	10601	9524	13417	9959	43501
2	Foreigner	302	244	296	216	1058
Total		10903	9768	13713	10175	44559

Source: GHMC, Database Record 2017, *Official record

The data (figure 7; table 10) shows the annual tourist's arrival. There is negative growth rate of -10.409% in overall number of tourists from 2014 to 2015, with -10.15% growth in local tourists and growth rate of -19.20%. The year 2016 climbed up with the growth rate of 40.38% over 2015, with growth of 40.87% in local tourists and 21.3% in foreign tourist. The year 2017 suffered negative growth rate of -25.80%

over 2016, with negative growth rate of -27.02% in foreign tourists and -25.77% in local tourist. Overall, the data revealed that the trend of tourist arrival is fluctuated. However, there was still cumulative growth rate of 4.171 % from 2014-2017. The Butler's Theory of Life cyclical model of tourism development is in consistent with the findings, particularly the average tourist's number (11139.75=11140) indicating stagnation (Butler, 1980).

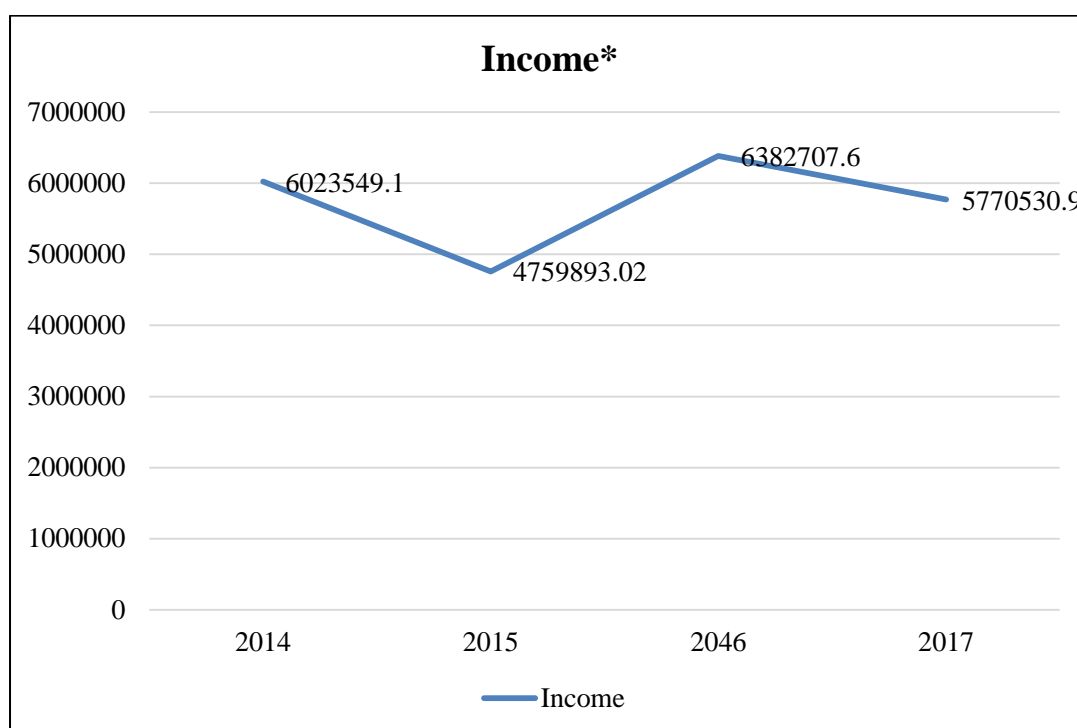


Figure 8: Income Status of Ghalegaun Homestay (2014-2017), *Official Record

Table 11: Income Status (2014-2017) - all 26 HHs

S.N.	Items	Income* (Rs.)				
		2014	2015	2016	2017	Total
1	Homestay & Cultural performance	6023549.1	4759893.02	6382707.6	5770530.9	22936680.62

Source: GHMC, Database Record 2017, *Official Record

From the data (figure 8; table 11), it is clear that Ghale Gaun accrued the income of Rs. 6023549.1 in the year 2013-2014 while the income was as low as Rs. 4759893.02 in 2014-2015. However, the income in the year 2015-2016 went as high as Rs. 6382707.6. But the income went down in 2017 by de-growth of -9.59 percent.

Ghalegaun has been entitled as the 'Model Rural Tourist Village in SAARC' by the Government of Nepal in 2064 B.S. This village is famous for Tije Uttarkanya Mandir and 7 religious underground spring is the heart of tourist attraction. Every year during Maghesankranti people visit the Uttarkanya temple in this village with a hope that their wishes get fulfilled by worshipping the God. Initially, Ghale Gaun emerged as a village tourism spot with the notion that: a place of naturally and culturally unique spot'. In the process of making their own identity, Ghale Gaun has stood as the Capital of "Local Tourism".

Ghalegaun perched on green hills, decorated by specular natural beauties at a distance of 24 K.M. from the district headquarter Beshishahar. Migration of youth to cities and abroad for good life and employment has left village with elderly people, agriculture was only source of income of those old people.

A group of people under the leadership of Prem Ghale, visited 'Sirubari' village where they learnt every essential component for promoting homestay (Prem Ghale KII, 2073-07-14 Oct, 31, 2016).

Ghalegaun is dominated by the Buddhists Gurung community. In addition to homestay tourism business, the primary occupation of locals is agriculture supplemented by foreign employment. Major festivals celebrated in the village are Lhoshar, Buddhsankranti, Dashain, Tihar and Maghesankranti. (Village Profile, 2073)

6.5 Homestay's Contribution to Income

Figure 9 suggested that overall (gross) annual homestay income included lodging, fooding to extra household trades such as sales of souvenir, arts, crafts, chicken goats, sheep etc and cultural shows induced by homestay tourist. The survey data assessed that yearly homestay income contributed to 45 percent (Rs. 6,743,600 = Rs.6.743 million) of the total income of 23 HHs of Amaltari homestay at the time of study, meaning that each household amassed yearly income of Rs. 293,200.

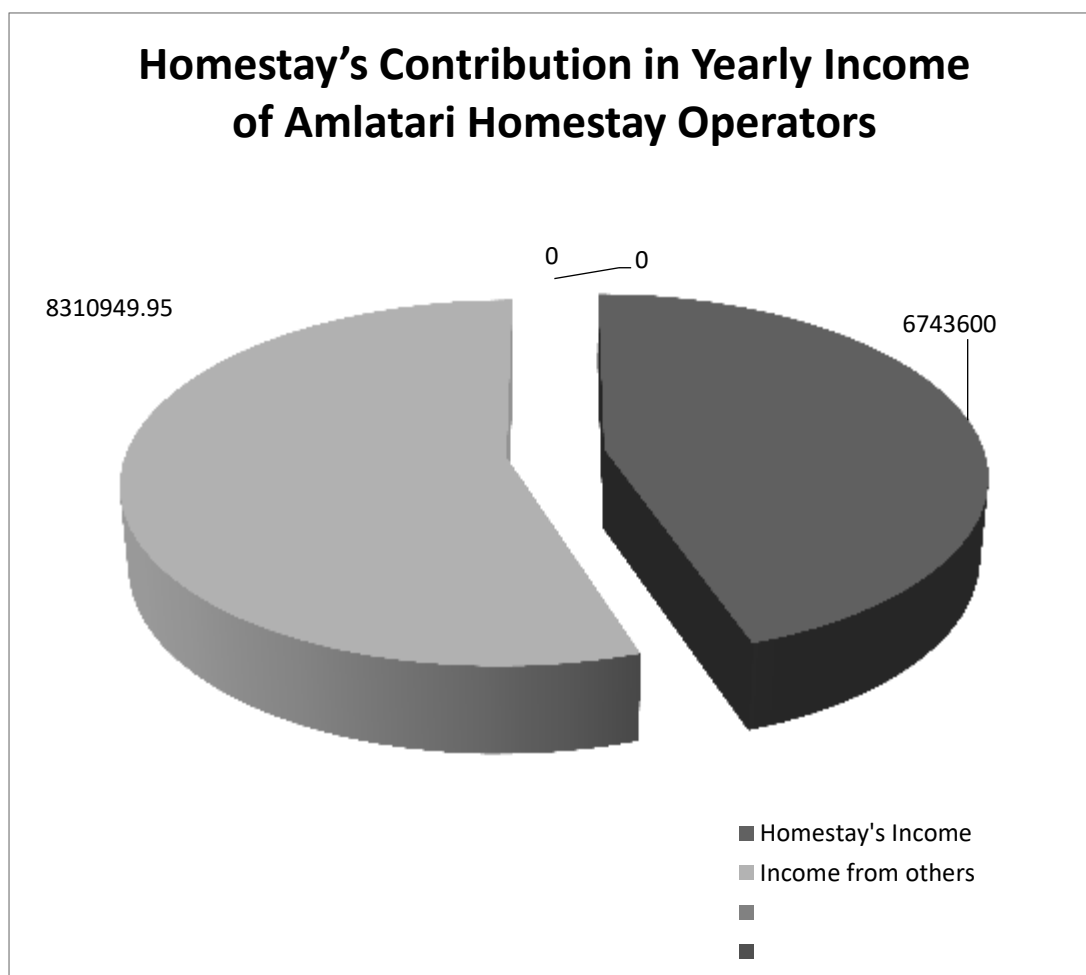


Figure 9: Homestay's Contribution in Income of Amaltari Homestay Operators

Similarly, overall (gross) annual homestay income contributed to 45 percent (Rs. 5543894.2= Rs. 5.543 million) of the total income of 26 HHs of Ghalegaun homestay at the time of study, meaning that each households amassed yearly income of Rs. 213,226.

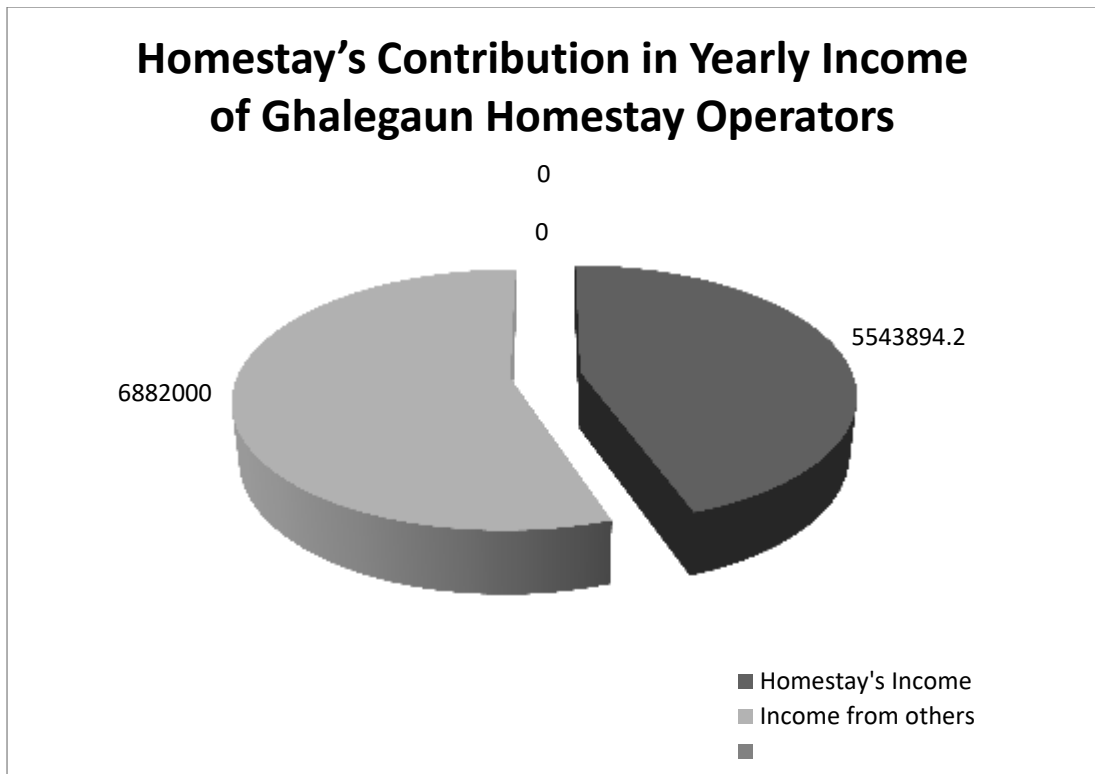


Figure 10: Homestay's Contribution in Income of Ghalegaun Homestay Operators

6.6 Socio-Economic Impacts of Homestay on Host Households

The impact assessment was based on analyzing perception and attitudes of the hosts, non-hosts and the guests towards homestay development in the study villages.

6.6.1 Analysis of Perception and Attitudes of Homestay Operators to Homestay Development

To understand how the local residents, feel about the development of tourism in their villages, a number of issues related to tourism development and its impacts were examined and discussed as follows;

6.6.1.1 Perception on Social Impact

The study revealed that homestay impacts is not limited to economic benefits but also has been found to render social benefits. Unlike, mass tourism, homestay is community managed and offers cultural interaction with the guests that has resulted in impacts on social sphere as discussed under;

Table 12: Descriptive Analysis of Perception on Social Impacts on Operating HHs

Statements	N	Amaltari			Ghalegaun		
		Mean	Median	Std. Deviation	Mean	Median	Std. Deviation
Homestay has been helpful to focus and preserve traditional culture	20	1.40	1.00	.516	1.30	1.00	.483
Homestay has boosted social equity of local people	20	1.90	2.00	.876	1.40	1.00	.516
Homestay has provided an opportunity for local people to interact with other cultures all over the world without leaving their homes	20	1.50	1.50	.527	1.50	1.50	.527
I think I have learnt a lot from interaction with tourists	20	1.70	2.00	.483	1.70	2.00	.483
Homestay has promoted pride of their way of life and cultures among community members	20	1.70	2.00	.483	1.70	2.00	.483
Homestay has promoted cultural restoration and conservation	20	1.70	2.00	.483	1.70	2.00	.483
Homestay has helped recognize your village locally and internationally and made you feel proud of it	20	1.60	2.00	.516	1.60	2.00	.516
Homestay has united various groups inside the community to work together	20	1.60	2.00	.516	1.70	2.00	.675
I often feel irritated because of tourism in my community	20	4.10	4.00	1.197	4.60	5.00	.516
Homestay has created awareness on health and hygiene (sanitation) in the community and households	20	1.50	1.50	.527	2.40	2.00	1.075
Belief on witchcraft has reduced and inclination towards hospital service has increased	20	2.40	2.50	.699	3.20	3.00	.789
Homestay has economically helped parents to send their children to schools	20	1.30	1.00	.483	1.70	2.00	.483
Migration has been controlled with the introduction of homestay in your village	20	1.70	2.00	.483	3.70	4.00	.949

Source: Field survey 2017

Among the variables for social impacts, the results from both the survey questionnaire, FGD and interview revealed that the homestay operating host households strongly agreed that homestay has been helpful to focus and preserve traditional culture. The operators from both the homestay villages were almost unanimous in agreeing the positive impacts on promotion of traditional culture indicating a very positive attitude to homestay development. There was no difference between the means of two homestay ($t(18) = .447, p > 0.05$ as $p = 0.66$). The cultural shows, and the locally designed arts and crafts sale has been on an important step to cultural preservation. The fact that one significant expectation of tourists to interact and explore local culture is characteristics of rural homestays. For instance, ethnic cultural songs and dances such as *Goliyaan* of Botes and *Laati naach, jogedaa, jhumaraa, dharraa, damphu* of Tharus, local foods and beverages such as *chichhaad*, water snails, ducks etc. in Amaltari homestay and dances such as *Ghaatu, Sherkaa, Pachyu, Krishna charita, Ghyaabre* etc. based on Gurung culture, local foods and beverages are other attractions for tourists in Ghale Gaun. The case of Amaltari demonstrated improved promotion style that included souvenir shop of locally made arts and handicrafts, mainly wooden images of rhinoceros, elephant and peacock, *dhakia* (a straw made bowl shaped basket), woolen made shirt, jacket, *kurtha, jamaa* (skirt), *topi* (cap), sweater, *Dhadiya* (fishing net), ornaments of Tharus such as *chadiya* (coins threaded necklace), *takati, bindiya* and *mantika* (Tika/tilak), *gudhola and paiju* (ornament worn around the legs below the calf but above the knee), *chadiya* (bangles), *bijaayes* (arm bangles). The non-homestay locals have been trained and encouraged and are the supplier of these items. The wooden items have been hot cake for tourists. The questionnaire survey and interview of non-homestay locals admitted that cultural conservation has become a source of their livelihood.

At the same time homestay has provided opportunity for local people to interact with other cultures all over the world without leaving their homes (Amaltari, Mean = 1.5, Median = 1.5, Std. Dev. = 0.527; Ghalegaun = Mean = 1.5, Median = 1.5, Std. Dev. = 0.527). There was no any difference between the respondents' perception ($t(18) = 0.00, p > 0.05$ as $P = 1.00$). The household survey and KII revealed that the host family and its members were able to interact with the guests without hesitation. The interaction on daily basis have paved way for cooperation and bond between the guests and hosts family. The knowledge about foreign culture has helped them cope

with the guests and increased tolerance. The feeling of alien culture appears to normalize.

Importantly, the host's respondents agreed that homestay has economically helped parents to send their children to schools with Amlatari respondents more strongly agreed than the Ghalegaun respondents. There was statistically no significant difference between the perceptions of respondents ($t(18) = -1.852, p > 0.05$ as $P = 0.081$). At village level, the enrollment has decreased by -24.24 percent in Amlatari and -23.07 in Ghalegaun indicating a pre-liminary impression of declining attraction and awareness towards education. But the same holds untrue as the FGD and interviews with school administration revealed that almost half of the households in Ghalegaun have afforded their children private schooling in the city like Besishahar, Pokhara and Kathmandu and the same was true in Amaltari as well where childrens were sent to nearby town areas like Danda and Kawaswoti and some even to Narayangarh. The interview with the school adminstraton revealed the declining number of students supporting the fact that with growing economic condition, the childrens have been shifted to private schools.

