

IMPACT OF COMMUNITY HOMESTAY IN BETINI VILLAGE

A Study of Betini Village, Ward No.2, Sahid Lakhan Rural Municipality, Gorkha, Nepal

A Dissertation submitted to

Tribhuwan University

Department of Sociology

NIMS College, Kanibahal, Lagankhel, Lalitpur, Nepal

in the partial fulfillment of the requirement for the course of

Thesis Writing (SA-510) of Master of Arts in Sociology

Submitted By:

Santosh Chhetri

T.U. Reg. No: 6-2-284-512-2011

Exam Roll No: 7560010

2022

LETTER OF RECOMMENDATION

This is to certify that Mr. Santosh Chettri has prepared this dissertation entitled “Impact of Community Homestay in Betini Village: A Study of Betini Village, Ward No. 2, Sahid Lakhan Rural Municipality, Gorkha, Nepal” under my guidance and supervision in the partial fulfillment of the requirements of the courses of SA 510 Thesis writing of Master of Arts in Sociology. Therefore, this dissertation report is recommended for its evaluation.

.....

Miss. Urmila Thapa Magar

Supervisor

Date:

LETTER OF APPROVAL

A dissertation entitled “Impact of Community Homestay in Betini Village: A Study of Betini Village, Ward No. 2, Sahid Lakhani Rural Municipality, Gorkha, Nepal” has been submitted by Mr. Santosh Chhetri in the partial fulfillment of the requirements for the degree of Master of Arts in Sociology in Humanities and Social Sciences.

Dissertation Committee:

Miss Urmila Thapa Magar

.....

(Supervisor)

Jagadish Oli

.....

(External Examiner)

**Head of the Department
Department of Sociology
NIMS College
Kanibahal, Lagankhel, Lalitpur**

.....

I understand that my dissertation will become a part of the permanent collection of NIMS College Library. My signature below authorizes release of my dissertation to any reader upon request for any scholarly purposes.

Santosh Chhetri

Date:

© Santosh Chhetri
2022
All Copyright Reserved

DEDICATION

I would like to dedicate this dissertation to my family as well as my respected teachers. It would be prejudiced enough if I forgot to mention the real joy of being a son of my whole family who were always there to provide me with the joyous breaks whenever I got exhausted.

DECLARATION

I declare that this thesis is entirely my own original work whereby all the references have been cited and acknowledged. None of the parts or the whole thesis has been submitted or published previously for any other purpose of degree beyond the Tribhuvan University and Faculty of Humanities and Social Sciences.

.....

Mr. Santosh Chhetri

Date:

ACKNOWLEDGEMENTS

The research is one of the most challenging step and very hard work in the journey of attaining formal education in master's degree. The challenging task cannot be possible to achieve alone. There were many resource persons who were properly guided, supervised and given their valuable efforts step by step for successful completion to this dissertation.

First of all, I would like to express my sincere gratitude to my dissertation supervisor Miss Urmila Thapa Magar whose encouragement helped me to write this dissertation. I am grateful to him for his scholarly guidance on various issues that emerged during my inquiry for the field work and in the writing phase of this study. Without his supervision, motivation, proper guidance and positive comments, this research couldn't be succeeded.

I would like to express my deepest gratitude to my family members for their wholehearted support and inspiration in my academic career. I owe to my brother and wife for their technical and financial support. I would also like acknowledge my deep appreciation to my all nearest, dearest, college and home friend for their delightful company.

Last but not the least, my sincere thanks go to all the respondents and their family members as well as office of Betini village homestay committee and Sahid Lakhan Rural Municipality for providing me valuable information and time related this study. Lastly, I would also like to thank all the individuals who helped me directly and indirectly to make this study possible.

Mr. Santosh Chhetri.

ABSTRACT

In recent years, homestays have been quite popular in promoting tourism business in many rural areas of Nepal. In homestays, individual families rent their private rooms for tourists and visitors. It has become an important source of livelihood for many families in rural areas where they can generate some income. Unlike hotels run by businesspersons, homestays have been run by local families in their own houses. Homestays are primarily popular in most of the rural areas where hotels are not available. This has helped tourists (domestic and international) to explore local culture, traditions, diversity among others. Guests live with villagers as family members, sharing their kitchen, even daily activities and can feel like a home away from home. They can also engage in daily activities and household chores of local people that provide a memorable experience.