Another variable that recorded the highest agreement level is, homestay tourism was helpful in boosting social equity of local people (Amaltari, $M = 1.9$, Median = 2, $SD = 0.876$; Ghale Gaun, $M = 1.4$, Median= 1, $SD = 0.516$). However, the respondents of Ghalegaun is comparatively more positive than Amaltari to impacts of homestay. There were no significant differences between the respondents of the two homestays ($t(18) = 1.555, p > 0.05$ as $p = 0.137$). The findings from hoseuhold survey were largely similar with the FGD as the people were united for betterment of homestay thorough participation morally and economically. The tendency of presenting themselves with grace and charm as a tourism entrepreneur has not only imprpioved their inter-personal skills but also helped enriched with friendly atmosphere at community level and the drastic reduction in quarrel and disputes at household level also indicates increasing social and familial soolidarity. The study revealed that homestay programme has been inclusive in terms of opening up homestays in backward and socially marginalized community such as Bote in Amlatari homestay and Biswakarma in Ghlaegaun (AHMC, 2017; GHMC, 2017). Hence, homestay is helpful in boosting social equity of local people.

In consistent with the previous literatures (Thapa, 2005; 2010, Acharya & Halpenny, 2013; Budhathoki, 2014) impacts on cultural restoration and conservation, respondents from both the villages equally agreed on the statement ($t(18) = 0.00$, $p > 0.05$ as $P = 1.00$). There was significant difference between the responses of two villages on the statement. The KII and household survey also confirmed that the ethnic culture almost eroding on gradual basis had been restored through creating market for local products such as local goods such as mats, shawl, raadi, paakhi, ethnic cultural dresses and ornaments etc. which are consumed by the visitors.

The variable that recorded significant differences was the migration check that occurred differently in the study areas with more impact in Amaltari than in Ghale gaun ($t(18) = -5.941$, $p < 0.05$ as $P = 0.000$). The correlation coefficient ($r = -0.997$) indicates strong negative correlation between homestay operation years and migration check in Amaltari. However, the $r = 0.243$ shows no linear relationship. The variation in migration check is attributed to cultural factors. Especially, predominantly the Grurung village is still not free from long established tradition of foreign labour migration locally called '*lahure jaaney*' while Baghkhori has no such tradition as the main source of livelihood for Tharus have been agriculture. Although the Tharus have become migrant workers but had no better high pay employment that could hold them in foreign land for quite long. Moreover, the homestay income appeared overwhelmingly easier and socially beneficial. Hence, the migrants have returned and halted.

Despite the greater homestay experience, and contradictory to Irridex model, Ghale Gaun respondents were more positive about the guests/visitors than the Amaltari respondents whereas Amaltari respondents did not disagree as strongly on this issue and had a wider spread of responses. However, there was no significant difference between the perceptions of respondents ($t(18) = -1.213$, $p > 0.05$ as $P = 0.241$). The code of conduct has been in operation in both the homestays however, it appeared that Amaltari homestay restricted guests from taking food and beverages inside the room while this was allowed in Ghalegaun. This differential cultural and homestay values might have implication in host behaviour. The late-night campfire, noise, alcoholism, rudeness and humiliation though reported too less in both the homestays, the Ghale

gaun respondents were acceptable to it compared to Amaltari which may be due to cultural reasons.

6.6.1.2 Perception on Economic Impact

The study has explored the homestay operators' opinions about the economic impacts of tourism development in their own villages, based on a number of above economic statements. The results are discussed and analyzed below;

Table 13: Descriptive Analysis of Perception on Economic Impacts on Operating HHs

	N	Mean	Median	Std. Deviation	Mean	Median	Std. Deviation
Homestay has ncreased income of the local people	20	1.30	1.00	.483	1.50	1.50	.527
Homestay has created employment opportunities for the local people	20	1.20	1.00	.422	1.50	1.50	.527
Tourism has diversified the local economy	20	1.80	2.00	.789	1.80	2.00	.789
Tourism has created new markets for our local products	20	1.60	2.00	.516	1.60	2.00	.516
The costs and benefits of tourism are fairly distributed across the ...village	20	1.50	1.50	.527	1.60	2.00	.516
Homestay has become major source of livelihood over agriculture	20	2.10	2.00	1.101	3.50	4.00	.972
Entrepreneurship development because of skills and knowledge gained form homestay tourism	20	3.10	3.00	.738	3.70	4.00	.949
Even though there are some negative impacts associated with homestay tourism, I am happy to tolerate them because of the positive impacts that I also receive	20	1.60	1.50	.699	1.50	1.50	.527

The variable that recorded the highest agreement level were the increased income ($t(18) = -.885, p > 0.05$ as $P = 0.388$) and employment to the host family members ($t(18) = -1.406, p > 0.05$ as $P = 0.177$) with statistically no significant difference between the

perception of the respondents in the two villages. The overall (gross) annual homestay income that contributed to almost 45 percent of the total household income in both the villages was encouraging and the engagement of local people in homestay associated activities such as construction of homestay house, rearing chickens, goats for meat and milk, small grocery shops and teas shops with the advent of homestay justifies the fact.

Remarkably, there was statistically significant difference between the perception of the respondents ($t(18) = -3.075$, $p < 0.05$ as $P = 0.007$) in the two villages in regards to agreement level on the issue homestay as the major source of livelihood over agriculture. Amaltari respondents agreed on the issue while Ghalegaun respondents showed disagreement. Amaltari hosts households contributed to a share of 45 percent of net annual income from homestay and just 17 percent from remittance. The share of net income from homestay business and remittance (including pension) in Ghalegaun.

Unfortunately, in contradiction to previous studies, homestay had not had any significant role in development of entrepreneurship in both the villages. However, Amaltari respondents were neutral on the issue, while Ghale Gaun respondents reported that entrepreneurship development had not taken place. However, there was statistically no significant difference between the perception of the respondents ($t(18) = -1.579$, $p > 0.05$ as $P = 0.132$). The household survey and interviews support the findings that entrepreneurship has yet to flourish but instances of entrepreneurship such as restaurant business, transportation business service have been started. While the Ghale Gaun respondents reported no cases of entrepreneurship.

6.6.1.3 Perception on Environmental Impacts

The assessment of the environmental impacts between the two homestay villages were also conducted. The results include the following;

Table 14: Descriptive Analysis of Perception on Environmental Impacts on Operating HHs

	N	Mean	Median	Std. Deviation	Mean	Median	Std. Deviation
Greenery has increased around the village area	20	1.40	1.00	.516	2.80	3.00	.789
Wildlife and birds have increased significantly after the introduction of homestay	20	1.40	1.00	.516	3.40	3.50	.699
These days, village surroundings are free from litter and wastes	20	1.20	1.00	.422	1.50	1.50	.527
I believe that because of homestay the natural environment in my locality is well preserved	20	2.50	2.50	.527	3.20	3.00	.789
I believe homestay tourism in my community has caused pollution	20	4.40	4.00	.516	4.40	4.00	.516

Source: Field survey 2017

Most striking variable was the village surrounding free from litter and wastes with the highest agreement level while homestay as agent of pollution recorded the lowest agreement level and there was statistically no significant difference between the perception of the respondents ($t(18) = -1.406$, $p > 0.05$ as $P = 0.177$) former; $t(18) = -1.406$, $p > 0.05$ as $P = 1.00$ later). However, the environmental impacts of homestay appeared contradictory in the two villages. Although, greenery and wildlife and birds have significantly increased around the Baghkhori village, the same has recorded less level of agreement in Ghale Gaun village. There was statistically significant difference between the perception of the respondents ($t(18) = -4.696$, $p < 0.05$ as $P = 0.00$ former; $t(18) = -7.276$, $p < 0.05$ as $P = 0.00$ later). As a case of Amaltari, the frequency of wildlives invasion such as wild boar, rhinos, deer, and peacock has significantly increased which often times are nuisance to farmers. However, these animals and birds are chased without harm. With the increase in forest cover, the

villagers are benefitted from forest products such as firewood, fodder and grass that has encouraged animal husbandry. The sanitation programme is conducted on daily basis and that too with wider public participation in which school childrens are also mobilized. While, in Ghale Gaun the mother's group and youths lead the cleaning programme on weekly basis. These sanitation activities have not raised environmental awareness but also promoted health and hygiene at household level. Initiatives such as wired fencing around community forest has been already been proposed for Amaltari and 'green road' in Ghalegaun.

6.7 Social Impacts

The case study of Amaltari and Ghale Gaun demonstrated both the positive and negative impacts in the social, economic and environmental life ways of the local inhabitants. Although, the years of operation of Amaltari is far too less compared to Ghale Gaun, the impacts of both of them resemble in many ways. The micro analysis of the impacts of homestay has been observed at the household and community level as discussed below;

6.7.1 Positive Social Impacts at Household Level

The positive social impacts of homestay outweigh the negatives in so many ways at household level. The major social benefits such as preservation of traditional culture and opening up of opportunity for local people to interact with other cultures all over the world without leaving their homes has been major perceived impacts at household level. This coincides with the cost-benefits argument by social exchange theory.

6.7.1.1 Empowerment of Locals

The hosts family members, especially the women have developed not only homestay related skills but also leadership qualities. Trainings were provided on regular basis that included cooking, hospitality and professional etiquettes. Workshops and seminars, exposure visits and regular meetings had instilled in the knowledge on socio-economic wellbeing of the locals. The hosts' family members were found to have knowledge about managing and operating the homestay program, customer service and tourists' expectations of the homestay program and work towards that and

also developed skills such as customer service skills, skills in maintaining and developing relationships in society.

The involvement of members from operating households in meeting and decision-making process has provided a place as a self-decider of their destiny and appreciated their rights to opinion. In addition, the rights to information on the homestay related matters have also added value to empowerment of the host family

6.7.1.2 Increased Recreational Facilities

Homestay tourism products have no limits so long the innovative locals exist. Homestays have been constantly working to add tourism products that could be effective enough to prolong the tourists' stay. Although, unique socio-cultural life and natural beauty have been the major tourists' attractions in the context of Nepal, the recreational activities too have a significant role when it comes to luring tourists of all kind. The recreational facilities such as village walk, cultural shows, sight-seeing, elephant riding, jeep safari, bull-cart riding, fishing, honey hunting etc. The

6.7.1.3 Promotion and Restoration of Traditional Culture

Homestay has been helpful to focus and preserve traditional culture. Homestay provides an opportunity for local people to interact with other cultures all over the world without leaving their homes (table 11).

Homestay has been instrumental in revitalizing traditional culture and practices. Basically, homestays are run by ethnic community in Nepal (Long, Perdue & Allen 1990; McCool & Martin, 1994; Gurung, Simmons & Devlin, 1996; Tosun, 2002; Archer, Cooper & Ruhanen, 2005). The ethnic community have been motivated to promote ethnic identity.

Tourism has been perceived as promotor of community way of life and culture among community members on one hand and cultural restoration on the other hand.

6.7.1.4 Rebirth of Local Arts and Crafts

Homestay tourism has been instrumental in rebirth of local arts and crafts. These have been the source of tourists' attraction. Normally, the local arts and crafts are consumed by tourists as souvenirs and/or for visual purposes.

6.7.1.5 Boosts Social Equity

The notion behind homestay programme in Nepal was to eliminate rural poverty through community managed homestay tourism in rural areas of the country. The caste/ethnicity and gender issues in the heterogeneous society in Nepal could be major impediment to homestay flourishing and proliferation. In this note, the study revealed that homestay programme has been inclusive in terms of opening up homestays in backward and socially marginalized community such as Bote in Amlatari homestay and Biswakarma in Ghlaegaun (AHMC, 2017; GHMC, 2017). Hence, homestay is helpful in boosting social equity of local people (table 11).

6.7.1.6 Opportunity of Inter-Cultural Communication

Homestay provides an opportunity for local people to interact with other cultures all over the world without leaving their homes.

6.7.1.7 Education and Health Promotion

The Amaltari homestay management committee has been sponsoring scholarships for children of economically weak non-homestay households. A total of 142 students of *Bote* and *Musahar* ethnicity are provided scholarship that includes stationary, shoes etc. and informal education as well (AHMC Record, 2017) FGD and KII. Similarly, the Ghale Gaun HMC has donated two computers to Ghale Gaun Uttarrkanya High School.

The most dramatic impacts were observed in student enrollment in both the study villages. The enrollment was in decreasing trend suggesting two different situations (Annex: F). The decreasing trend in enrollment apparently suggest homestay has not much to do with the educational promotion. But, in reality, the homestay operating household have been able to afford private schooling in town areas where better

infrastructures and opportunities are available. The decrease in students' number is not a loss but the effect of growing income and affordability.

Similarly, there has been noticeable impacts on health sector as well. The everyday sanitation activity in Baghkor and nearby Musahar community in case of Amaltari homestay and the weekly sanitation conducted by Mothers' Group in Ghale Gaun has raised awareness on health and hygiene. The environment is neat and clean. It has been found that attraction towards medical treatment instead of traditional healing systems such as witchcraft, Lama Jhaankri etc. has greatly reduced and the inclination towards hospital services has grown. The respondents reported that these days, the birth (labour) services are generally taken in the hospitals.

6.7.1.8 Awareness on Environmental Protection (Flora and Fauna) and Sanitation

Homestay tourism is based on sustainable development concept (Hunter, 1997; Kunwar, 2006; Goodwin, 2011; Thapaliya, Rai, Shrestha, Parajuli, & Pande, 2012; UNWTO, 2012). The perception of locals on environmental impacts of homestay was found positive as all the sampled respondents believed that because of tourism the environment of their community had been well preserved.

6.7.2 Negative Social Impacts at Household Level

6.7.2.1 Changes in Traditional Host's Way of Life

The social, cultural and economic impacts of homestay is high. Most respondents experienced/perceived homestay as the cause of high income, social integration and environmentally friendly tourism. However, issues on cultural changes are one of the critical impacts of homestay. Few of the respondents were worried about the changes in traditional way of life such as participation in festivals, fairs and labour –sharing (*parmaa*) etc.

6.7.2.2 Friction between Tourists and Residents

The Nepali saying “*Atithi Devo Vava*” meaning ‘Guests are Gods’ and therefore they are always welcomed and treated with respect. The same is true for all Nepalese despite the caste/ethnic differences. However, some of the host family had problems with the guests’ behavior. The unethical demand of guests, noises and alcoholic guests had created disturbance to the neighbours and the host family themselves. This situation also had diverted the school going children from concentrating on studies and people had to spend sleepless nights on many occasions.

6.7.2.3 Increased Social Gap

Some of the rich and privileged family who have entered into homestay business has not only been economically benefitted but also able to gain power and position. While other homestay operators and the non-homestay families have experienced low self-esteem.

6.7.2.4 Overcrowding

The homestay in both the study areas are adapting changes in their shape and size. With the growing publicity and attraction, the influx of visitors results over-crowding, surpassing the accommodation capacity. It has been reported that occasionally the guests are shifted to non-homestay households and/or unaccepted. The over-crowding has even disturbed the peaceful atmosphere and created disturbance in the day-to-day activities as well.

6.7.3 Positive Social Impacts (Changes) at Community Level

Homestay tourism is often considered as community based, managed and operated by the community (Murphy, 1985; Pizam & Milman, 1984). Most of the rural homestays in rural areas of Nepal are community based. The study conclude that the homestay impacts are not limited to host family households rather renders impacts at community level at large.

6.7.3.1 Infrastructure Development

The homestay tourism is establishing itself as one of the viable, reliable and justifiable sources of income to the host family. In turn, the service charge taken by the HMC from host family is proving developmentally significant in the study areas. The fund has been utilized to construct roads, community buildings such as Gurung Museum, Amaltari Madhyawarti Cultural Building, view towers etc. The communication service, education and health services are major achievements in the development of infrastructure in the study villages.

6.7.3.2 Solidarity and Integration

The community-based homestay tourism has been successful in instilling the feeling of oneness and the sense of belonging not only among the host family HHs but also at village level. Generally, HHs other than the homestay hosts HHs are in regular contact as suppliers of foods and beverages. This relationship has directly or indirectly shaped harmony among them. The homestay has integrated non-homestay HHs in their activities such as cultural shows, fishery in Aamaltari Homestay and Community Sheep Rearing and Community Tea Gardening in Ghale Gaun.

6.7.3.3 Environmental Protection

Although in many cases programmes such as community forestry has been vital in environmental protection, the contribution of homestay tourism in environmental protection is equally important. The introduction of the concept of homestay was central to ‘conservation for livelihood’ and the same is true for Ghalegaun. The slogan of “*praakritik, saanskritik chataaley bharipurna gaun Ghalegaun, Gurung sanskriti ko udaaharaniya thaaun*” meaning ‘The place, Ghale Gaun is endowed with natural and cultural richness aided by the unique Gurung culture’ also is centred on the natural beauty of the place that directly and indirectly indicates environmental protection as one basic criteria for homestay tourism

6.7.3.4 Good Practices

The homestay benefits have become noticeable in terms of increased number of tourist and income. The feasibility study of various locations also has given

confidence to villagers for running homestay programme. Hence, the nearby villages such as Bhujung, Kaule-paani in Lamjung district and Barauli and Piprahar community homestay have recently been opened.

6.7.3.5 Women Empowerment

Homestay has given opportunity even to women to learn and earn. They are the kitchen master, the cook and the front-line person to welcome the guests. They are equipped with skills necessary for homestay operation. They have gradually collected knowledge not only of providing services to guests but also increased confidence. The opportunity of cross-cultural learnings has also widened their horizon of knowledge. Overall, the women respondents have perceived homestay as effective and efficient tool to their empowerment unlike any other programmes in the past (Acharya & Halpenny, 2013). Women have started to enjoy homestay benefits in terms of decision-making regarding homestay operation and use of resources.

6.7.3.6 Increased Recreational Activities

Sustainability of any tourism activities depends on several factors, among which recreational factor is one of them (Thapaliya, Rai, Shrestha, Parajuli & Pande (2012). The more the recreation activities more the chances of prolonging tourists' stay. This has been implied in both the study areas. Recreations such as jungle safari, jeep safari, fishing, hat riding, village walk, sight seeing etc. have been in practice in Amaltari Homestay. Similarly, the nature sight-seeing, observation of community sheep-rearing practices, view tower for observing sun set and sun rise, tea garden visit, Gurung Museum, Uttarkanya temple visit etc. are in practice in Ghalegaun.

6.7.4 Negative Social Impacts of Homestay at Community Level

6.7.4.1 Change in Traditional Pattern of Socio-Cultural Activities

The ethnic majority villages have their own social and cultural way of life. These ethnic population in Terai and the hills have been much concerned about the alien social and cultural traits that is gradually invading their society. Few locals reported that they were afraid of cultural assimilation in the near future that might have been less manifested at the moment. The festivals and celebration is meant for the guests as means of attraction rather than fulfilling the essence of their community which in long term may not serve the purpose of the traditional beliefs and practices.

6.7.4.2 Commodification of Arts and Culture

Cultural heritage is the identity of the community and the place elsewhere (Brohman, 1996; Hatton, 1999; Kunwar, 2006 p. 144-61; Jamal, Othman & Muhammad, 2011). Promotion of arts and culture is obviously positive side for any place or community. But when it comes to their commodification, the same changes its meaning in terms of the originality and value. The uniqueness of arts and culture is identity of any places or community like Baghkor and Ghale Gaun, while their use as commodities limits them as monetary objects only. For instance, the local cultural traits such as folk songs and dances, cultural attire has been gradually commodified.

6.7.4.3 Less Social Interactions

The interaction among the villagers appeared to have been quite rare. But on the flip side the host-guest interactions have increased (see Hatton, 1999; Thapa, 2005, 2010; HTN, 2012; Acharya & Halpenny 2013; Bhuiyan, Siwar, & Ismail, 2013). The survey showed that more than half the household members see their friends and relatives just once in 3 months. However, the interaction of host family members has increased. Almost 60 percent of the respondents in Amaltari and half of them in Ghale Gaun have shown that they were initially motivated due to the opportunity provided by homestay to interact with different cultures from around the world.

6.8 Economic Impacts

Studies show that homestay tourism has shown economically sustainable source of income in Nepalese context (Agarwal & Upadhyay, 2006; Phoummasak, Xayphone & Zhou 2014). The potential economic benefit has become the major motivational factor for new homestay operators as cent percent of the homestay households strongly agreed on this logic behind.

6.8.1 Positive Economic Impacts at Household Level

It was found that homestay has rendered economic returns to homestay operating households and also the non-operating households as well. Even at households' level economic impacts were identified as both positive and negative with the former surpassing the later. The analysis of economic impacts included the following;

6.8.1.1 Income Generation

. The survey data has reported that each Homestay HHs in Amaltari homestay has accrued an average income of Rs. 2, 93, 200 and Rs. 2, 13, 226.7 in Ghale Gaun homestay. This covers almost half (45 percent) of the total income of the host HHs. This is in congruence with the data of AHMC (Rs. 3,25747.957 that constitute cultural show and nature tour) and GHMC (Rs. 88058.24 excluding other services such as beverages, meat items and others and only charging plain rice, vegetable curry, dal and accommodation services). Together combined, the average household income from homestay comes to around Rs. 220,545.00.

6.8.1.2 Increased Employment Opportunities

Homestay by norms and procedures prohibit hiring employees to provide services to guest. However, the host family members are employed in the joint effort of running the homestay business.

6.8.1.3 Increased standard of Living

The regular source of income has not only strengthened their economic affordability and access to technology and fulfillment of basic amenities, it has also influenced the locals to modern life through interactions and observation. Learning by seeing aided by income has helped locals to improve their standard of living.

6.8.1.4 Livelihood Alternative

Agriculture is the primary occupation for livelihood. This could be tough and harsh at times and less productive in proportion to the labour and time spent. In such a situation, homestay grew as viable livelihood alternative due to its concept of livelihood through conservation and conservation for livelihood.

6.8.1.5 Occupational Mobility

Rural areas mostly depend on agro-based economy which signifies that the primary occupation is agriculture. The same is true in rural Nepal (CBS, 2012). Since, traditional practices are still dominant in agriculture, it is inadequate to sustain a family livelihood. In such a context, homestay appears as a diversification in

economic activity of rural people. Respondents, therefore, were motivated to diversify their sources of income for their households. The income from the homestay and the entrepreneurship skill and confidence developed from homestay has increased business opportunity for local people. The teashops, groceries, restaurant and lodging business, transportation business has also been started by the host family.

6.8.2 Negative Economic Impacts at Household Level

The growing attraction of people towards homestay is primarily income generation and sustainable environment over mass tourism. However, the risks of homestay cannot be ignored whenever and wherever. Some of the negatives of homestay on economic fronts were;

6.8.2.1 Increased Price of Land

The study found that the prices of land has increased many folds especially in Amaltrai homestay location favoured by plain land and growing infrastructure. s

6.8.2.2 Seasonality

Tourism as a whole is affected by seasonality (Achten, 2013; Nepal Rastra Bank, 2016). The period of June to August (monsoon) is considered low in both the villages. The accessibility is comparatively difficult during this period of the year and the pressure of crops planation is a major cause of this situation.

6.8.2.3 Intra-hosts Income Disparity

The income distribution pattern is almost same in the homestay under study. The distribution of guests is done on turn-by-turn basis keeping in mind the income of each HHs is equal. However, few host families expressed grievances during the informal discussions. They mentioned that a greater number of guests and extravagant ones were sent to the relatives of the homestay management committee members thus creating income disparity. But survey revealed the fact that some of the guests would hesitate to stay in those houses which would not appeal them by looks or sanitation or

location. Ironically, the FGD revealed that homestay HHs also would avoid female guests as they would eat less and spend less.

6.8.2.4 Economic Dependency

Once the agriculturally dependent local, now have been inclined towards homestay tourism business as it appeared economically more viable, less strenuous and interesting. Their income as of the study period covered almost half (45 percent) of their total income, indicating a high dependency. This is in one way a risk to the community on long term.

6.8.2.5 Intense Work Pressure

The respondents, though very few of them, perceived that their private life has been ruined and at times get retarded due to lack of social and private life. They expressed that money may not buy happiness to them as they have not been able to give time to their own kids and think about their future.

6.8.3 Positive Economic Impacts (Changes) at Community Level

Like any other tourism, homestay has multiplier effects (Pradhanang, 2000; Kunwar, 2006 p 144-61; Subedi, 2007; Sharpley, 2009; Shrestha, 2016, p. 305-16). It also exhibits impacts on larger scale, i.e., at community level. Previous studies pointed out; homestay though concentrated in the community is limited to few households while its economic benefits reached to non-homestay operating households as well. The finding is inconsistent with previous studies (see Bhuiyan, Siwar & Ismail, 2013; Nepal Raashtra Bank, 2016). The similar economic impacts have been perceived by the locals of Amaltari and Ghalegaun Homestay. The indirect share of economic benefits and the expansion of livelihood alternatives are the major ones.

6.8.3.1 Income Generation

The income earned by host families are greater and consistently growing over the years (AHMC & GHMC Record, 2017). The non-homestay households are also benefitted as they have been engaged in income generating activities such as rearing

chickens, goats, and growing vegetables which are consumed by homestay households. In addition, the souvenirs such as arts, handicrafts such as show piece made up of wood, metal, stone, garments such as mats, shawl, *raadi*, *paakhi* etc. are consumed by the visitors. All these have contributed to generate income in the community level at least than nothing.

Mukta Singh Gurung, 58 lives in a family of 7, with his wife, three sons, an unmarried elder brother and an elder sister. He was a farmer until he started a homestay in 2057. According to him, the then VDC Chairman Prem Ghale suggested and encouraged the villagers to start the homestay. Assured of free provision of 4 zinc sheets (*jastaa paataa*) and toilet basin (*shauchaalaya kamad*) by the VDC and supply of bed foam and pillows by a hotel entrepreneur Mr. Sudarshan Pradhan in Khudi, Lamjung, Mukta Singh Gurung also determined to start the homestay. He personally had to spend around the sum of Rs. 50000 for building a guest room with 2 bed capacity and construction of toilets and other necessities.

He says that he is totally happy with the homestay in comparison to agricultural way of life. Life has become easier and better with the economic and social benefits of homestay. The whole village has reached to another level. With the income from homestay, he proudly mentioned that he has been able to afford his children's education and borne household expenditures. However, he mentioned that he has least time to cultivate the land and therefore production is less. He has also been able to do some saving. He has been saving in three cooperatives and he saves Rs. 25000-30000 monthly. He added that he provides local vegetables and food items to the guests and considers himself lucky enough to have met and build relationship with people far and wide, learn new things through interaction with the guests. Time has been fruitfully utilized and therefore is glad to run homestay.

6.8.3.2 Increased Engagement of Locals in Economic Activity

Homestay abide by its working procedure is free of labour rather than the family members of the host households itself. However, homestay has helped people engage in several opportunities of income generation not necessarily the formal employment. As the homestay infrastructure requires labour and the local food to various other work force such as members for cultural shows, artisans to make arts and handicrafts, the non-homestay are in priority and therefore the community has been productively engaged.

6.8.3.3 Improved Standard of Living

The flow of income to homestay and non-homestay households is undeniably the biggest impact in the study villages. The effect of regular income rather than their usual income has not only helped them in running household expenditures but also added value to their life style as they are able to seek health service facility, send kids to private schools in the city areas and use the modern technology as well as the means of communications. Moreover, the neatness and cleanliness as the path to hygienic behavior and nutritious food habits are noticeable impacts of homestay.

6.8.3.4 Provide Financial Resource for Conservation

The homestay hosts are liable to certain charges from the HMC in both the study areas. Some shares of the charges are also found to be used for the conservation purposes both natural and cultural conservation. In Amaltari, the construction of Cultural Building and Gurung Museum in Ghale Gaun are its evidence for cultural preservation. Amlatari homestay has been allocating 2% of the service charge for forest conservation such as night patrolling the forest.

6.8.3.5 Infrastructure Development

The homestays in the study areas have not only benefitted the host families but also community at large when it comes to development of infrastructures. Most prominently, the construction of roads linking Ghalegaun, the destination to the district headquarters, the communication facility, electricity facility has been major

infrastructure development. The construction of black topped roads linking Amaltari with Danda Bazar on the Mahendra Highway.

6.8.4 Negative Economic Impacts of Homestay at Community Level

6.8.4.1 Change in Traditional Pattern of Economic Activities

. Majority of the households, accounting to more than 70 percent and cent percent in Ghale Gaun and Baghkhori village engage in agriculture as their primary occupation. With an average land holding of 0.839 hacter in Ghale Gaun, 0.333 ha in Amaltari, the food security is too low, with 40 percent of the households falling below 6 months of food sufficiency in Amaltari and 70 percent below in Ghalegaun. But the introduction of homestay has grown intense work pressure that rendered lack of time for agriculture and therefore, lured towards more interesting and financially attractive homestay tourism business shifting agriculture-based economy to tourism-based economy.

6.8.4.2 Increased Price of Land and Housing

The informal interview and the FGD reported sudden increase in the prices of land in both the study areas. Similarly, the cost of housing has gone high with the increase in labour cost.

6.8.4.3 Income Disparity

The regular income of the host's family has created differentiation between the hosts and non-hosts households in terms of income. Though, non-hosts families have income generation opportunity from homestay in the neighbourhood, it is far too less to depend on as only alternative to livelihood.

6.8.5 Analysis of Perception and Attitudes of Non-Homestays to Homestay Development

The findings suggested non-homestay has also formed a part of homestay tourism indirectly. The non-homestays had been experiencing positive outcome of homestay in their village. The detailed analysis is explained below;

6.8.5.1 Perception on Social Impact

The homestay entrepreneurship is aimed at economic benefits to rural people based on community management. While its effects not limited to host HHs, non –homestay in the same community is also under influence in social matters such as education, health and participation. However, negative impacts cannot be ignored. The change cultural way of life, less social interaction with host households are some negatives in social sphere experienced by the non-host households.

Table: 15: Descriptive analysis of perception on social impacts on non-homestay HHs

Statements	Amaltari				Ghalegaun		
	N	Mean	Median	Std. Deviation	Mean	Median	Std. Deviation
It has helped to preserve the local culture and lifestyle	20	2.30	2.00	.48305	2.30	2.50	1.05935
There is less conflict among the villagers and within their family members. (Unity has strengthened)	20	2.30	2.00	.67495	1.70	2.00	.48305
Public awareness has been raised, social evils, discrimination is reduced	20	2.10	2.00	.73786	1.80	2.00	.78881
Youths have started to imitate the culture of outsiders unfavourably	20	3.40	3.00	.96609	2.80	2.50	1.13529
Education facility is provided to the disadvantaged even from non-homestay HHs	20	2.00	2.00	0.00000	3.80	4.00	1.03280
Road has been developed and maintenance done	20	1.90	2.00	.31623	1.90	2.00	.87560
Health facility is growing	20	2.80	2.50	1.22927	3.80	4.00	.42164

source: Field survey 2017

Overall, the non-homestay respondents had positive perception towards homestay development in their villages. The highest agreement level was recorded for the variable, road had been developed and maintenance done statistically significant difference between the perception of the respondents ($t(18) = -2.433, p < 0.05$ as $P = 0.026$), public awareness has been raised, social evils and discrimination has been reduced with statistically no significant difference between the perceptions of the respondents and the conflict among the villagers and within family members has lessened (social and family solidarity strengthened) with statistically significant difference between the perceptions of the respondents ($t(18) = 2.286, p < 0.05$ as $P = 0.035$). Similarly, the agreement on role of homestay in preserving local culture and lifestyle was significant. There were significant differences between the responses on the issue 'Education facility is provided to the disadvantaged even from non-homestay HHs in two villages. While, cent percent of the Amaltari respondents agreed on the issue, the Ghale Gaun respondents expressed disagreement with high spread of response. There was statistically significant difference between the perception of the respondents ($t(18) = -5.511, p < 0.05$ as $P = 0.00$). There were significant differences on responses from two villages on the issue 'Health facility is growing'. While Amaltari respondents expressed uncertainty, the Ghale Gaun respondents did not agree on the issue. There was statistically significant difference between the perception of the respondents ($t(18) = -2.433, p < 0.05$ as $P = 0.026$). The overall inclination of the resident towards homestay development is positively perceived, which is in congruency with the postulation that residents support tourism in order to fulfill their social needs of the community.

6.8.5.2 Economic Impacts

The non-homestay households were also surveyed to assess the economic impacts of homestay development in the village and the results were analysed as below;

Table 16: Descriptive Analysis of Perception on Economic Impacts on Non-Homestay HHs

	N	Mean	Median	Std. Deviation	Mean	Median	Std. Deviation
It has provided employment for members of non-homestay members too	20	3.20	3.00	1.135	2.30	2.00	1.251
Home made products (local goods) have found a market and increased our income	20	2.30	2.00	.483	1.90	2.00	.875
My family is interested to associate with homestay for regular income	20	1.80	2.00	.632	1.70	2.00	.674
Income level has risen	20	2.20	2.00	.632	2.00	2.00	0.00
Trade has flourished	20	2.20	2.00	.632	2.70	3.00	.483
People are losing their concentration in agriculture	20	2.90	2.00	1.197	1.90	2.00	.316
Prices of land and housing has increased	20	2.00	2.00	.471	2.00	2.00	.471

Source: field survey 2017

The impact variable with highest agreement level is the non-homestay households were interested to join homestay business. The second highest variable recorded was the increase in process of land and housing and rise in income level. The economic gain in terms of income and saving correlates the social exchange theory (Skidmore) that postulates engagement of local community and people as resulting rewards are economically valued (cited in Jennings and Nickerson, 2006).

However, the agreement level was lower among the Amaltari respondents who expressed uncertainty about the homestay contribution in providing employment for non-homestay members and while opposite is the case with Ghale Gaun non-homestay members but without any significant differences between respondents ($t(18) = 1.684$, $p > 0.05$ as $P = 0.109$). However, there were significant differences between respondents from each village, regarding the statement: ‘Trade has flourished’ with Amaltari respondents generally agreeing on the statement while Ghale Gaun respondents expressed uncertainty ($t(18) = -1.987$, $p > 0.05$ as $P = 0.062$).

In general, the respondents were negative to homestay in regard to agricultural sector. The respondents in both the villages agreed that the people were losing their concentration in agriculture. However, the Ghale Gaun respondents were more likely to agree on the issue. There was statistically significant difference between the perception of the respondents ($t(18) = 2.554, p < 0.05$ as $P = 0.020$). In contrast to social exchange theory, despite having negative perception towards homestay, the host family still engage in exchanges. This notion of social exchange theory holds true when perceived costs do not exceed perceived rewards (cited in Jennings and Nickerson, 2006).

6.8.5.3 Environmental Impacts

The non-homestay respondents of the two villages felt some environmental changes had been brought about as a result of homestay tourism development in their villages.

Table 17: Descriptive Analysis of Perception on Environmental Impacts

	N	Mean	Median	Std. Deviation	Mean	Median	Std. Deviation
The local surrounding is clean and healthy	20	1.70	2.00	.483	1.10	1.00	.316
Natural environment is full of greenery	20	1.80	2.00	.421	2.60	2.00	.966

Source: Field survey 2017

For example, there was agreement in each community to the survey statement 'homestay has resulted in cleanliness and healthiness of the local surrounding'. Ghale Gaun respondents were more strongly in agreement than Amlatari respondents ($t(18) = 3.286, p < 0.05$ as $P = 0.004$). On the issue 'Natural environment has become full of greenery' with the introduction of homestay, both groups of respondents agreed on the issue. However, the Ghale Gaun respondents were more uncertain of the positive environmental impacts ($t(18) = -2.4, p < 0.05$ as $P = 0.027$). As postulated by Social Exchange Theory (Ap. 1992), the residents support tourism in order to fulfill the environmental needs of their community with increased local greenery and sanitation.

6.8.5.4 Tourist Expectation from Homestay

There are various theories to explain tourists' motivation to visit a place. In this note, the Rituals Inversion Theory (Graburn's 1983) and Sunlust and Wanderlust Theory

(McIntosh, Goeldner, 1990; Basher & Ajloni, 2012) and Personal and Interpersonal Theory (Manell & Iso-Ahola, 1987) are the best fit for the study.

Table 18: Descriptive Analysis of Tourist's Expectation from Homestay

Statements	N	Amaltari			Ghale Gaun		
		Mean	Median	Std. Deviation	Mean	Median	Std. Deviation
I want to seek variety of foods	10	2.50	2.50	1.17851	1.60	2.00	.51640
I want to interact with friendly hospitable people	10	1.20	1.00	.42164	1.20	1.00	.42164
I want to see and learn different cultures or ways of life	10	1.00	1.00	0.00000	1.20	1.00	.42164
I want to be involved in a variety of activities with the local people	10	2.00	2.00	.66667	1.40	1.00	.69921
I want to stay in a homestay that is clean and of good standards	10	1.20	1.00	.42164	1.50	1.00	.84984
I want a homestay destination that is accessible/reachable	10	2.10	2.00	.87560	1.80	1.50	1.22927
I want to have a restful and relaxing trip	10	2.00	2.00	.94281	2.20	2.50	.91894
I want a place where I can feel safe and secure during my stay	10	1.40	1.00	.51640	1.70	1.50	.82327
I prefer rural homestay area over urban area bec	10	1.70	1.00	1.25167	2.30	2.50	.82327

Source: Field survey 2017

In general, the tourists in two villages have similar motives and least priority differences for visiting homestay. The respondents strongly agreed the expectation to see and learn different cultures and way of life, want to interact with friendly hospitable people, stay in a homestay that is clean and of good standards, a place where it is safe and secure during the stay and agreed on the expectation to get involved in a variety of activities with the local people, have a restful and relaxing trip, expect the homestay destination that is accessible/reachable with statistically no significant differences between the respondents and seek variety of foods with statistically significant differences between the tourist respondents as the tourists visiting Amaltari did not give as much priority to food varieties as tourists in Ghale Gaun ($t(18) = -2.212$, $p < 0.05$ as $P = 0.04$). Personal and Interpersonal Theory (Manell & Iso-Ahola, 1987) holds true in findings of the study areas, with tourist's motive to visit the destination areas was mainly for expectation to see and learn different cultures and way of life, want to interact with friendly hospitable people.