This study examines the Betini Community Homestay of Gorkha and its impact on socio- economic and cultural aspects of the community. This research has used a mixed method approach with the use of qualitative and quantitative methods to analyze the data. The findings of this study are based on research conducted in all 11 homestay households. Household survey, observation and key informant interviews have conducted in the adjoining community in the study area to meet the objective of this research. The findings of this study are based on both positive and negative impacts on homestay business. The researcher has found the positive economic impact in respondents' life.

In that community homestay business plays a vital role in their community in a sense of economic growth of every household and quality of life. Similarly, local communities were becoming aware of their cultural heritages, its preservation, and development of new local infrastructure. It will be contributing to generate more employment opportunities, infrastructure development and eventually contributing to poverty reduction.

TABLE OF CONTENTS

	Page No.
ABSTRACT	i
COPY RIGHT	ii
DEDICATION	iii
DECLARATION	iv
LETTER OF RECOMMENDATION	v
LETTER OF APPROVAL	vi
ACKNOWLEDGEMENTS	vii
TABLE OF CONTENTS	viii-x
LIST OF TABLES	xi
LIST OF FIGURES	xii
ABBREVIATIONS	xiii
CHAPTER I	1
INTRODUCTION	1
1.1 Background of the study	1
1.2 Statement of the problem	7
1.3 Research Questions	8
1.4 Objectives of the study	9
1.5 Significance of the study.....	9
1.6 Limitation of the study.....	10
1.7 Organization of the study.....	11
CHAPTER II	12
REVIEW OF THE LITERATURE	12
2.1 Theoretical Review.....	12
2.1.1 Sustainable Livelihood Approach	12
2.1.2 Sustainable Development	13

2.1.3	Sustainable Tourism Development	15
2.1.4	Homestay Tourism	16
2.2	Empirical Review	19
2.2.1	“Village Tourism” A New Concept in Nepal’s Travel.....	19
2.2.2	Evolution and development of the Homestay program	20
2.2.3	Working procedure of Homestay in Nepal	21
2.3	Policy Review	22
2.3.1	Tourism Development Plan	22
2.3.2	Homestay Regulation Guideline	24
2.3.3	Nepal Tourism Strategic Plan (2016-2025)	25
2.4	Research Gap	26
2.5	Conceptual Framework of the Study	26
CHAPTER III.....		28
RESEARCH METHODOLOGY		28
3.1	Research Design	28
3.2	Rationale for the Selection of the Study Area.....	28
3.3	Nature and Sources of Data.....	29
3.3.1	Nature of Data.....	29
3.3.2	Sources of Data	29
3.4	Universe and Samples.....	30
3.5	Tools and Techniques of Data Collection.....	31
3.5.1	Questionnaire	31
3.5.2	Key Informant Interview	31
3.5.3	Field Observation	32
3.5.4	Focused Group Discussion	32
3.5.5	Livelihood Strategy Survey	33
3.6	Data Analysis and Interpretation	33
3.7	Reliability and Validity of the Data.....	34
3.8	Ethical Considerations	35
CHAPTER IV		37
DATA ANALYSIS AND INTERPRETATION.....		37
4.1	Background of study Area	37
4.2	Overview of Betini Village Community Homestay	40
4.2.1	Motivation for Betini Village Homestay Project	41
4.3	Economic Impact.....	42
4.3.1	Income and Expenditure.....	44
4.3.2	Professions of homestay households.....	46
4.4	Social Impact.....	47
4.5	Impact on Tradition and Culture	52

4.6	Impact on Natural Environment	53
4.7	Community's Perception on Tourism	55
4.8	Tourist's Perception towards Betini Village Homestay	58
4.9	Infrastructures developed in the community by homestay.....	59
CHAPTER V.....		63
SUMMARY AND CONCLUSION.....		63
5.1	Summary	63
5.2	Findings and Conclusion.....	65
5.3	Recommendation.....	66
REFERENCES
QUESTIONNAIRE.....	
QUESTIONNAIRE FOR MANAGEMENT COMMITTEE
	Betini Village Community Homestay Committee Details

LIST OF TABLES

Table No.	Page No.
Table No. 1: Tourism Development Activities in Different Plan Periods	23-24
Table No. 2: Daily Expenditure by tourists	44
Table No. 3: Professions of homestay households	46
Table No. 4: Number of members involved in homestay	47
Table No. 5: Source of Energy	55

LIST OF FIGURES

Figure No.	Page No.
Figure 1: Conceptual Framework of the Study.....	27
Figure 2: Map of Sahid Lakhani RM.....	39
Figure 3: Income of households and community.....	43

ABBREVIATIONS

BS	Bikram Sambat (Nepali Era)
CBS	Central Bureau of Statistics
DFID	Department of International Development
GHT	Great Himalaya Trail
GDO	German Development Organization
GoN	Government of Nepal
ITB	International Tourism Board
MoCTCA	Ministry of Culture, Tourism and Civil Aviation
NPC	National Planning Commission
NTB	Nepal Tourism Board
NTMP	Nepal Tourism Master Plan
NTSP	Nepal Tourism Strategic Plan
RM	Rural Municipality
SAARC	South Asian Association for Regional Co-operation
SLF	Sustainable Livelihood Framework
TAR	Terai Arc Landscape
TDA	Tourism Development Area
TMP	Tourism Master Plan
TRPAP	Tourism for Rural Poverty Alleviation Program
UNDP	United Nations Development Program
UNEP	United Nations Environment Program
UNWTO	United Nations' World Tourism Organization
VDC	Village Development committee
VHMC	Village Homestay Management Committee
VCH	Village Community Homestay
VITOF	Village Tourism Forum
WTO	World Trade Organization

CHAPTER I

INTRODUCTION

1.1 Background of the study

Nepal is a multi-racial, multi-cultural, multi-religious and multi-lingual country, a homeland to a wide range of various ethnic /caste groups. There are four racial groups, 125 ethnic/caste groups, 123 dialects and 10 religions in Nepal (Central Bureau of Statistics, 2011). These various caste and ethnic groups have their own cultures and lifestyles which make Nepal a diversified hub of ethnic/caste groups and cultures. Being rich in ethnic and cultural diversities, Nepal has plenty of scope and opportunities to promote ethnic tourism.

'Atithi Devo Bhawa' (Guest is God) is the belief lies in typical Nepali society and in its culture which have been carrying out the concept of homestay tourism in Nepal. The people of Nepal welcome their guests as a god and treat them with warm hospitable manner according to their lifestyle, but the identical manner and belief have turned into the tourism business when the government of Nepal introduced the homestay program as village tourism in 1997 for the first time. It became more popular and well recognized when the government of Nepal officially introduced the homestay tourism program with the 'Home-stay Regulation 2067' on 17th August 2010 (Devkota, 2008).

The homestay regulation emphasized to encourage the microeconomic sector in the rural areas; preserve ecological sustainability; generate self-employment and economic growth in the rural communities. Similarly, it addressed to build up the quality life of indigenous people of the village area and made them capable to access the benefit through the tourism industry, to increase the use of natural and human resources of the rural areas for rural development; to expose the rural culture and nature to the outside world; to protect environmental degradation to decentralize the national income and centralize the local resources in the national economy; and to promote and improve local agricultural and other industries (Devkota, 2008).

Homestay development is one of strategies that have tremendous potentials to achieve the conservation and sustainable development goals of ecotourism in rural areas while ensuring greater tourist satisfaction. A homestay, by its combined words (homestay) is staying in some one's home as a paying guest for short time. But such guests are provided accommodation and services by individual family and community too. Therefore, the homestay Regulation has accepted it as run (managed) by an individual or community (Timlasina, 2012). Such guests are provided accommodation and services by individual family or community. The “homestay” seeks to draw tourists away from posh and crowded urban areas to the rural locality full of splendid natural surroundings, by providing them with clean, comfortable, and budget-friendly accommodation and food. Thus, homestay offers the traveller a unique local experience and possibilities of interaction with the host family. It offers chances to the governments for expanding

economic activities to remote areas and develop alternative sources of income to rural people and generate resources for nature conservation.