6.8.5.5 Tourist Perception towards Homestay

. The success of homestay tourism lies not only on the hosts but equally on the guests. Based on social exchange theory assumes that the exchange relations develop in structures of mutual dependence, i.e. both the parties have some reason to engage in exchange to obtain resources such as culture, goods to tourist by the hosts and ideas, money and services from tourists to the hosts (Foa & Foa, 1974, 1980; Ritzer, 2006). The satisfaction of guests and their perception towards the homestay services are vital for homestay. The study revealed that guest perceived homestay as conducive for relaxation and as a reliable medium for enhancing cross cultural knowledge. Tourist perception to homestay has been assessed as under;

Table 19: Descriptive Analysis of Tourist's Perception towards Homestay Service

	N	Mean	Median	Std. Deviation	Mean	Median	Std. Deviation
The guests are exposed to a variety of authentic foods of the region	10	2.20	2.00	1.03280	2.00	2.00	.47140
There is quality interaction between the guests and the host family	10	2.00	2.00	.66667	2.10	2.00	.87560
The guests are exposed to different cultural practices of the community	10	2.00	2.00	.94281	2.70	3.00	.48305
The guests are involved in different activities of the local people e.g. growing and preparation of food etc.	10	3.60	3.00	1.07497	3.70	4.00	.67495
The accommodation offered is of good quality with all basic amenities	10	2.10	2.00	.73786	2.70	2.50	.94868
The available accommodation is constructed using the regions locally available materials and architectural design	10	1.60	2.00	.51640	2.40	2.00	.69921
The location of the homestay is accessible/ reachable	10	2.00	2.00	.81650	2.40	2.00	1.42984
The environment surrounding the homestay is conducive and good for relaxation	10	1.20	1.00	.42164	2.10	1.50	1.59513
There is adequate security provided in and around the homestay	10	1.70	1.50	.82327	2.50	2.00	1.35401

Source: Field survey 2017

The tourist perception variable recorded the highest agreement level in having homestay location as conducive and good for relaxation. The respondents agreed construction of accommodation using the available local materials and architectural design, provision of adequate security in and around homestay, quality interaction between guest and host family, accessible location of homestay, provision of basic amenities in homestay accommodation. When asked about the exposure of guests to different cultural practices of the community, agreement level was higher among tourist in Amaltari than in Ghale Gaun but with no significant differences between the responses ($t(18) = 2.090$, $p > 0.05$ as $P = 0.051$). The variables recorded the lowest agreement level for both the groups in involving guests in different activities of the local people e.g., growing and preparation of food etc. with no significant differences between the responses ($t(18) = -0.249$, $p > 0.05$ as $P = 0.807$). Some other aspect of social exchange theory is embedded in the findings. To mention some; other than the money, ideas, culture, services and goods, importantly the quality interaction and exposure of guests to different cultural practices of the community appeared vital when it comes to positive perception of the tourists towards homestay tourism.

6.8.6 Socio-Economic Empowerment and Rural Development

6.8.6.1 Social Empowerment

. Homestay has not only been a business activity but also a platform for the disadvantaged, marginalised and the poor to learn and earn. The skill-oriented trainings, seminars, meetings have been vital in expanding the knowledge boundary of the hosts family members. The participation in decision-making process and the rights to opinion and expression has greatly been in practice as it is community-based tourism.

Homestay has appeared to discourage the issues of caste and ethnicity by incorporating all varieties of caste/ethnic groups and even the gender especially women. This scenario has boosted social equity on one hand and empowered the poor and marginalized on the other hand.

6.8.6.2 Economic Empowerment

The study assessed that the homestay has opened up income generation opportunity, led to engagement on economic activities, occupational mobility and entrepreneurship opportunity. It is found that the ability to enjoy economic benefits has grown among the hosts members.

Mukta Singh Gurung, 58 lives in a family of 7 with his wife, three sons, an unmarried elder brother and an elder sister. He was a farmer until he started a homestay in 2057. According to him, the then VDC Chairman Prem Ghale suggested and encouraged the villagers to start the homestay. Assured of free provision of 4 zinc sheets (*jastaa paataa*) and toilet basin (*shauchaalaya kamad*) by the VDC and supply of bed foam and pillows by a hotel entrepreneur Mr. Sudarshan Pradhan in Khudi, Lamjung, Mukta Singh Gurung also determined to start the homestay. He personally had to spend around the sum of Rs. 50000 for building a guest room with 2 bed capacity and construction of toilets and other necessities.

He says that he is totally happy with the homestay in comparison to agricultural way of life. Life has become easier and better with the economic and social benefits of homestay. The whole village has reached to another level. With the income from homestay, he proudly mentioned that he has been able to afford his children's education and borne household expenditures. However, he mentioned that he has least time to cultivate the land and therefore production is less. He has also been able to do some saving. He has been saving in three cooperatives and he saves Rs. 25000-30000 monthly. He added that he provides local vegetables and food items to the guests and considers himself lucky enough to have met and build relationship with people far and wide, learn new things through interaction with the guests. Time has been fruitfully utilized and therefore is glad to run homestay.

Hasta Bahadur Mahato, 37 was a farmer and a carpenter not too long until the introduction of homestay in 5th Jestha, 2070. As a farmer his life was full of struggle. Earning was almost a distant far dream to him. However, one particular day, his village friends and neighbours came with the plan of homestay programme that convinced him to be a part of it. Since, then his days have become better. He says, '*aru jastai khaadi muluk maa dukha garna jaanu pareko chaina. Gharkai bhaat khaaeyra, swastni chora sanga ramaaeyra basna paaieeko chaun*' meaning 'Unlike others elsewhere, we are not forced to emigrate to Gulf countries as labours, rather we are fortunate to stay happy with our beloved wife and children'. The regular income from homestay is again the motivation to set priority on homestay. To him, homestay has not only helped to fulfill family expenditure but also helped him financially to buy an auto-rickshaw. He is paying the installment through the income from auto-rickshaw. Though he drives auto-rickshaw, he is always ready when his wife calls him to assist her in serving the guests. So, his only tension is to rush whenever there is huge influx of visitors in the village. He says he can handle both the activities easily. He has become able to afford private schooling to his son. He has become economically sound and socially respected person. Therefore, he said that he is able to lead a happy life and he is grateful to homestay programme.

Homestay has become the livelihood diversification strategy for the locals as the dependency on agriculture way of life could hardly sustain the economic needs of the household. Provided any opportunity, development is just a matter of time and devotion, which is true for homestay. The golden combination of cooperation and coordination with a vision is close to achieving goals. Moreover, the need assessment is the key to success of any development programmes like homestay. The opportunity to utilize local resources is what brings the locals to contribute for their own well being.

6.8.6.3 Leadership at Community Level

. The organizational structure of homestay programme includes the executive level committee popularly called as 'Homestay Management Committee' at village level. The HMC comprises of the Chairman, Vice Chairman and the members who take the leadership role. He/she is the backbone for formulation of policies and implementation of programme at community level. Moreover, the host family members who are empowered socially and economically develop leadership qualities through various trainings and skill development programmes. The instances of Amaltari and Ghale Gaun are bright examples of leadership development from comparatively chairman of homestay to a wider and larger sphere of Deputy Mayor and Rural Municipality Chairman. Some even have managed to acquire high positions in cooperative organizations as well.

Prem Ghale, the present Chairperson of Khwolasothar Rural Municipality of Lamjung District is the founder of present Ghale Gaun Homestay. According to him “the Gurung culture of joining the army in foreign land did not attract him much and rather he wanted to emerge as an entrepreneur”.

Only with the school level education, his inner instinct to serve the society did not stop him from opening a school where he served as a teacher. In the long run, he also managed to be the Chairman of Uttarkanya VDC in 2049 B.S. and also in 2054 B.S. for second tenure. Prem Ghale knew about importance of tourism when he saw foreigners staying in tents around the way to Ghale Gaun. This in fact made him realized that Ghale Gaun could work towards promoting tourism as it is geographically, naturally and culturally rich.

Prem Ghale had a friend named Bhuwan Singh Gurung who was familiar with Sirubaari village and its growing influence in tourism. On his request Prem Ghale had opportunity to visit Sirubari with Bhuwan Singh Gurung. This visit gave a whole lot of opportunity to learn about homestay tourism. Moreover, Prem Ghale also met an Australian lady Tony Park who was potential for tourist’s contacts. Soon, Tony was invited to Ghale Gaun. Prem Ghale offered Tony the local food s and let her interact with the local people and experience village people’s life style that ultimately won the heart of Tony and she assured Prem that Ghale Guan has potential for tourism. Hearing her, Ghale was delighted and determined to introduce tourism in his village. Finally, on his chairmanship, Ghalegaun Village Tourism (homestay) was introduced in the year 2057 B.S.

A book by Harka Gurung, “maile dekheko Nepal” written on tourism perspectives gave him a lasting impression and inspired him to generate idea about rural tourism in Nepalese rural context. Identifying local foods, beverages, local cultural and social life ways such as farming, daily life activities could entertain guests in unusually attractive way. Thinking and analyzing the past, when tourists lived in tents on open ground without any proper facility and even risks their life, the homestay concept appeared to be the most effective way of being benefitted by benefitting others reciprocally.

He became successful in organizing ‘Ghale Gaun Festival’ despite political instability. This was the first attempt of promotion of Ghae Gaun at national level. Later, Nepal Tourism Board also recognized Ghale Gaun. In the words of Lila Bhaadur Ghale, ‘Prem has contributed to Ghale Gaun development’. Besides, Prem Ghale; Lila Bahadur Ghale, Gam Bahadur Gurung and Ashbir Gurung etc. are equully contributing to homestay and community development.

Started with just 12 Homestays, Ghale Gaun now offers homestay hospitality from 26 Homestays. As of today, 33 Homestays have been registered but only 26 are functional. Recently, 2 dalit households have been operating homestay. At present, thousands of guests arrive at Ghalegaun to enjoy homestay. The influence of Ghale Gaun has traveled far and wide. By now, dozens of homestays have been opened in the neighbouring villages.

development intervention can be possible if the leaders are one among the locals. The

Prem Shankar Tharu is the Chief Secretary of Homestay Association of Nepal and the Chairman of Amaltari Madhyawarti Homestay. He was the Chairman of the Buffer Zone Committee and also the Community Forest User Group Committee in 2065 B.S. A team of youths were mobilized and the need to register the community forest and the preparation of the plans and constitution to govern community forestry was a must during the time. So, Prem Tharu and his team got it registered in 2067 B.S. In his own word “*Suru maa yahaakaa maanchey haru laai ban, jangali janawar ra hariyaali ko mayaa thiyena, tara yehi janaawar ra hariyaali dekhaaeyraa jibiko paarjan garna sakicnha vanney awadhaarana kaa saath haamiley homestay ko suruwaat gareau*” meaning ‘in the past, the locals here, had no love and sympathy for the jungle, wildlives and the greenery, but we developed the concept of livelihood earning by showing the forest, its wildlife and the greenery that would attract the tourists to homestay’. So, the Community Forest User Group was the foundation for the growth of what is today called the ‘Amaltari Homestay’. In this note, 20 HHs from Baghkhori in collaboration WWF initiated “Conservation for livelihood Programme”, which provided economic assistance of Rs. 35,000 per HHs to construct toilet, vegetable gardening etc.

Tharu added, “*Haamlaai pahiley Tharu vanera dherai hepthey, jaba community forestry samraksyan maa laage pachi, drid rupmaa laageun. Ek din ko kuraa ho, arkai gaaun kaa maanche ley jungle kaa ghaas daaura kaatna nadiyekoley thulo jhagadaa ko sirjana vayo, kuta kut vayo, kehi ghaaitey vaey ra prahari thaanaa maa report vayo, antamaa tespachi sammudayik banmaa atikraman garney prayas sadhai ko laagi banda vayo, yehi nai haamro jit thiyo*” meaning ‘in the past, neighbours used to hate us as being Tharus, but after they committed themselves to community forestry the scenario started to change. On one particular day, when the people of neighbouring village were prohibited to collect firewood and fodder, a fight broke out that led to physical assault and some were left injured and the case went to the police. Since then, the encroachment in community forest stopped forever and that was the like a victory for us.’

With the shift of CF management in the hands of young, energetic and innovative Tharu youths, the CF management practices were aggressive towards conservation that was either not followed or ignored by the neighbouring village people. One particular day, the forest user groups had to seize the axes and sickles and even held them in their custody that evoked a conflict ridden atmosphere between the two groups that even led to physical attacks. The attacks left injuries on both sides. Finally, the case was solved in the presence of police and the Chief District Officer. This incident rendered positive impacts in resource conservation with wildlife proliferation and increase in forest coverage. On one hand, the aim of CF was achieved and on the other hand the hotels were able to cash the beauty and value of natural forest and wildlife to increase their business. Indeed, this realization of the potential benefits of the natural resources and the conflict became the turning point in the life of village people. So, with the slogan of ‘Conservation for livelihood’, the idea of Homestay evolved. Although, the conservation programme became successful with the establishment of community forestry still the livelihood of the locals could not improve much. Prem Shankar Tharu, the Chairman of Amaltari Madhyawarti Homestay said “*Hotel ley haamrai srot ra saadhan ko aadmaa kamauna sakchan vaney haami ley kina nasakney vanney bichaar aayo*” meaning, “a thought came to our mind that if our resources can serve as a medium of earning to nearby hotels, then why not we reap the benefits out of it?”

Eventually, in 5th Jestha, 2070, on the 20th Anniversary of WWF, the inauguration of homestay comprising 20 HHs with 84 bed-capacities was started.

local borne leadership is what the locals can trust upon and cooperate with, which may not be the case with the external development agencies or interventionists. The locals are the repository of knowledge about their real needs and possess capacity to decide what suits them the best. Hence, from the sustainable development principle, the locals are master of knowledge on their potentialities and the best use of their resources.

6.8.6.4 Political Awareness -Rights (Indigenous) and Privileges

The wave of democracy and indigenous/ethnicity movement grew simultaneously especially after the 1990 Revolution (People's Movement I). However, the pace of indigenous rights movement has grown among the public to a great extent more recently. The awareness and protection of indigenous rights backed by ILO Convention no. 169 is not only a part of national campaign but also has influenced the rural areas where ethnic groups are predominant. Homestay tourism is based on the concept of community-based management of tourism that rests on the conservation of resources and heritages (Acharya & Halpenny, 2013; Lama, 2013; Devkota, 2010). Consequently, with the growing awareness on natural and cultural conservation, the indigenous rights to resources and its use are protected.

6.8.6.5 Participation and Inclusiveness in Decision-Making at Community Level

The constitution of the homestays has provisioned inclusiveness in all sorts of leadership position and benefits sharing. The overwhelming majority (80 percent) of host members in Amaltari and 90 percent in Ghalegaun mentioned their voices have been heard and their involvement in various meetings reflect the active participation in decision making.

6.8.6.6 Entrepreneurship

. Among various personal and inter-personal skills and knowledge enhancement, the confidence and required skills and capital for start-up business have been observed. Some of the host family members have started new business. The opening up of restaurants and lodge, grocery shops and even transportation services are few instances of entrepreneurship among the hosts' family members. The linkage effect of homestay tourism has appeared on non-homestay family as well. With the growing inflow of visitors, tea shops, groceries, beauty parlours have been opened up.

6.9 Community Empowerment and Rural Development

Community development is a grassroots process that helps to build community capacity in order generate solutions to common problems. The collective action is taken for community well-being i.e., seeks to improve quality of life of the people. Such development takes into consideration, the social, cultural, economic and environmental matters (Frank & Smith, 1999). The inner resource approaches to community development has been considered the basis in the study area. The local people are encouraged and motivated to use their resources for the improvement of the areas. These people are guided by the representatives of the community through various homestay related programs working internally. They arrange meetings discussions, express opinions and make decisions in the community.

However, the theory underpinning the concept of community development is the community empowerment theory. According to Staples (1990), empowerment theory refers to the experience of personal growth and an improvement in self-definition that occurs as a result of the development of capabilities and proficiencies. This theory has been applied to community development by empowering the people within the community to develop their own community.

The homestay tourism concept based on sustainable development principle and community managed approach has implication to community development as the ultimate goal. The goal of community development in rural context has been further possible by the socio-economic empowerment of the locals, especially the host family HHs. The framework for the community empowerment to community development developed by the researcher as;

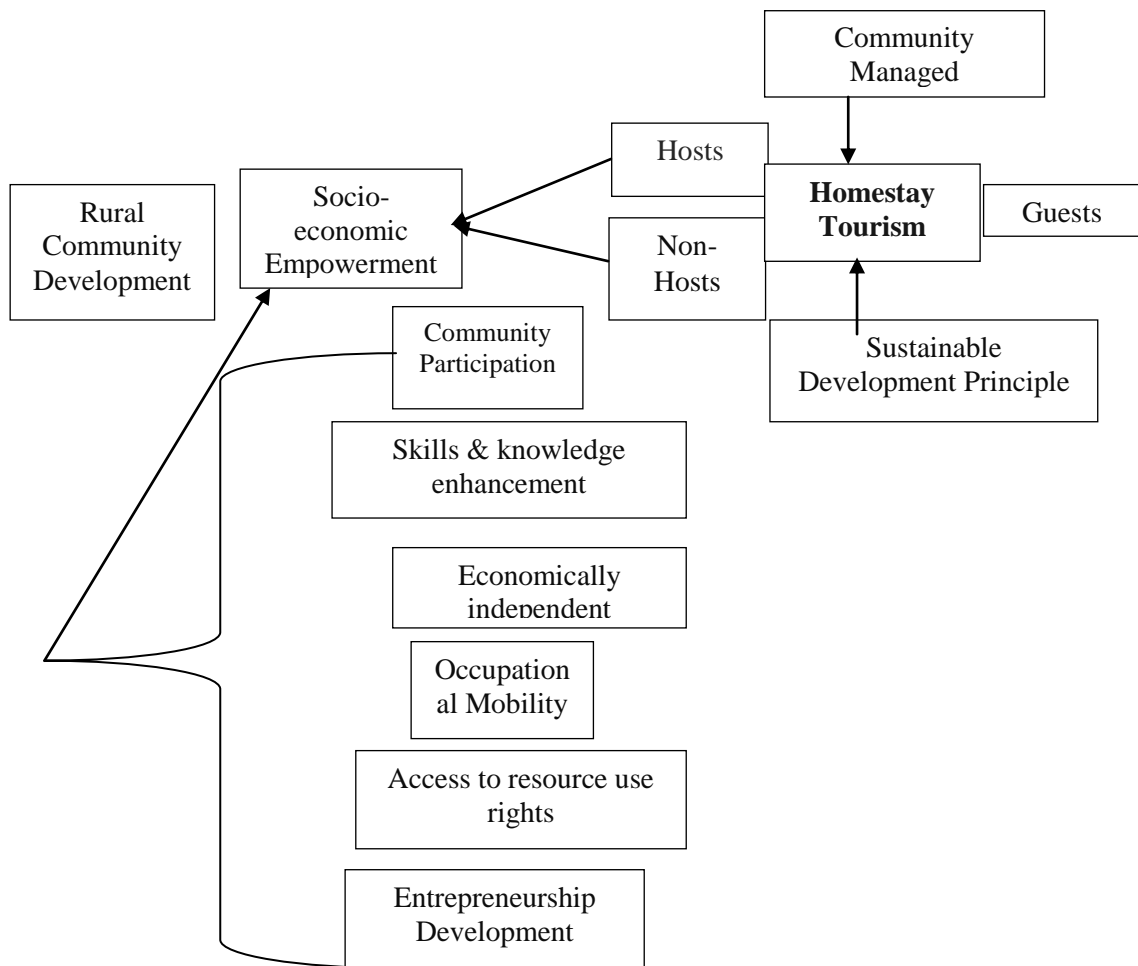


Figure 11: Framework for Rural Community Development through Homestay- (Developed by Author)

Generally, the concept on community development focuses on role of external agent, catalyst, an interventionist. However, community development has taken at self-help level where the locals play role in community development form planning to execution. Thus, community managed development programs have emerged. The homestay is one of them, which is community managed with little or no support from the outsiders. The external agents have only been a promotor and in later years a facilitator.

The micro analysis of community development through homestay includes the following areas of concern;

- Community level planning
- Awareness on environmental protection
- Health and hygiene

- Development of infrastructures

Socio-economic empowerment of locals (Empowerment has a direct and positive impact on support for tourism (Boley, McGehee, Perdue & Long, 2014).

- Income generation and growing prosperity
- Created employment and economic opportunities
- Social equity

6.10 Gender Equity and Social Inclusion in the Study Areas

Half of the respondents in Amaltari were females while it was forty percent in Ghale gaun. The female respondents in the study are indication of the homestay head in terms of labour. All the female respondents were married and were 25 years and above; some even at age of 71 which indicates flexibility of homestay operation in terms of age and gender as determinants. Half of the respondents were illiterate which suggests that homestay could also be a livelihood strategy for the less skilled and illiterates in the country like Nepal where female literacy is just 57.4 percent (CBS, 2012).

Table 20: Descriptive Analysis of Female Respondents

Characteristics	Categories	Amaltari		Ghale Gaun	
		Frequency	Percent	Frequency	Percent
		20	100.0	20	100.0
Gender	Male	10	50.0	12	60.0
	Female	10	50.0	8	40.0
	Total	20	100.0	20	100.0
Age (Females)	20-25	4	20.0		
	26-30	4	00.0	4	25.0
	31-35	4	20.0		
	36-40	4	40.0	4	25.0
	41 & Above	4	20.0	4	50.0
	Total	20	100.0	8	100.0
	Marital status	Married	20	100.0	18
Education Level	Illiterate	8	40.0	8	50.0
	Primary	8	40.0	4	25.0
	Secondary	4	20	4	25.0
	Higher secondary				
	University				
	Total	20	100.0	20	100.0

Source: field survey 2017

6.11 Women and their Homestay Role

The survey reported the encouraging involvement of women in the as homestay as labour despite the men members as the household head. The tasks from welcoming to farewell to guests and cooking and serving is primarily women. However, men also involve in kitchen work. From the participatory perspective, the women are labour contributor and not exactly as the core operator and decision maker.

6.11.1 Women in Household Decision-Making

As the homestay operation is primarily on women as main contributor in terms of labour, there developed certain instances where the spouse exchanges their opinions and seek advices from each other. Ultimately, this has been a characteristic of homestay in the study areas. The decision making, exchanging opinions and seeking consensus reflects the inclination towards acceptance of women's role in decision-making. The reality of women's acceptance as opinion provider is the result of their business potential. The homestay income is traditionally handled by women in ethnic communities; the Gurungs and Tharus, but when it comes to its use, male, usually the husband is the decision maker.

6.11.2 Women, Health and Sanitation

The introduction of homestay has contributed clean and green environment in the study villages as part of tourism attraction strategy. This, consequently, has impacted on women's health and hygiene. The study revealed that women has been receiving reproductive health care facilities such as regular health checkup and the trends of visiting hospitals for delivery has been established. The interviews revealed that the income form homestay helped them access to these facilities.

6.11.3 Women Empowerment (Skills and Personal Development)

Homestay has given opportunity even to women to learn and earn. They are the kitchen master, the cook and the front-line person to welcome the guests. They are equipped with skills necessary for homestay operation. Trainings were provided on regular basis that included cooking, hospitality, bookkeeping, English language training and professional etiquettes. Workshops and seminars, exposure visits and regular meetings had instilled in the knowledge on socio-economic wellbeing of the homestay household's women. They have gradually collected knowledge not only of providing services to guess but also increased confidence. The opportunity of cross-cultural learnings has also widened their horizon of knowledge. Overall, the women respondents have perceived homestay as effective and efficient tool to their empowerment unlike any other programmes in the past (Acharya & Halpenny, 2013). Women have started to enjoy homestay benefits in terms of decision-making regarding homestay operation and use of resources

6.11.4 Gender Equity and Inclusion

The notion behind homestay programme in Nepal was to eliminate rural poverty through community managed homestay tourism in rural areas of the country. The caste/ethnicity and gender issues in the heterogeneous society in Nepal could be major impediment to homestay flourishing and proliferation. The inclusion of women in the leadership roles such as executive committee though less but is regarded encouraging.

At community level, HMC is the executive committee. The committee holds 27.27 percent and 20 percent women in the executive position in Amaltari and Ghalegaun respectively. This leadership position has two implications; as a member and as a decision maker, where the later is less than the former.

6.11.5 Intense Work Pressure

From gender perspective, the unequal division of labour is dominant. In both the study areas, women carried out their jobs from dawn to dusk and were highly occupied with tasks of cooking and cleaning top even attending trainings while males fetched foods. The respondents, though very few of them, perceived that their private life has been ruined and at times get retarded due to lack of social and private life. They expressed that money may not buy happiness to them as they have not been able to give time to their own kids and think about their future.

Kamala Ghale, 36 and a mother of 2 children has been engaged in homestay for 13 years. Being a single mother, she has determined to take benefits out of homestay. She claimed that the income from homestay has changed her family conditions in terms of economy. According to her, the average monthly saving could go as high as Rs. 30000 and not less than Rs. 20,000 to the lowest. She has been regularly attending meetings and the trainings provided from the homestay committee and external to homestay, she is also a Women Volunteer. Overall, the impacts of homestay is not only economic but also social such as public position like being a volunteer and confidence to integrate family at adverse circumstances of losing her husband. She is not only able to afford her children's study in private schools but also holds share in cooperative (Rs. 50000) and has been able to purchase a land in Chitwan.

Dhana Maya Mahato, aged 32 and a mother of one is also the homestay owner in Amaltari homestay. With the introduction of homestay, she grabbed the opportunity as a clerk that has become her regular income. Alongside, in her off duty, she joins her family in providing homestay services. Although, she is less engaged in homestay, she is happy that it is the homestay that not only gave her job opportunity but also social skills such as communication skills, entrepreneurship ideas and above all, the confidence. She, as a Tharu woman is no more entangled in cultural restrictions of attending meetings, meeting new people and new places away from home. She claims that her husband and her in-laws have been cooperating her in her aspiration as job holder and other household matters.

Development activities and projects have cross cutting issues like GESI. Homestay is successful to address this issue to some extent. The trainings, active role in homestay operation and representation in homestay committees has promoted inclusiveness. The interaction with the guests not only promoted cross cultural knowledge but also developed confidence leading to women empowerment (Acharya and Halpenny,2013) that coincides with previous findings.

External culture made homestay inclusive and Gender equity and inclusion are also important social transformation because of home stay tourism on women lives. The inclusion of women's role in leadership development in their regular meeting attendance, attending regular training, volunteer service of single woman, her regular participation in every activities shows the skill enhancement, capacity building and empowerment of women in Ghalaygaun and Amaltari home stay (Acharya and Halpenny, Budhathoki Timsina). Case of Kamala Ghalay aged 36 single woman, and case of Dhana Maya Mahato, aged 32 woman both have developed skill, become entrepreneur and are independent because of home stay tourism. These cases show the positive impact of home stay tourism and example of attitude change on traditional norms and values and behaviours. It is possible because of home stay which has contributed in leadership development, skill enhancement and capacity building of women of Gurung and Tharu village of Nepal.

6.11.6 Conclusion

Homestay tourism impacts in the demographic, economic, social and environmental aspects of homestay households and the community the economic returns of homestay have shown a noticeable impact on host households and also on non-host households. At household level, the regular income, increased employment opportunities, livelihood alternative, occupational mobility were positive economic effects at household level while increased price of land, seasonality, inter-hosts income disparity, income dependency, intense work pressure were some negative effects. Similarly, at community level, loss of traditional pattern of economic activities, income disparity between hosts and non-hosts accounted for negative impacts whereas income generation, increased engagement of locals in economic activity, improved standard of living, collection of financial resource for conservation, infrastructure development were positive economic effects of homestay.

In the environmental sphere, the impacts were very positive as the conservation fund was raised from homestay business, greenery has increased, forest cover has thickened and the wildlives increased though with occasional human attacks and crops depredation. The concept of environmental conservation has been enhanced with nature care.

Moreover, the non-homestay HHs were not excluded from homestay benefits in the study villages. The homestay norms have allocated the task of handicrafts and other locally prepared materials to non-homestays including the supply of vegetables, chicken, eggs, milk, yoghurt to host HHs. In addition, members from non-homestay had been encouraged to be part in the cultural shows as a source of income.

The analysis of tourists' expectation revealed that the enthusiasm to interact with friendly, hospitable people, seeing and learning different cultures and ways of life, neatness and availability of basic amenities, reachable, relaxing environment, safety and security, rural environment formed the major common expectations among the tourists. Moreover, the expectation to be involved in a variety of activities with the local people and seeking food varieties were also other expectations that however differed among the tourists to some degree. They perceived that homestay had provided the ground for quality interaction between the guests and the host family,

exposure of guest to different cultural practices of the community, location was accessible, homestay surrounding as conducive and good for relaxation, appreciated local foods. However, they expressed disappointment for not involving them in different activities of the local people e.g., growing and preparation of food etc. The homestay tourism concept based on sustainable development principle and community managed approach has implication to community development as the ultimate goal. The goal of community development in rural context has been further possible by the socio-economic empowerment of the locals, especially the host family HHs.

CHAPTER VII

SOCIO-ECONOMIC BENEFITS OF HOMESTAY

7.1 Socio-Economic Benefits and Costs of Homestay

Previous studies on the impacts of tourism have identified both the benefits and costs on the host community and lives (Jurowski, Usyal & Williams 1997; Tosun, 2002; Dyer, Gursoy, Sharma & Carter, 2007). Liu & Var (1986) illustrated those economic benefits are often regarded as the most visible benefits of tourism and include opportunities for employment, income generation, tax revenue and improved standard of living. Similarly, social benefits include the promotion of traditional cultures, cultural exchange between guests and host community, improved social welfare, quality of life and increased recreational opportunity (Tosun, 2002; Mc Cool & Martin (1994).

However, the full realization of homestay benefits has not yet met in the study villages due to several prevailing problems and challenges. The measures of maximizing the benefits of homestay have begun at community (village) level but comparatively less at state level. The study therefore, identified field based emic perspectives on increasing socio-economic benefits as;

7.2 Measures to Maximizing Socio-Economic Benefits

The study included FGD, direct observation and in-depth interviews with key informants that generated various opinions and suggestions to enhance socio-economic benefits over the existing system of homestay management and practices. Care was maintained to keep the norms and values of homestay intact while attempting to provide measures to maximizing socio-economic benefits of homestay to local people and the community as a whole as discussed under and in the recommendation section in the following chapter.

7.2.1 Measures to Maximizing Social Benefits

The social benefits from homestay have been assessed as positive impacts in the study. The study concluded that homestay operation and management is effective in

numerous ways but with few inadequacies yet. Although, social benefits of homestay has started to be noticeable, there is space for its growth and expansion. The sanitation programme has been a part and parcel of homestay tourism in both the study areas headed by Mother's Group in Ghale Gaun and the host family members including school children every Saturday in Amaltari. However, the health benefits as an after effect of sanitation inside the households at family level can be further assessed to ensure benefits to community level. The influence of homestay in health and educational sector is gradual in the study areas but still needs probrity because education is key determinant to homestay success (Thapaliya et al, 2012)

All the respondents were happy to have peace in their home as they had no time to quarrel among family members. However, the respondents, Key Informants and FGD reported the economic significance of homestay at the cost of social significance when it came to social and private life as more than 30 percent of respondents had not met their relatives for an average of 15 days followed by 30 percent for 1 week and 20 percent for more than 3 months

The research based on emic perspective would suggest addressing the issue of social life and freedom by compromise rather than being radical. For every success and benefits, the loss becomes the other side of the same coin. Hence, it should be clear beforehand that maximizing social benefits comes together with minimizing economic benefits and the vice versa.

7.2.2 Measures to Maximizing Economic Benefits

The study showed that there is moderate positive correlation between years of homestay operation and the income with $r=0.678$ in case of Amaltari while in Ghale gaun, $r= 0.16$ showing no linear relationship. The experience of homestay operation is again supplemented by regular trainings, observation tour, skill enhancement programmes, seminars and workshops. There have been plenty of these activities however, not in regular fashion. The skills development training is limited to few aspects such as cooking, housekeeping but least on communication, hospitality and the cultural interaction. These concerns can have profound positive consequences if treated well.

Another way of maximizing income and employment could be the creation of enabling environment for investments to the host family thus promoting them as investors and entrepreneurs.

The creation and addition of tourism products is one possible way to increase tourists' inflow in the homestays (Nyugen, 2013). The existing tourism products in long run may fail to attract tourists. Therefore, the expansion of tourism products cannot be ignored as it attracts more visitors and ultimately the income of the host community and households.

The engagement of non-homestay households in the production of local goods is in the process of realization and gradually increasing. Their indirect association with homestay programme is yet to be institutionalized. If this formal step comes into practice, there is opportunity for all households in the community to gainful employment. However, the care on quality over quantity plays a major role for maximizing economic benefits at household and community level.

7.3 Factors Affecting Perceived Impacts of Homestay

The perceived impacts of homestay at the household and community level have been theoretically analysed through the Social Exchange Theory (Ap. 1992). The variations in the perceived impacts were studied through analyzing factors responsible for it.

7.3.1 Socio-Demographic Characteristics of Respondents

. The age, gender, level of education, occupational situation and level of income determines the impacts of tourism. The level of understanding and interpreting the changes whether positive or negative varies with the age, gender, academic level and the economic status (Kimaiga, 2015; Venkatesh & Mukesh, 2015). The survey data also substantiate this fact as older respondents of age group 41-60 and above regarded tourism as economically beneficial. Similarly, the women respondents, illiterate hosts members and the hosts household form low economic status perceived homestay tourism as positive.

7.3.2 Achieved Community Recognition

The social asset for any community and matter of pride is its name and fame. Ghale Gaun has been entitled as the ‘Model SAARC Village’ in the year 2008 (2064 B.S.) and Amlatari as the ‘Top emerging homestay’ in the year 2015 (2072 B.S.) by NTB, TDB and HOSAN. This has also left a positive impression on the homestay.

7.3.3 Good Practices

. It is the fact that number of homestays has been mushrooming in the country. The concept of homestay itself could be insufficient for other newly opened homestays unless the socio-economic benefits of homestay appeared in limelight. With the prosperity prevailing, the homestay began to spread far and wide. For instance, the nearby villages such as Bhujung, Kaule paani in Lamjung district and Barauli and Piprahar community homestay have recently been opened.

7.3.4 Community Concern

The locals with a higher level of concerns about their community and community issues are more likely to perceive tourism as creating economic and cultural benefits for their community.

7.3.5 Community Attachment and Sense of Belonging

People who are more attached to their community are more likely to view tourism as having positive economic and social impacts.

7.3.6 Access to and Utilization of Tourism Facilities and Services

. When the locals receive advantage and opportunity of using tourism facilities and services, they are more likely to perceive tourism impacts as positive and support tourism development.

7.3.7 Economic Benefits of Tourism

The households which receive regular income from homestay perceive homestay as having positive impacts.

7.3.8 Abandonment of Traditional Farming

Contradictory to the perception of homestay as rendering positive impacts, issue of abandonment of agriculture appears critical and hence, this might have developed negative impacts of homestay tourism.

7.3.9 Burden Some Task and Declining Private and Family Life

Homestay has come along with tiresome works leaving no time or space for homestay host family members to engage in private life. In long term, the homestay hosts family members are likely to develop negative perception on homestay.

7.3.10 Conclusion

The study was to suggest way forward for maximizing the socio-economic benefits to the hosts and make recommendations for strategic development of homestay economic benefits are often regarded as the most visible benefits of tourism and include opportunities for employment, income generation, tax revenue and improved standard of living. Similarly, social benefits include the promotion of traditional cultures, cultural exchange between guests and host community, improved social welfare, quality of life and increased recreational opportunity. The concept of homestay itself could be insufficient for other newly opened homestays unless the socio-economic benefits of homestay appeared in limelight. With the prosperity prevailing, the homestay began to spread far and wide.