Most of the tourists come to see the unique natural and cultural resources which are in the rural areas in and around the protected areas. In these areas, people are poor and less educated, and their livelihood largely depends on subsistence farming. The homestay operation in small scale requires limited knowledge and skills and physical resources, as such its scope is especially high in Nepal for involving rural people in tourism business and improving their livelihood whilst preserving the nature, and rural lifestyle, culture, and identity. Recognizing its potentials, Terai Arc Landscape (TAL) has introduced homestay program since 2011. The homestay program of Nepal is a community-based program based on ecotourism theme. It opens a new door for the locals to improve their livelihood and resources condition and offers opportunities for tourists for interaction and direct experience of the day-to-day life of the community. Since its initiation, a growing number of locals are operating the homestay program and offering tourists a place into their local culture in areas, particularly where big hotels with modern facilities are lacking or unsuitable for establishment.

The concept of tourism is changing with time. In the past, many tourists used to visit Nepal to see the mountains or to scale them, but at present, they come to see different animals, birds, green slopes, culture, villages, and their lifestyle (Gurung, 1996). Nepal government promoted rural tourism because urban tourism could not give all the facilities to the mass tourist as provided by the developed countries. The important thing is to find

out one's capacity, and strategies must be designed accordingly to exploit it (Upadhyaya, 2006). Rural tourism has direct benefits to locals, such tourism can play a vital role to protect natural resources and old heritage. When people make money out of tourism, they have realized that natural resources and cultural heritage are the main sources of attraction for tourists and protection of such is essential to have more tourists. 'Homestays 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'(Timlasina,2012).

Mass tourism has been widely criticized for failing to benefit the local community and causing environmental and cultural damage. Homestay tourism is an alternative to this mass tourism. In this homestay tourism, tourists stay with the family of local people in rural areas instead of living in a hotel or lodge-like in traditional tourism. It is based on the sustainable development principle, where the local community has benefited, and protection of the natural environment and traditional culture is covered by the tourism development project.

The objective of homestay tourism in the rural area is to attract tourist and generate revenue and use the revenue for infrastructure development of the destination, conservation of the heritage, the culture of the local community and protect the natural habitat of different animals, birds, flora, and fauna.

Although the homestay program is newly adopted tourism program in Nepal it has shown the preliminary positive impact on rural village development, rural women development and empowerment, local economy, environment, and the entire community. It also helps to conserve the typical daily lifestyle of the villagers, culture and identity. An increasing number of Nepalese community's homestay program offers local cultural practices and unique traditions to its guest in a simple village house. This thesis is a theory based and has been carried out based on sustainable development theory dealing with the three dimensions of sustainable development such as economically sustainable, socio-culturally sustainable, and environmentally sustainable tourism.

When asked “what is a livelihood”, few would struggle to answer. “Making a living”, “supporting a family”, or “my job” all describe a livelihood. The term is well recognized as humans inherently develop and implement strategies to ensure their survival. The hidden complexity behind the term comes to light when governments, civil society, and external organizations attempt to assist people whose means of making a living is threatened, damaged, or destroyed. From extensive learning and practice, various definitions have emerged that attempt to represent the complex nature of a livelihood. This document embraces the definition suggested by Chambers and Conroy:

A livelihood comprises the capabilities, assets (including both material and social resources) and activities required for a means of living. A livelihood is sustainable when it can cope with and recover from stress and shocks and maintain or enhance its

capabilities and assets both now and in the future, while not undermining the natural resource base. (Chambers & Conway, 1992).

In order to better understand how people, develop and maintain livelihoods, the UK Department for International Development (DFID), building on the work of practitioners and academics, developed the Sustainable Livelihoods Framework (SLF). This framework is an analysis tool, useful for understanding the many factors that affect a person's livelihood and how those factors interact with each other. The SLF views livelihoods as systems and provides a way to understand as the assets people draw upon, the strategies they develop to make a living, the context within which a livelihood is developed and those factors that make a livelihood vulnerable to shocks and stresses.

This study is mainly focused on exploring the contributions of homestay programs in rural livelihood in Nepal. Homestay was a newly adopted accommodation practice in the Nepalese tourism industry which meant that the visitor enjoyed the local cultural hospitality and a warm welcome from a host family in a particular area. It helped the tourist to explore the local cultural values and traditions on the one hand and languages and landscape settings on the other. The homestay program was a new concept in the Nepalese tourism industry for community development. This provided accommodation to visitors by offering local cultural hospitality and receives the financial benefit in returns. It was acknowledged as a potential economic activity in the tourism industry. Homestay program had been popular among those tourists who desired to be a part of local

traditions by interacting with the community and have experience of local culture, local cuisine, and the natural attraction.

1.2 Statement of the problem

Through Homestay, tourists could visit rural villages and attractions as well as experience the hosts' culture in their homes. In consideration, the hosts receive the economic benefits in the form of monetary exchange from the products and services they provide. As such, Homestay programs in Nepal have been seen as an opportunity to generate additional income for households of rural villages. However, despite villagers opening their homes, these ventures have not made them rich as they would hope to be. The objective of this study is to explore the challenges that have been facing by the Homestay industry. Like any other business, challenges are part of the process that the Homestay operators need to overcome before they can reap the fruits of their success.

For instance, a few physical problems can be found in Betini village community Homestay. A well-pitched road and way of transportation is not developed properly. The houses are traditional and cultural but they have small rooms for service. The incomplete infrastructures like road, houses, taps, museum and physical security problem is seen in running the homestay. Green forests with different types of trees, flowers are conserved but the pollution produced by households and visitors are not managed and destroyed properly which can influence the natural environment in near future. Though some policies are made on homestay tourism by the government of Nepal, they are not clear

and are insufficient to upgrade and promote the homestay programs which create difficulties. But it is seen that the community leader plays a vital role for the success of homestay running. The homestay program is directly linked with the economic aspects and there are some financial problems too. Lack of sufficient investment capital, expertise and entrepreneurial ability is seen. Absence of the proper training and lack of marketing and promoting are also found in the homestay. All these financial issues are reflected in the result of not getting a good profit. Another issue is tradition and culture which is preserved by the community but after the Earthquake 2072 BS, a few traditional houses are constructed like city buildings. The communication problem with foreign languages, the exploitation by external parties and competition from other accommodation providers has been seen as the challenges while running homestay operation. Thus, the findings of this study could contribute to the understanding of the factors that influence the success or failure of Community based Homestay program.

1.3 Research Questions

The study aims to analyze the social, economic, and environmental impact from homestay in the Betini village. Where Homestay has been found as an important source of income, increase the financial stability of families and community, contribute to social uplift, and create a space for increased cultural exposure.

For the study, the multi-case study analysis inquired to get reflective answers to the following research questions from the Betini Community homestay:

- a) How Community homestay has impact in livelihood of people of Betini?

- b) How did Betini (Magar-Gurung) people learn to run homestay?
- c) What types of problems have been facing to conduct the homestay?

1.4 Objectives of the study

The main objective of the study is to assess the impact of the homestay in Betini Village.

The specific objectives are as following:

- a) To analyze the economic and socio-cultural impacts of homestay in Betini village.
- b) To assess the environmental impact of the homestay in local area.
- c) To explore the perception of local people and tourists on homestay based tourism.

1.5 Significance of the study

In Nepal, homestay programs have proven to become successful ventures in places where homestay programs have been implemented effectively. After 2011, which was declared to be the “Year of Tourism”, the concept of staying with the community in their houses emerged among tourists. Rural tourism played significant role for improving the economic as well social situation of the country. In Nepal, after the formulation of "Home-stay Operation Guidelines BS 2067" the rural communities in the touristic places were encouraged in opening their houses as "Home-stay" service provider further expanding the tourism accommodation infrastructures in the country.

The significance of this study can be described in short as it is hoped that this study will be beneficial to the policy makers, planners, development sectors, researchers, academic students and professionals. Furthermore, it will be helpful for local government with the homestay operators, identified potential solutions and become instrumental in formulating strategies that enhanced optimization of the socio-economic benefits of the homestay program to the local people. And at last, the study added to the existing theoretical body of knowledge regarding community participation in tourism and the contribution of tourism to the local people from the socio-economic perspective for sustainable development.

1.6 Limitation of the study

The study has been limited to the existing situation of Betini village community homestay. The study has focused on tourism impact on social, cultural, economic and environment aspects. The respondents' responded opinions have been analysed on qualitative as well as quantitative basis. This is purposed for the academic research only. Tourism potentiality consists of the accessibility, attraction, accommodation, and amenities. The study would be fully focused on social, cultural, and economic aspects on the specific area in Sahid Lakhan Rural Municipality, Ward no.2.