CHAPTER VIII

SUMMARY, CONCLUSION AND FUTURE DIRECTION FOR RESEARCH

8.1 Summary

Homestay as an alternative form of tourism has its basis on sustainable development and eco-tourism concept. Even though homestay was introduced by the Government of Nepal (GoN) for the first time with the promulgation of Homestay Working Procedure, 2010, it originally was practiced as village tourism long before even the declaration of 'homestay' programme. For, instance Sirubari in 1997 (2054 B.S.) and Ghalegaun April 2, 2001 (20th Chaitra, 2057 B.S.).

With multitude of definitions, homestay in general is defined as a community-based programme, where tourists can have interaction and direct experience of the life in the community.

The study was more qualitative than quantitative. The study aimed is to find out on the socio-economic impacts of homestay programme on people s life. the host families and the community at large. The purpose of the study was to suggest way forward for maximizing the socio-economic benefits to the hosts communities. Based on simple random sampling, 20 hosts HHs and 20 non-hosts HHs from each homestay were selected for the study and 20% of tourists based on probability proportional to size.

The study revealed that homestay operation had been in the hands of the socially and economically sound HHs despite their quantity whether more or less. The case of Amaltari homestay where the ethnic Tharu comprised 25.70 percent (55 HHs) of the total households and 86.95 percent (20 HHs) of the total homestay in operation. The other caste groups Bote, Musahar, Damai and Brahmin are just small holders. The Gurungs in GhaleGaun formed the majority by 67.1 percent of total households and are economically and socially advantaged. This gives an impression that homestay as such is easier and viable among socially, culturally and economically better off people and HHs compared to the poor and socially more marginalized ones.

The finding suggested that the key motivational factors towards homestay included the dire need to earn a living through alternative source as homestay, realization of the aesthetic resources by host community as tourism product, synergy between the effective leadership and determined locals. In addition, the desire to interact with different cultures from around the world, the need to preserve their cultural heritage, inspiration from neighbour's success and poverty were motivational factors towards homestay.

It was assessed that both the homestay has been able to receive growing number of tourists as there is cumulative growth rate of 21.88 % 2014 to 2016 in Amalitari homestay and 4.171 % growth in Ghalegaun. The study found out that homestay has not only shown the signs of social and economic gains at host household level but also has started showing effects on the community level as well. The impacts, however, were both positive and negative. At host household level, the empowerment of locals, promotion and restoration of traditional culture, arts and crafts, social equity, promotion of education and health, cross-cultural knowledge enhancement, sanitation and environmental conservation and at community level, infrastructure development, communal solidarity and integration, environmental protection, good practices, women empowerment were prominent positive social impacts. While, changes in traditional host's way of life, friction between tourists and residents, commodification of arts and culture, increased social gap and overcrowding at household level and the change in traditional pattern of socio-cultural activities, fewer social interactions were accounted for negative social impacts.

Dominated by small holders (40 percent) in Ghalegaun and 30 percent in Baghkhori that barely could sustain their livelihood, the average annual income of homestay operating HH is overwhelmingly better with average annual income of Rs. 293,200 and Rs. 213,226 in Amalitari and Ghalegaun respectively contributing to 45 percent of the total yearly income of the HHs. The economic returns of homestay have shown a noticeable impact on host households and also on non-host households though greater on the prior than the later. Most significantly, at household level, the regular income, increased employment opportunities, livelihood alternative, occupational mobility were positive economic effects at household level while increased price of land, seasonality, inter-hosts income disparity, income dependency, intense work pressure

were some negative effects. Similarly, at community level, loss of traditional pattern of economic activities, income disparity between hosts and non-hosts accounted for negative impacts whereas income generation, increased engagement of locals in economic activity, improved standard of living, collection of financial resource for conservation, infrastructure development were positive economic effects of homestay.

In the environmental sphere, the impacts were very positive as the conservation fund was raised from homestay business, greenery has increased, forest cover has thickened and the wildlives increased though with occasional human attacks and crops depredation. The concept of environmental conservation has been enhanced with nature care.

Moreover, the non-homestay HHs were not excluded from homestay benefits in the study villages. The homestay norms have allocated the task of handicrafts and other locally prepared materials to non-homestays including the supply of vegetables, chicken, eggs, milk, yoghurt to host HHs. In addition, members from non-homestay had been encouraged to be part in the cultural shows as a source of income.

The analysis of tourists' expectation revealed that the enthusiasm to interact with friendly, hospitable people, seeing and learning different cultures and ways of life, neatness and availability of basic amenities, reachable, relaxing environment, safety and security, rural environment formed the major common expectations among the tourists. Moreover, the expectation to be involved in a variety of activities with the local people and seeking food varieties were also other expectations that however differed among the tourists to some degree. The tourist perception analysis suggested that tourists had positive perception towards homestay. They perceived that homestay had provided the ground for quality interaction between the guests and the host family, exposure of guest to different cultural practices of the community, location was accessible, homestay surrounding as conducive and good for relaxation, appreciated local foods. However, they expressed disappointment for not involving them in different activities of the local people e.g., growing and preparation of food etc. One of the most part of the research is alternative development. Alternative tourism is homestay tourism has been shown as an imputus for economy and development. Homestay tourism. Homestay tourismhas been purposed as economic

power house for the people of rural areas in Nepal. Homestay tourism has a lot scope for socioeconomic transformation of rural Nepal.

8.2 Conclusion

Nepal has been blessed with a combination of landscape, cultures, and mystique that makes it undoubtedly one of the world's foremost shrines for environmental and ethnic tourism (Stevens, n.d.).

The community where subsistence agriculture is the primary occupation, with irregular income, the people are motivated to homestay tourism business when it is particularly community managed. The homestay tourism resulted both positive and negative impacts at household and community level, but so long as the positive economic benefits outweigh the negative social impacts, people have perceived homestay as positive.

The notion that homestay is community managed has implication on empowerment of the locals, as they involve in decision making, gain economic independency and establish themselves as entrepreneurs. However, still the poor and socially marginalized and disadvantaged households are far from this opportunity. The infrastructure development has boomed with the introduction of homestay thus rendering positive impacts on the life of locals. The name and fame of the homestay has become higher and perception towards them has become rational and positive. The relationship at household level appears to improve with the growing prosperity and the communal sense of feeling has risen.

The homestay tourism based on sustainable development principle had its impetus on nature conservation. The concept of 'conservation for livelihood' directly reflected homestay as both cultural and natural conservation initiative. So, homestay has played vital role in revitalization of indigenous culture and nature as tool to attracting guests/tourists.

The good practices of homestay have started and therefore, each year, the homestay is mushrooming in the country. For a developing country like Nepal but rich in nature and culture, the services like homestay are ideally the most viable alternatives. Since,

this form of tourism requires less investments and less professionalism compared to other forms, the potential rise is not far from being happened.

The dependency of host family on homestay for livelihood has grown over the years. This scenario though has increasing economic benefits, the interests on agriculture has declined in most of the host HHs. Moreover, the continuity of tourists' inflow is questionable in future if the tourism products are not increased. The host and guest's relationship often times appeared to trigger conflicts and uncomfortable situation. This may have negative impacts on the guests in future. The directives and working procedure of homestay also should be flexible enough to include the suggestions, needs and opinions of the operators. Only the coordination and interaction among the stakeholders can bring homestay to a definite shape and size. Hence, it can be concluded that the policy level amendments regarding homestay is indispensable.

Thus, the study concluded that homestay tourism has been successfully in both the study villages despite their ethnic, cultural and geographical variations provided the synergy of leadership and determined locals, the realization of tourism potential backed by effective and efficient management and coordination at all levels.

Nepal is country with vast poverty in rural areas but in natural beauty cultural, ethnicity and many other specialties. Employment opportunities for income generation in the country is limited and outflow of youth for better opportunities elsewhere (especially India, Gulf countries, Malaysia, etc) is rising every year. In such harsh situation, there are few youths left in the rural areas to work in agriculture and other productive sectors. Only old aged people and women women are left in the rural areas. In such situation homestay operation as tourism activities as the best alternative for some sort of earning of villages. Such activities in the villages not only help them improve their livelihood but also help preserve their livelihood but also help preserve their culture, life style and social harmony along with preserving environment. The promotion of such practices elsewhere in other part of Nepal can help improve the livelihood status gradually.

8.3 Future Direction for Research

The presents cross-sectional study may not address the impacts of homestay with time and space, so the door is still open for longitudinal research study. The study refrains itself from environmental impacts at large. The political impacts of homestay had not been the aim of the study and therefore can become core research topic for future study. The study had been based on ethnic community managed homestay while the heterogenous community managed homestay is another area of future reaserach.

APPENDIX A

SURVEY QUESTIONNAIRE FOR HOMESTAY OPERATORS

1. Demographic Characteristics of the Respondents

Name:

Age: years

Gender: M ()

F ()

Total family members:

District: VDC:

Village/Tole:
.....

1. Caste/Ethnicity:

1 () *Brahmin/Chhetri* (hill)

2 () *Janajati*

3 () *Dalits*

4 () Others

2. Religion:

1 Hindu ()

2 Buddhists ()

3 Christian ()

4 Muslim ()

5 If others, specify.....

3. Marital Status:

1 Married()

2 Unmarried ()

3 Widow ()

4 Separated ()

5 Divorced ()

4. Literacy:

1 Literate()

2 Illiterate ()

If Literate, then Level of Education;

3 Primary (Grade 1-5) ()

4 Lower Secondary (Grade 6-7)()

5 Secondary (Grade 8-10)() 6 Higher Secondary (11-12) ()

7 University (Grade 13 & above)() 8 If others, specify:

5. Main Occupation:

1 Agriculture() 2 Commercial Farming ()

3 Trade & Business() 4 Services (Govt. or private) ()

5 Industry() 6 If others, specify ()

6. How long have you been living here as household/family?

..... years

7. (a) When did you start your homestay business?.....years

(b) How many beds does your homestay have?.....

8. What are the major motivational factors for your household participation in the homestay program? Please rate on a scale of 1 to 5. (Tick appropriately)

1 = Strongly agree; 2 = Agree; 3 = Neither agree nor disagree;

4 = Disagree; 5 = Strongly disagree

Statement	1	2	3	4	5
I want to earn income for my household from the					
I want to interact with different cultures from all over					
I want to preserve our heritage and culture					
I want to provide accommodation to tourists who have come to support the					
I want to diversify sources of income for my household					

2. ECONOMIC IMPACT ASSESSMENT

9. What was the major sources of income of your HHs before the homestay program?

1 Daily Wages() 2 Monthly Salary() 3 Agriculture()

4 Livestock Farming() 5 Trade & Business()

6 Rental income() 7 Land Ownership()

10. What are the main income sources of you/your family at present?

1 Daily Wages () 2 Monthly Salary () 3 Agriculture()

4 Livestock Farming() 5 Trade & Business ()

6 Rental income () 7 Land Ownership()

If landownership, then what are the types of land holding and quantity;

S.N.	Land Types	Area(<i>Kattha</i>) 1 <i>Kattha</i> =338.63m ²	Cultivation ownership		
			Self	Rented Out	Rented in
1.	<i>Khet</i>				
2.	Bari				
3.	Private forest				
Total					

11. Production of Agricultural products (in *Kg*/Quintal)

1 Rice() 2 Wheat()

3 Maize() 4 Others()

12. Food Sufficiency for;

1 less than 3 months () 23 months () 36 months ()

49 months () 51 year ()

6 more than 1 year ()

13. Livestock Ownership

S.N	Livestock	Quantity
1.	Buffalo	
2.	Cow	
3.	Goat	
4.	Pig	
5.	Chicken	
6.	Others	

14. How much do you save annually?

Nrs.....

15. How do you invest your savings? (Please tick as much as relevant)

() Education

() Business

() Deposit

() Immovable properties

() Other (please specify).....

16. Please rate on a scale of 1 to 5 your perception on the following socio-economic benefits of homestay accommodation to host families and the community. (Tick appropriately)

1 = Strongly agree; 2 = Agree; 3 = Neither agree nor disagree;

4 = Disagree; 5 = Strongly disagree

Statement	1	2	3	4	5
Homestay increases business opportunities for the					
Homestay creates employment opportunities for the					
The homestay program can help develop the socio-economic situation					
Homestay is helpful to focus and preserve traditional					
Homestay is helpful in boosting social equity of local					
Homestay increases the stability of local peoples					
Homestay provides an opportunity for local people to interact with					

17. What is the average yearly income from the homestay program in rupees?

1 Rs. 59,999 and below

2 Rs. 60,000-69,999

3 Rs. 70,000-79,999

4 Rs. 80,000 and above

18. Has your HHs income grown over the last year?

1 Yes () 2 No ()

If yes, then is tourism one of the major cause?

3 Yes () 4 No ()

19. What percentage of your customers are local tourists?

1 Less than 10% () 2 20 - 30 % () 3 31-40 % ()

4 41- 50 % () 5 51% & above ()

Please fill in the annual income you made from the homestay tourism activities;

Name of Village Homestay	Years	Annual Income (Rs.)
	2011	
	2012	
	2013	
	2014	
	2015	
	2016	
	2017	

3. Socio-Cultural Impact Assessment

20. What are the main festivals you celebrate in your village? Please specify

1

3.

2.

4

21. Do you think homestay is instrumental in revitalizing traditional culture and practices?

1 Yes ()

2 No ()

22. Do you feel your ethnic identity has been promoted and preserved because of homestay tourism?

1 Yes ()

2 No ()

23. Have you seen or envisage any threats due to homestay tourism for your traditional ethnic culture?

1 Yes ()

2 No.()

If yes, then tick any you feel appropriate;

1.

2.

24. Is there anyone in your family who works overseas?

1 Yes() 2 No.()

If yes, then

3 Male() 4 Female()

When did he/she left for overseas?

5 Before the homestay program () 6 After the homestay program ()

25. How often do you see your friends and relatives these days?

1 Every day() 2 once a week () 3 fortnightly()

4 In a month () 5 in 3 months () 6 more than 3 months ()

26. Did you used to quarrel with your family members in the past?

1 Yes() 2 No ()

If yes, then what used to be the reason?

3 Money matters() 4 Children()

5 Parents () 6 If others, specify.....

27. Do you think, relation among your family members has improved these days?

1 Yes() 2 No()

28. How have you been utilizing your savings that come from tourism?

1 ()For children's education 2 ()Entertainment

3 () Other business 4 () Increasing homestay business

29. What infrastructures of development has been developed in the community since the introduction of homestay program?

1 Transportation() 2 Education()

3 Communication() 4 Electricity()

5 Safe-drinking water () 6 All ()

30. Has these infrastructural development added some values to your life in terms of health, literacy, access to new technology and information, business and trade?

1 Yes() 2 No()

If Yes, in what ways?

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

4. Perceptions and Expectations about Tourism Development

31. Why do you think tourists come tovillage?

1 Unique socio-cultural life() 2 Reachable/Accessible()

3 Naturally beautiful () 4 Full of adventures ()

32. The following part also consists of statements. Please indicate to which level you agree or disagree with the statements by circling the appropriate number.

1 = Strongly agree, 2 = Agree, 3 = Neither agree nor disagree

4 = Disagree, 5 = Strongly disagree

a I often feel irritated because of tourism in my community 1 2 3 4 5

b	My community is overcrowded because of tourism	1	2	3	4	5
c	Community recreational resources are overused by tourists	1	2	3	4	5
d	The environment in my community has deteriorated because	1	2	3	4	5
e	Tourism is growing too fast	1	2	3	4	5
f	My quality of life has deteriorated because of tourism	1	2	3	4	5
g	Tourism brings in the major revenue to the community	1	2	3	4	5
h	Tourism benefits other industries in my community	1	2	3	4	5
i	Tourism diversifies the local economy	1	2	3	4	5
j	Tourism creates new markets for our local products	1	2	3	4	5
k	I believe that tourism development in my community has	1	2	3	4	5
	advantages than disadvantages					
l	I think that tourism development makes our community stronger	1	2	3	4	5
m	I think that tourism development makes our community dependent on	1	2	3	4	5
	people outside of the community					
n	I believe that because of tourism the environment in my	1	2	3	4	5
	well preserved					
o	I believe tourism in my community causes pollution	1	2	3	4	5
p	I think I (could) learn a lot from interaction with tourists	1	2	3	4	5
q	Tourism promotes pride of their way of life and cultures	1	2	3	4	5
	community members					
r	Tourism promotes cultural restoration and conservation	1	2	3	4	5
s	Tourism invites other organizations to assist the community	1	2	3	4	5
t	Tourism makes the community well known to outsiders	1	2	3	4	5
u	Tourism becomes a platform for skill training and learning	1	2	3	4	5
	the community					
v	Tourism unites various groups inside the community to work	1	2	3	4	5
w	Most tourists are respectful to the community	1	2	3	4	5
x	Tourism is another form of education for tourists to	1	2	3	4	5

appreciate way of life of the host community

33. Please indicate how much you agree or disagree with each statement. Please tick the most appropriate one for you.

1 = Strongly agree, 2 = Agree, 3 = Neither agree nor disagree

4 = Disagree, 5 = Strongly disagree

Statement	1	2	3	4	5
The costs and benefits of tourism are fairly distributed across the village					
All residents of the village should have a chance to be involved in the planning of future tourism development					
Even though there are some negative impacts associated with tourism, I am happy to tolerate them because of the positive impacts that I also receive					

Do you have any final questions or remarks? (If you have a question please write your contact information)

.....

.....

.....

.....

Do you see homestay tourism as a threat or an opportunity? Why?

.....

.....

In your perception, what are the most important four problems/ (development) issues in you village?

1.
2.
3.
4.

What do you think would be the benefits/positive aspects of homestay tourism?

1.For your family	2. For the village	3.For the country

What kind of adverse/negative effects can tourism development cause?

1.For your family	2. For the village	3.For the country

34. Do you want to see tourism expanded in the future? Why?

Yes () No ()

5. Participation Assessment in Homestay Tourism Activities

35. Do you, in any way, provide services or products to tourists?

1 Yes () 2 No ()

If yes, then; (You may tick more than one if applicable)

3 () Accommodation

4 () Guide

5 () Shop

6 () Restaurant

7 () Traditional Performance

8 () Cooking (in case of large group of tourists, homestay will assign a group of members to cook and prepare food for tourists)

9 () Transport

36. Do you have direct contact with tourists?

1 () Yes, more than once a week on average

2 () Yes, but less than once a week on average

3 () Yes, monthly

4 () Yes, rarely or sometimes

5 () No, never

37. Have you been involved in any type of meeting where you discussed tourism development in your community?

1 () Yes, many times

2 () Yes, but only once or twice

3 () No, never

38. Have you been asked about your opinion on tourism by those who plan tourism development?

1 () Yes, many times

2 () Yes, but only once or twice

3 () No, never

39. When major decisions concerning tourism development in your community, were you informed?

1 () Yes, always or most of the times

2 () Yes, sometimes

3 () No, never

40. Do you think that major decisions concerning tourism development in your community are made primarily by, (Please select your choice)

1 () The whole community

2 () A group of people in the community

3 () People outside your community (e.g. Government officials, NGO's etc.)