The study deals only on some selected aspects and its research potentiality of rural tourism in the Rural Municipality what is not found by another side. This research is based on the census method. It has been conducted within 11 households. The

Conclusion /result is derived from the reliability of the primary and Secondary data collected by different data collected instruments. The time and budget have been limited for the research as well.

1.7 Organization of the study

The study is divided into five chapters. The first chapter introduction deals with the background, statement of the problems, objectives, significance, limitations and organization of the study. The second chapter is the review of the relevant literature which cover the theoretical review, empirical review, policy review and conceptual framework of the study. The third chapter research methodology contains research design, nature and sources of data, universe and samples, tools and techniques of data collection, reliability and validity of data and ethical consideration. The fourth chapter .data analysis and interpretation explain the economic impact, social impact, impact on tradition and culture and impact on environment. Finally, the fifth chapter includes summary, findings, conclusion, and recommendation.

CHAPTER II

REVIEW OF THE LITERATURE

2.1 Theoretical Review

Different scholars have developed different theories. It gives some idea for research studies relate on the world, wherever suitable. Some theoretical reviews are reviewed in this study.

2.1.1 Sustainable Livelihood Approach

The thought of sustainable livelihoods approach was first announced by Brundtland Commission on Environment and Development. And then in 1992, United Nations Conference on Environment and Development starting used the idea as a broad goal to reduce poverty at international level. After that the idea of sustainable livelihood come up rapidly and was used by international agencies like UNDP, DFID, Care International, SIDA, IDS, etc which is they have own definition on sustainable livelihood.

In 1992 Robert Chambers and Gordon Conway proposed the following composite definition of a sustainable rural livelihood, which is applied most commonly at the household level: "A livelihood comprises the capabilities, assets (stores, resources, claims and access) and activities required for a means of living: a livelihood is sustainable which can cope with and recover from stress and shocks, maintain or enhance its capabilities

and assets, and provide sustainable livelihood opportunities for the next generation; and which contributes net benefits to other livelihoods at the local and global levels and in the short and long term."

The first South Asian Association for Regional Co-operation (SAARC) summit was held in Nepal in 1985 and the summit passed some important issues for rural livelihood. In these issues, poverty reduction and sustainable development were major ones of them. These issues were implemented in Nepal with joint collaborations of Government of Nepal (GoN), United Nations Development Program (UNDP) in program basis for some district. It was not originated in theoretically but conceptually and it was area based not individual or household based. Similarly, the study of livelihood framework was also found area based not in household based. However, the study was described at household based for livelihood framework.

2.1.2 Sustainable Development

There are many definitions of sustainable development, including this landmark one which first appeared in 1987, "Development that meets the needs of the present without compromising the ability of future generations to meet their own needs."

The above definition comes from a landmark report called 'Our Common Future' (Oxford University Press, 1987) which was authored by the World Commission on Environment and Development and represents the first serious attempt to assess the

impact human development has had on the natural world at a global level. The Concept of Sustainable Development has two elements –

Firstly, the ‘development’ part recognizes that people have basic needs and that there is a need for further economic development because there are still hundreds of millions of people who lack access to sufficient food, water, sanitation, and social services for example.

Secondly, the ‘Sustainable’ aspect recognizes that there are ‘limits to growth’ – the earth has finite resources and a limited capacity to soak up the waste and pollution associated with economic growth.

In a broader perspective, development is a multidimensional component, not only related to the material gain, increased in income and employment but also comprises social and cultural issues, relative increment in political power, the possibility of widened future options (Altman, 2008).

‘Sustainable development is a development that meets the need of the present without compromising the ability of future generation to meet their needs’ (World Commission on Environment and Development, 1987). The term sustainable development is related to meeting the needs of poor and marginalized people with limited technology and resources without damaging the natural environment.

Sustainability has three vital pillars, which should be considered for the development of tourism. The concept of the three pillars of sustainability has been accepted all over the world. The tourism linked associations need to look at the three pillars of sustainable tourism. These are social, environment and economic sustainability. Communities, companies, and individuals should consider these three areas. The main aim of sustainable development is to ensure an intelligible and long-lasting balance between these three dimensions. Sustainable tourism management could only be successful if the inter-relationships between all three dimensions are accepted (Swarbrooke, 2002).