41. The following question consists of statements. Please indicate to which level you agree or disagree with the statements by circling the appropriate number.

1 Strongly disagree,

2 Disagree,

3 Neither disagree nor agree

4 Agree,

5 Strongly Agree

- a. I believe that my community has control over tourism1 2 3 4 5
my community
- b. I believe that I personally have control over tourism1 2 3 4 5
Community

42. Please rate on a scale of **1 to 5** your knowledge in the participation in the homestay program (Please tick it)

1 = Strongly agree;

2 = Agree;

3 = Neither agree nor disagree;

4 = Disagree;

5 = Strongly disagree

Statement	1	2	3	4	5
I have knowledge about managing and operating the homestay Program			1	9 (5)	(5)
I have knowledge about the tourism industry	(2)	3 (1)	3 (5)	3 (2)	1
I have knowledge about local tourism products and attractions	(1)	(1)	4 (1)	4 (6)	2 (1)
I have knowledge about business and entrepreneurship	(1)	3 (1)	1 (2)	6 (6)	
I have knowledge about customer service				10 (5)	(5)
I know tourists' expectations of the homestay program and I work towards that.			(3)	10 (5)	(2)

43. Please rate on a scale of **1 to 5** your skills in the participation in the homestay program (Please tick it)

1 = Strongly agree;

2 = Agree;

3 = Neither agree nor disagree;

4 = Disagree;

5 Strongly disagree

Statement	1	2	3	4	5
I have customer service skills				10 (6	(4
I have good communications skills		4 (1	4 (7	2 (2	
I have skills in interpreting local tourism products		1 (2	6 (8	3	
I have skills in preparing tourism packages	(1	3 (2	4 (5	3 (2	
I have basic financial and book keeping skills	(2	10 (5	(2	(1	
I have skills in maintaining and developing relationships in society		1 (1	4 (3	5 (4	(2
I have basic computer and internet skills	(5	10 (5			

44. Have you received any form of training from either the government or any organization on the homestay program?

1 Yes

2 No

If yes, then how long did the training take?

3 7 days and below

4 8-14 days

5 15-30 days

6 Other (please specify)

45. In which area where you trained on? Please tick appropriately

1 Hospitality and customer service

2 Account and book keeping

3 Computer skills

4 Other (please specify)

46. Do you think any form of training on the homestay program will contribute to increasing your benefits from the homestay program?

1 Yes () 2 No ()

47. Do you market your homestay?

1 Yes () 2 No ()

6. Social Integration and Cohesion

48. Do you think that you will have good relations with the people who might come for working purposes at the plant?

1 Yes () 2 No ()

3 Depends on circumstances (specify).....

If your answer is "No" please specify the reasons?

.....
.....

49. Did your household have any disputes with another household in the past?

1 Yes () 2 No ()

If "Yes" what was the reason and how was it resolved? Please specify.

.....
.....

Socio-economic Problems Assessment

50. Do you see any problems/challenges to homestay tourism development in your village?

1 Yes () 2 No ()

If yes, then mention any three

i.

ii.

iii.

If you are asked to provide solution measures to problems, what would you propose?

i.....

ii.....

iii.

APPENDIX B

SURVEY QUESTIONNAIRE FOR NON-HOMESTAY HOUSEHOLDS

Name: _____ Age: _____ Caste/Ethnicity: _____

Gender: _____ Occupation: _____

1. Give your opinions about the homestay programme in your village

S. N.	Statements	Strongly Agree	Agree	Don't Know	Disagree	Strongly Disagree
1.	It has provided employment for members of non-homestay members too					
2.	The local environment is clean and healthy					
3.	The development of infrastructures has taken place					
4.	There is less conflict among the villagers and within their family members. (Unity has strengthened)					
5.	It has helped to preserve the local culture and lifestyle					
6.	Home made products (local goods) have found a market and increased our income					
7.	My family is interested to associate with homestay					
8.	Public awareness has been raised, social evils, discrimination is reduced					
9.	Youths have started to imitate the culture of outsiders unfavourably					
10.	People are losing their concentration in agriculture					
11.	Prices of land and housing has increased					

Local products: Souvenir rhino, boat etc.

2. If you agree upon the impacts (changes) brought about by the homestay programme in entire village then mention your view on the benefits on following socio-economic aspects;

S.N.	Particulars	Strongly Aree 1	Agree 2	Don't Know 3	Disagree 4	Strongly Disagree 5
1.	Social Bonding					
2.	Women Empowerment					
3.	Public Awareness					
4.	Education Facility					
5.	Road Facility					
6.	Health Facility					
7.	Income level					
8.	Trade					
9.	Environment					

3. From your observation, what three social and economic changes have occurred in the lives of,

a. Homestay Households

i.

ii.

iii.

b. Non-homestay Households

.....

.....

.....

4. In your opinion, what efforts should be made by whom to increase the social and economic well-being of the locals through homestay business? Mention in points.

.....

.....

APPENDIX C

SURVEY QUESTIONNAIRE FOR TOURISTS

Age:

Gender:

International Tourist

51. Nationality

1 American

2 European

3 African

4 Asian

5 Others (Please specify)

52. Internal Tourists

53. Highest Level of Education:

1 High School

2 Tertiary College

3 Bachelor's degree

4 Master's degree

5 Doctorate

6 Others (Please specify)

54. What is your main reason for visitingvillage?

1 Educational

2 Cultural (interaction with other cultures)

3 Rest and Relaxation

4 Other (please specify)

55. What motivates or prompts you to choose homestay accommodation in.....? Please indicate the extent of how you agree with the following statements on a scale of **1 to 5**. (Please Tick)

1 = Strongly agree;

2 = Agree;

3 = Neither agree nor disagree;

4 = Disagree;

5 = Strongly disagree

Statement	1	2	3	4	5
I want to seek variety of foods					
I want to interact with friendly hospitable people					
I want to see and learn different cultures or ways of life					
I want to be involved in a variety of activities with the local people					
I want to stay in a homestay that is clean and of good standards					
I want a homestay destination that is accessible/reachable					
I want to have a restful and relaxing trip					
I want a place where I can feel safe and secure during my stay					
I want to experience a homestay					
I prefer rural homestay area over urban area because of greater					

56. What did you like the most about..... homestay?

1 Local food ()

2 Accommodation ()

3 Cultural dance & songs()

4 People's care & hospitality ()

57. Please rate on a scale of **1 to 5** your perception on the most effective ways of positioning homestays (Tick appropriately)

1 = Strongly agree;

2 = agree;

3 = Neither agree nor disagree;

4 = Disagree;

5 = Strongly disagree

Homestays can be positioned effectively if;

Statement	1	2	3	4	5
The guests are exposed to a variety of authentic foods of the region					
There is quality interaction between the guests and the host family					
The guests are exposed to different cultural practices of the community					
The guests are involved in different activities of the local people e.g. growing and preparation of food etc.					
The accommodation offered is of good quality with all basic amenities					
The available accommodation is constructed using the regions locally available materials and architectural design					
A variety of communication media to facilitate access are available to the guests e.g. signage					
The location of the homestay is accessible/ reachable					
The environment surrounding the homestay is conducive and good for relaxation					
There is adequate security provided in and around the homestay					

58. How did you get to know about the homestay program in this region?

1 Word of Mouth

2 Tour Operators

3 Internet

4 TV Advertisements

5 Brochures

6 Others, (Please specify)

59. How many days did you stay in village?

.....days

60. How much did you (single) spend during your stay at village?

1 Less than NRs. 2,000

2 NRs. 3,000-4,999

3 NRs. 5,000-5,999

4 NRs. 6,000- 7,999

5 NRs. 9,000 and above

61. Are you comfortable and satisfied with the services provided by the host families?

1 Yes ()

2 No ()

APPENDIX D

INTERVIEW CHECKLIST

For Prominent Homestay Operator

1. How did the homestay tourism development started in your village? Was it forcefully introduced or demand driven?
2. Is the income generated from the homestay your primary or secondary income?
3. What kinds of feelings do you experience from running the homestay?
4. Do you feel as though benefits of a homestay are more concentrated at the individual level or the community level?
5. Are there any cases of rising conflicts/quarrels among HHs or family members?
6. Do you have any complaints against the tourism activities in your village?
7. Are you informed when homestay management committee is going to do a new activity?
8. What are the opportunities/prospects of home stay in the village?
9. What problems/threats do you foresee in the long run for local people and the community?
10. Tell me about some challenges you face running a homestay?
11. Do you hope to continue running the homestay in the future? If so, then why?

For Homestay Management Committee Members

1. What roles are assigned to Homestay Management Committee?
2. What is the procedure of guests' distribution among the host households?
3. In what ways is homestay program inclusive and equitable when it comes to benefit sharing?

4. Would you tell how the level of cooperation and coordination among the stakeholders is?
5. What are the opportunities/prospects of home stay in the village?
6. What problems/threats do you foresee in the long run for local people and the community?
7. Do you think the local people have the necessary skills and knowledge to run the homestay program?
8. What are your views on the contribution of the homestay program to the socio-economic well-being of the local population in this village/country?
9. Are there any other types of tourists that we should try to attract more of?
10. In what ways is homestay program inclusive and equitable when it comes to benefit sharing?
11. Has tourism brought any awareness among the locals in the community? If so, then in what aspects of their life?
12. Would you tell how the level of cooperation and coordination among the stakeholders is?

Focal Persons from Other Homestay Tourism Related Organizations

1. What is TGTD Board/NTB/VITOF-Nepal all about? Is it more on mass tourism or homestay tourism?
2. In your opinion what is the state of village tourism and homestay tourism?
3. There is conceptual difference between homestay operators and TGTD Board/NTB in terms of homestay meaning. What is the real concept then?
4. What is TGTD Board/NTB/VITOF-Nepal doing to enhance homestay programme?

5. What are your views on the contribution of the homestay program to the socio-economic well-being of the local population in this village/country?
6. Is there anything that can be done to differentiate homestay accommodation in this country and enable them uniquely stand out? (i. e. have a unique value?)
7. What strategies has your organization/ministry put in place to position homestay accommodation in the international market place? What was it initially programmed for attracting; local or international guests?
8. Are there any other types of tourists that we should try to attract more of?
9. What have you experienced and seen from your perspectives on the impacts of homestay in social and economic life of the local people HHs and community at large?
10. Is there any necessity to update Homestay Working Procedures 2067?
11. What future plans and programmes has TGTD Board/NTB/VITOF-Nepal as of now?
12. What problems/threats do you foresee in the long run for local people and the community?
13. What are the opportunities/prospects of home stay in the village?
14. In what ways is homestay program inclusive and equitable when it comes to benefit sharing?
15. Would you tell how the level of cooperation and coordination among the stakeholders is?
16. There are reports that homestay is destroying local (ethnic) culture and loss of agricultural production. In this regard, what other harms do you see due to homestay and how can we minimize them?
17. What would your recommendations be as far as positioning the homestay program is concerned?

APPENDIX E

LIST OF KEY INFORMANTS

Amatari Madhyawarti Homestay- Baghkor, Kawaswoti-15

S.N.	Name of KII	Position	Contact No.
1.	Prem Madaniya Tharu	Chairman	9816452925
2.	Nabin Mahato	Vice-Chairman	
3.	Dhani Ram Mahato	Manager	9802637811
4.	Nar Bahadur Mahato	Member	9807547737
5.	Chandra Bhadur Mahato	Treasurer	9814476211
6.	Gita Mahato	Member	
7.	Dhan Maya Mahato	Member	
8.	Mina Mahato	Member	

Ghale Gaun Homestay-Ghale Gaun, Khwolasotthar-3

S.N.	Name of KII	Position	Contact No.
1.	Prem Ghale	Chairman	
2.	Dirgha Ghale	Office Secretary	9846193067
3.	Umal Biswakarma	HM Committee-Secretary	9846250807
4.	Yamuna Ghale	Principal	9806749750
5.	Bhima Gurung	Teacher	9846099534

S.N.	Name of KII	Position	Contact No.
1.	Bhim Bahadur KC	Homestay Association Nepal	9858032505
2.	Prem Sharma	Village Tourism Forum Nepal (VITOF)	9851190830
3.	Sunil Sharma	Nepal Tourism Board	
4.	Tara Gaun Development Board	TDB	01-4672791
5.	Ghanashyam Dhakal	Focal Person for Homestay-TDB	9841574135

APPENDIX F

STUDENT ENROLLMENT DETAILS

List of Students from Uttarkany Primary School of Ghale Gaun and Durga Bhawani Primary School of Baghkor village:

Year	Amaltari	Ghale Gaun
	Enrollment	Enrollment
2071	66	52
2072	73	48
2073	55	44
2074	50	40

APPENDIX G

CORRELATION ANALYSIS

Table 1. Correlation between Years of Homestay Operation Experience and Income

		Amaltari		Ghale Gaun	
		Year	Income	Year	Income
Year	Pearson	1	.678	1	.160
	Correlation				
	Sig. (2-tailed)		.322		.840
Income	Pearson	.678	1	.160	1
	Correlation				
	Sig. (2-tailed)	.322		.840	
N		8	8	8	8

Table 2. Correlation between Number of Visitors and Income

		Amaltari		Ghale Gaun	
		Tourist	Income	Tourist	Income
Tourist	Pearson	1	.409	1	.781
	Correlation				
	Sig. (2-tailed)		.591		.219
Income	Pearson	.409	1	.781	1
	Correlation				
	Sig. (2-tailed)	.591		.219	
N		8	8	8	8

Table 3. Correlation between Homestay Operation Years and Migration Check

		Years	Migrants	Year	Migrants
Years	Pearson Correlation	1	-.997**	1	.243
	Sig. (2-tailed)		.003		.600
Migrants	Pearson Correlation	-.997**	1	.243	1
	Sig. (2-tailed)	.003		.600	
	N	8	8	14	14

** . Correlation is significant at the 0.01 level (2-tailed).

Table 4. Correlation between Homestay Income and Savings

		Income	Saving	Income	Saving
Income	Pearson Correlation	1	.632	1	.996**
	Sig. (2-tailed)		.368		.004
Saving	Pearson Correlation	.632	1	.996**	1
	Sig. (2-tailed)	.368		.004	
	N	8	8	8	8

** . Correlation is significant at the 0.01 level (2-tailed).

APPENDIX H

MOTIVATIONAL FACTORS TOWARDS HOMESTAY ENTREPRENEURSHIP

Q1

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
Moti1	Equal variances assumed	22.329	.000	-1.809	38	.087	-.40000	.22111	-.86453	.06453
	Equal variances not assumed			-1.809	19.000	1.104	-.40000	.22111	-.90018	.10018

Q2

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
Moti2	Equal variances assumed	1.000	.331	.000	38	1.000	.00000	.27889	-.58592	.58592
	Equal variances not assumed			.000	32.642	1.000	.00000	.27889	-.58937	.58937

Q3

Independent Samples Test

		Levene's Test for Equality of Variances			t-test for Equality of Means					
		F	Sig.	t	Df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
Moti3	Equal variances assumed	.000	.38	1.000	.000000	.23570	-.49519	.49519		
	Equal variances not assumed	.000	38.000	1.000	.000000	.23570	-.49519	.49519		

Q4

Independent Samples Test

		Levene's Test for Equality of Variances			t-test for Equality of Means					
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
Moti4	Equal variances assumed	.000	.38	1.000	.000000	.23570	-.49519	.49519		
	Equal variances not assumed	.000	38.000	1.000	.000000	.23570	-.49519	.49519		

Q5

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	T	df	Sig.	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
						(2-tailed)			Lower	Upper
Moti5	Equal variances assumed	4.765	.043	-1.037	38	.314	-.40000	.38586	-1.21066	.41066
	Equal variances not assumed			-1.037	32.248	.315	-.40000	.38586	-1.21698	.41698

APPENDIX I

COMPARATIVE ANALYSIS (T-TEST) BETWEEN AMLATARI & GHALE GAUN HOMESTAY AND NON-HOMESTAY HHS

Social Impacts of Homestay on Host HHs

Q1.

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	T	Df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
								Lower		Upper
SocImp1	Equal variances assumed	.750	.398	.447	38	.660	.10000	.22361	-.36978	.56978
	Equal variances not assumed			.447	36.920	.660	.10000	.22361	-.36993	.56993

Q2

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	T	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
								Lower		Upper
SocImp2	Equal variances assumed	2.861	.108	1.555	38	.137	.50000	.32146	-.17535	1.17535
	Equal variances not assumed			1.555	29.1585	.141	.50000	.32146	-.18687	1.18687

Q3

Independent Samples Test

		Levene's t-test for Equality of Means Test for Equality of Variances							
		F	Sig.	T	Df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference Lower Upper
SocImp3	Equal variances assumed	. .	.000		38	1.000	.00000	.23570	-.49519 .49519
	Equal variances not assumed		.000		38.000	1.000	.00000	.23570	-.49519 .49519

Q4

Independent Samples Test

		Levene's Test for Equality of Variances t-test for Equality of Means							
		F	Sig.	t	Df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference Lower Upper
SocImp4	Equal variances assumed	.000	1.000	.000	38	1.000	.00000	.21602	-.45385 .45385
	Equal variances not assumed		.000		38.000	1.000	.00000	.21602	-.45385 .45385

Q5

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
								Lower		Upper
SocImp5	Equal variances assumed	.000	1.000	.000	38	1.000	.00000	.21602	-.45385	.45385
	Equal variances not assumed			.000	38.000	1.000	.00000	.21602	-.45385	.45385

Q6

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	T	Df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
								Lower		Upper
SocImp6	Equal variances assumed	.000	1.000	.000	38	1.000	.00000	.21602	-.45385	.45385
	Equal variances not assumed			.000	38.000	1.000	.00000	.21602	-.45385	.45385

Q7

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
								Lower		Upper
SocImp7	Equal variances assumed	.000	1.000	.000	38	1.000	.00000	.23094	-.48519	.48519
	Equal variances not assumed			.000	38.000	1.000	.00000	.23094	-.48519	.48519

Q8

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	Df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
								Lower		Upper
SocImp8	Equal variances assumed	.543	.471	-.372	38	.714	-.10000	.26874	-.66461	.46461
	Equal variances not assumed			-.372	33.648	.714	-.10000	.26874	-.66739	.46739

Q9

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	Df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
								Lower	Upper	
SocImp9	Equal variances assumed	.664	.426	-1.213	38	.241	-.50000	.41231	-1.36623	.36623
	Equal variances not assumed			-1.213	24.474	.248	-.50000	.41231	-1.39642	.39642

Q10

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	Df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
								Lower	Upper	
SocImp10	Equal variances assumed	4.893	.023	-2.377	38	.029	-.37859	1.69540	-.10460	

Equal variance assumed	26	-	.033	-.90000	.37859	-1.71733	-.08267
s not assumed	91	2.377					

Q11

Independent Samples Test

	Levene's Test for Equality of Variances		t-test for Equality of Means						
	F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
								Lower	Upper
SocImp11 Equal variances assumed	.063	.805	-2.400	38	.027	-.80000	.33333	-1.50031	-.09969
SocImp11 Equal variances not assumed			-2.400	35.488	.028	-.80000	.33333	-1.50103	-.09897

Q12

Independent Samples Test

	Levene's Test for Equality of Variances		t-test for Equality of Means						
	F	Sig.	T	Df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
								Lower	Upper
SocImp12 Equal variances assumed	.000	1.000	-	38	.081	-.40000	.21602	-.85385	.05385

Equal variances not assumed	-	36.00	.081	-.40000	.21602	-.85385	.05385
	1.852	0					

Q13

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	Df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
SocImp13	Equal variances assumed	3.911	.063	-5.941	38	.000	-2.00000	.33665	-2.70728	-1.29272
	Equal variances not assumed			-5.941	26.746	.000	-2.00000	.33665	-2.72523	-1.27477

Economic Impacts on Host HHs

Q1

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	T	Df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper

EcoImp1	Equal variances assumed	1.714.207	-.885 38	.388	-.20000	.22608	-.67497	.27497
	Equal variances not assumed		-.885 35.73	.388	-.20000	.22608	-.67523	.27523

Q2

Independent Samples Test

	Levene's Test for Equality of Variances		t-test for Equality of Means							
	F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference		
								Lower	Upper	
EcoImp2	Equal variances assumed	5.062	.037	-1.406	38	.177	-.30000	.21344	-.74842	.14842
	Equal variances not assumed			-1.406	34.346	.178	-.30000	.21344	-.74997	.14997

Q3

Independent Samples Test

	Levene's Test for Equality of Variances		t-test for Equality of Means						
	F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
								Lower	Upper

EcoImp3	Equal variances assumed	.000	1.000	.000	38	1.000	.00000	.35277	-.74114	.74114
	Equal variances not assumed	.000			36.000	1.000	.00000	.35277	-.74114	.74114

Q4

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	T	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
								Lower		Upper
EcoImp4	Equal variances assumed	.000	1.000	.000	38	1.000	.00000	.35277	-.74114	.74114
	Equal variances not assumed			.000	36.000	1.000	.00000	.35277	-.74114	.74114

Q5

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	T	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
								Lower		Upper

	F	Sig.	T	df	Sig.	Mean	Std. Error	95% Confidence Interval of the Difference	
								Lower	Upper
EcoImp5									
Equal variances assumed	.000	1.000	.000	38	1.000	.00000	.23094	-.48519	.48519
Equal variances not assumed				36.000	1.000	.00000	.23094	-.48519	.48519

Q6

Independent Samples Test

	Levene's Test for Equality of Variances		t-test for Equality of Means						
	F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	Lower	Upper
EcoImp6									
Equal variances assumed	.375	.548	-.429	38	.673	-.10000	.23333	-.59022	.39022
Equal variances not assumed			-.429	35.986	.673	-.10000	.23333	-.59023	.39023

Q7

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
EcoImp7	Equal variances assumed	.020	.889	-3.015	38	.007	-1.40000	.46428	-2.37542	-.42458
	Equal variances not assumed			-3.015	35.458	.008	-1.40000	.46428	-2.37649	-.42351

Q8

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
EcoImp8	Equal variances assumed	1.011	.328	-1.579	38	.132	-.60000	.38006	-1.39847	.19847
	Equal variances not assumed			-1.579	33.942	.133	-.60000	.38006	-1.40196	.20196

Q9

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	Df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
EcoImp9	Equal variances assumed	1.125	.303	.361	38	.722	.10000	.27689	-.48172	.68172
	Equal variances not assumed			.361	33.462	.723	.10000	.27689	-.48490	.68490

Environmental Imapcts

Q1

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
EnvImp	Equal variances assumed	1.440	.246	-4.696	38	.000	-1.40000	.29814	-2.02637	-.77363

Equal variances not assumed	4.696	-31.034	.000	-1.40000	.29814	-2.03364	-.76636
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Q2

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means							
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval Difference	Lower	Upper
EnvImp2	Equal variances assumed	1.446	.245	-7.276	38	.000	-2.00000	.27487	-2.57749	-1.42251	
	Equal variances not assumed			-7.276	33.134	.000	-2.00000	.27487	-2.58109	-1.41891	

Q3

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means							
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval Difference	Lower	Upper
EnvImp3	Equal variances assumed	5.062	.037	-1.406	38	.177	-.30000	.21344	-.74842	.14842	
	Equal variances not assumed			-1.406	34.346	.178	-.30000	.21344	-.74997	.14997	

Q4

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	T	Df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
EnvImp4	Equal variances assumed	1.173	.293	-2.333	38	.031	-.70000	.30000	-1.33028	-.06972
	Equal variances not assumed			-2.333	31.4	.033	-.70000	.30000	-1.33696	-.06304

Q5

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
EnvImp5	Equal variances assumed	.000	1.000	.000	38	1.000	.00000	.23094	-.48519	.48519
	Equal variances not assumed			.000	36.000	1.000	.00000	.23094	-.48519	.48519

APPENDIX J

IMPACT OF HOMESTAY PROGRAMME ON NON-HOMESTAY HHS

Social Impacts on Non-Homestay HHs

Q1

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	T	df	Sig. (2- tailed)	Mean Differenc e	Std. Error Differenc e	95% Confidence Interval of the Difference	
								Lower	Upper	
SocImp1NH	Equal variances assumed	8.877	.008	.000	38	1.000	.00000	.36818	-.77351	.77351
	Equal variances not assumed			.000	30.251	1.000	.00000	.36818	-.79806	.79806

Q2

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2- tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
								Lower	Upper	
SocImp2NH	Equal variances assumed	.152	.701	2.286	38	.035	.60000	.26247	.04858	1.15142
	Equal variances not assumed			2.286	32.606	.036	.60000	.26247	.04444	1.15556

Q3

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means					
		F	Sig.	t	Df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference
								Lower	Upper
SocImp3NH	Equal variances assumed	.258	.618	.878	38	.391	.30000	.34157	-.41760 1.01760
	Equal variances not assumed			.878	35.840	.391	.30000	.34157	-.41783 1.01783

Q4

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means					
		F	Sig.	T	Df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference
								Lower	Upper
SocImp4NH	Equal variances assumed	1.227	.283	1.273	38	.219	.60000	.47140	-.39038 1.59038
	Equal variances not assumed			1.273	35.102	.220	.60000	.47140	-.39220 1.59220

Q5

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means					
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference
									Lower Upper
SocImp5NH	Equal variances assumed	4.366	.051	-5.511	38	.000	-1.80000	.32660	-2.48616 -1.11384
	Equal variances not assumed			-5.511	18.000	.000	-1.80000	.32660	-2.53882 -1.06118

Q6

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means					
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference
									Lower Upper
SocImp6NH	Equal variances assumed	2.558	.127	.000	38	1.000	.00000	.29439	-.61849 .61849
	Equal variances not assumed			.000	22.618	1.000	.00000	.29439	-.64580 .64580

Q7

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	T	df	Sig. (2-tailed)	Mean Difference	Std. Error	95% Confidence Interval of the Difference	
									Lower Upper	
SocImp7NH	Equal variances assumed	9.966	.005	-2.43338		.026	-1.00000	.41096	-1.86340	-.13660
	Equal variances not assumed			-2.4338	22.178	.033	-1.00000	.41096	-1.90364	-.09636

Economic Impact on Non-homestay HHs

Q1

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	T	Df	Sig. (2-tailed)	Mean Difference	Std. Error	95% Confidence Interval of the Difference	
									Lower Upper	
EcoImp1Nassumed H	Equal variances assumed	.066	.800	1.68438		.109	.90000	.53437	-.22268	2.02268
	Equal variances not assumed			1.68435	35.662	.110	.90000	.53437	-.22344	2.02344

Q2

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means							
		F	Sig.	T	Df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	Lower	Upper
EcoImp2 NH	Equal variances assumed	.300	.591	1.265	38	.222	.40000	.31623	-.26437	1.06437	
	Equal variances not assumed			1.265	28.028	.227	.40000	.31623	-.27818	1.07818	

Q3

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means							
		F	Sig.	T	Df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	Lower	Upper
EcoImp3 NH	Equal variances assumed	.255	.620	.342	38	.736	.10000	.29250	-.51452	.71452	
	Equal variances not assumed			.342	35.848	.736	.10000	.29250	-.51470	.71470	

Q4

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means							
		F	Sig.	T	Df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	Lower	Upper
EcoImp4NH	Equal variances assumed	16.000	.001	1.000	38	.331	.20000	.20000	-.22018	.62018	
	Equal variances not assumed			1.000	18.000	.343	.20000	.20000	-.25243	.65243	

Q5

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means							
		F	Sig.	T	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	Lower	Upper
EcoImp5NH	Equal variances assumed	.199	.661	-1.987	38	.062	-.50000	.25166	-1.02872	.02872	
	Equal variances not assumed			-1.987	33.668	.063	-.50000	.25166	-1.03136	.03136	

Q6

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means					
		F	Sig.	t	Df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference
									Lower Upper
EcoImp6N H	Equal variances assumed	40.232	.000	2.554	38	.020	1.00000	.39158	.17733 1.82267
	Equal variances not assumed			2.554	20.500	.028	1.00000	.39158	.13038 1.86962

Q7

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means					
		F	Sig.	T	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference
									Lower Upper
EcoImp7 NH	Equal variances assumed	.000	1.000	.000	38	1.000	.00000	.21082	-.44291 .44291
	Equal variances not assumed			.000	36.000	1.000	.00000	.21082	-.44291 .44291

Environmental Impacts

Q1

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	T	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
								Lower		Upper
EnvImp1NH	Equal variances assumed	5.684	.028	3.286	38	.004	.60000	.18257	.21643	.98357
	Equal variances not assumed			3.286	31.034	.005	.60000	.18257	.21198	.98802

Q2

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	T	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
								Lower		Upper
EcoImpl	Equal variances assumed	12.675	.002	-2.400	38	.027	-.80000	.33333	-1.50031	-.09969
	Equal variances not assumed			-2.400	24.618	.033	-.80000	.33333	-1.52426	-.07574

APPENDIX K

TOURIST EXPECTATION FROM AND PERCEPTION TOWARDS HOMESTAY

Q1

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	T	df	Sig. (2-tailed)	Mean Difference	Std. Error	95% Confidence Interval of the Difference	
								Lower		Upper
TExp1	Equal variances assumed	3.531	.077	2.212	18	.040	.90000	.40689	.04517	1.75483
	Equal variances not assumed			2.212	12.333	.047	.90000	.40689	.01612	1.78388

Q2

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	Df	Sig. (2-tailed)	Mean Difference	Std. Error	95% Confidence Interval of the Difference	
								Lower		Upper
TExp2	Equal variances assumed	.000	1.000	.000	18	1.000	.00000	.18856	-.39615	.39615
	Equal variances not assumed			.000	18.000	1.000	.00000	.18856	-.39615	.39615

Q3

Independent Samples Test

		Levene's Testt-test for Equality of Means for Equality of Variances								
		F	Sig.	T	Df	Sig. (2-Mean tailed)	Std. Error Difference	95% Confidence Interval of the Difference		
								Lower	Upper	
TExp3	Equal variances assumed	16.000	.001	-1.50018		.151	-.20000	.13333	-.48012	.08012
	Equal variances not assumed			-1.5009.000		.168	-.20000	.13333	-.50162	.10162

Q4

Independent Samples Test

		Levene's Testt-test for Equality of Means for Equality of Variances								
		F	Sig.	T	Df	Sig. (2-Mean tailed)	Std. Error Difference	95% Confidence Interval of the Difference		
								Lower	Upper	
TExp4	Equal variances assumed	.629	.438	1.964	18	.065	.60000	.30551	-.04184	1.24184
	Equal variances not assumed			1.964	17.959	.065	.60000	.30551	-.04195	1.24195

Q5

Independent Samples Test

		Levene's Test for Equality of Variances									
		t-test for Equality of Means									
		F	Sig.	t	Df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval Difference	Lower	Upper
TExp5	Equal variances assumed	5.972	.025	-1.000	18	.331	-.30000	.30000	-.93028	.33028	
	Equal variances not assumed			-1.000	13.178	.335	-.30000	.30000	-.94722	.34722	

Q6

Independent Samples Test

		Levene's Test for Equality of Variances									
		t-test for Equality of Means									
		F	Sig.	T	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval Difference	Lower	Upper
TExp6	Equal variances assumed	.065	.802	.629	18	.538	.30000	.47726	-.70269	1.30269	
	Equal variances not assumed			.629	16.263	.538	.30000	.47726	-.71042	1.31042	

Q7

Independent Samples Test

		Levene's Test for Equality of Variances							
		t-test for Equality of Means							
		F	Sig.	T	Df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference
								Lower	Upper
TExp7	Equal variances assumed	.000	1.000	-.480	18	.637	-.20000	.41633	-1.07468 .67468
	Equal variances not assumed			-.480	17.988	.637	-.20000	.41633	-1.07472 .67472

Q8

Independent Samples Test

		Levene's Test for Equality of Variances							
		t-test for Equality of Means							
		F	Sig.	t	Df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference
								Lower	Upper
TExp8	Equal variances assumed	3.361	.083	-.976	18	.342	-.30000	.30732	-.94565 .34565
	Equal variances not assumed			-.976	15.133	.344	-.30000	.30732	-.95453 .35453

Q9

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means							
		F	Sig.	T	Df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference		
										Lower	Upper
TExp10	Equal variances assumed	.214	.649	-1.266	18	.221	-.60000	.47376	-1.59532	.39532	
	Equal variances not assumed			-1.266	15.560	.224	-.60000	.47376	-1.60663	.40663	

Perception of Tourist towards Homestay

Q1

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means								
		F	Sig.	T	Df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference			
										Lower	Upper	
TPer1	Equal variances assumed	8.896	.008	.557	18	.584	.20000	.35901	-.55425	.95425		
	Equal variances not assumed			.557	12.594	.587	.20000	.35901	-.57815	.97815		

Q2

Independent Samples Test

		Levene's Testt-test for Equality of Means for Equality of Variances								
		F	Sig.	T	Df	Sig. (2- tailed)	Mean Differen ce	Std. Error Differen ce	95% Interval Difference	Confidence of the Difference
								Lower		Upper
TPer1	Equal variances assumed	.374	.549	-.287	18	.777	-.10000	.34801	-.83114	.63114
	Equal variances not assumed			-.287	16.810	.777	-.10000	.34801	-.83487	.63487

Q3

Independent Samples Test

		Levene's t-test for Equality of Means Test for Equality of Variances								
		F	Sig.	T	Df	Sig. (2- tailed)	Mean Differen ce	Std. Error Differen ce	95% Interval Difference	Confidence of the Difference
								Lower		Upper
TPer3	Equal variances assumed	6.713	.018	2.090	18	.051	-.70000	.33500	-1.40380	.00380
	Equal variances not assumed			2.090	13.420	.056	-.70000	.33500	-1.42142	.02142

Q4

Independent Samples Test

		Levene's Testt-test for Equality of Means for Equality of Variances							
		F	Sig.	T	Df	Sig. (2-Mean tailed) e	Std. Differen ce	95% Interval Difference	Confidence of the Difference Lower Upper
TPer4	Equal variances assumed	4.669	.044	-.249	18	.806	-.10000	.40139	-.94328 .74328
	Equal variances not assumed			-.249	15.142	.807	-.10000	.40139	-.95484 .75484

Q5

Independent Samples Test

		Levene's t-test for Equality of Means Test for Equality of Variances							
		F	Sig.	T	Df	Sig. (2-Mean tailed) ce	Std. Error Differen ce	95% Interval Difference	Confidence of the Difference Lower Upper
TPer5	Equal variances assumed	1.385	.255	-1.579	18	.132	-.60000	.38006	-1.39847 .19847
	Equal variances not assumed			-1.579	16.972	.133	-.60000	.38006	-1.40196 .20196

Q6

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	T	Df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
								Lower	Upper	
TPer6	Equal variances assumed	.424	.523	-2.910	18	.009	-.80000	.27487	-1.37749	-.22251
	Equal variances not assumed			-2.910	16.567	.010	-.80000	.27487	-1.38109	-.21891

Q7

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	T	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
								Lower	Upper	
TPer7	Equal variances assumed	1.440	.246	2.236	18	.038	1.00000	.44721	.06044	1.93956
	Equal variances not assumed			2.236	16.200	.040	1.00000	.44721	.05290	1.94710

Q8

Independent Samples Test

		Levene's Test for Equality of Variances		t-Test for Equality of Means							
		F	Sig.	t	Df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	Lower	Upper
TPer8	Equal variances assumed	1.745	.203	-.768	18	.452	-.40000	.52068	-1.49392	.69392	
	Equal variances not assumed			-.768	14.305	.455	-.40000	.52068	-1.51452	.71452	

Q9

Independent Samples Test

		Levene's Test for Equality of Variances		t-Test for Equality of Means							
		F	Sig.	t	Df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	Lower	Upper
TPer9	Equal variances assumed	6.338	.022	-1.725	18	.102	-.90000	.52175	-1.99615	.19615	
	Equal variances not assumed			-1.725	10.252	.115	-.90000	.52175	-2.05867	.25867	

Q10

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	T	Df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
								Lower	Upper	
TPer10	Equal variances assumed	1.052	.319	-1.596	18	.128	-.80000	.50111	-1.85279	.25279
	Equal variances not assumed			-1.596	14.854	.131	-.80000	.50111	-1.86900	.26900

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