2.1.3 Sustainable Tourism Development

The World Tourism Organization concluded that sustainable tourism development has become the essential tool in the economic growth and reduction of poverty in the certain areas. The involvement of several stakeholders and local communities in the decision-making process is the most important strategy to postulate the sustainable tourism development (Augustyn, 1998). Wilson et al (2001) claim that the community participation and contribution is a critical factor for the successful rural tourism development. Crawley and Gillmor (2008) also consider all the different types of resources such as community participation in developing integrated rural tourism development. Sustainable tourism can be defined as “tourism which is developed and maintained of community or environment in such a manner that it remains viable over an infinite period and does not degrade or alter the environment (human or physical) in

which it exists to such a degree that it prohibits the successful development and wellbeing of other activities and processes (Butler,1991).

Sustainable development has comprehensively debated in the tourism sectors because of the development can postulate the chances to boost economic growth, safeguards environment and increase quality of life of local communities (Eagles, McCool, & Haynes, 2002). The community-based tourism has converted an essential tool for sustainable management (Taylor, 1995). This finding support by Fallon & Kriwoken (2003); Gursoy &Rutherford (2004); Nicholas, Thapa & Ko (2009) conclude that the development of sustainable tourism is challenging without assistance and involvement of the residents. Theory exchange theory has been used to gauge the influence of community participation to the sustainable homestay program. Based on this theory, the communities will assistance and contribute to the exchanges with visitors if they are benefit to the community. However, if the activities are gain cost more than benefits, they are to dissent this activities or program development (Gursoy et al, 2002)

2.1.4 Homestay Tourism

Concept of community-based tourism was first coined in the 1970s (Mitchell and Muckosy, 2008). Current community-based, homestay tourism is the output of the Rio summit of 1992, which gave rise to the concept of sustainable development. In homestay tourism, environment and culture are commoditized; market value is created with the demand of visitor. This provides a financial reward to the local indigenous community for conservation of the environment and their culture, conservation can be added into a

tourism development project with no cost to the funder (Laurie et al, 2005). Conventional tourism approaches focus on economic, cultural, or environmental impact, usually single factor at a time. Livelihood approach considered multiple interactions between these different factors putting the interest of local people at the center (Teresa, 2006), under this approach tourism is considered as a component of development, emphasize to explore ways of expanding the positive impact of development and reducing negative ones (Ashley, 2000). Need, interest, and priorities of poor people are to be addressed in the first place before attending qualitative objective of environment and development (Chamber, 1986).

Economic sustainability, by way of growth, development, and productivity, has guided conventional development science in the past. Market allocation of resources, sustained levels of growth and consumption, an assumption that natural resources are unlimited and a belief that economic growth will ‘trickle down’ to the poor have been its hallmarks. Sustainable development expands development’s concern with monetary capital to consider natural, social, and human capital.

Social sustainability encompasses notions of equity, empowerment, accessibility, participation, sharing, cultural identity, and institutional stability. It seeks to preserve the environment through economic growth and the alleviation of poverty. Some commentators have suggested that poor countries must accept environmental degradation as a short-term consequence of economic development. Others have argued that an

enabling environment that optimizes resource allocation can obviate the need for such a trade-off (Kahn, 1995).

Environmental sustainability involves ecosystem integrity, carrying capacity and biodiversity. It requires that natural capital be maintained as a source of economic inputs and as a sink for wastes. Resources must be harvested no faster than they can be regenerated. Wastes must be emitted no faster than they can be assimilated by the environment (Kahn, 1995).

The theoretical framework elaborated by Kahn points that economic, social and environmental 'sustainability' must be 'integrated' and 'interlinked'. They must be coordinated in a comprehensive manner. A hypothetical case of deforestation in a developing country context follows to illustrate this 'integration' and 'interlink'. This example amounts to an oversimplification, but it nonetheless describes how the economic, the social, and the environmental substrates of 'sustainability' relate to one another.

The social, economic and environment aspect are major part of 'Sustainable development'. This Sustainable development theory has been used to answer my research questions and support to collect the information.

2.2 Empirical Review

2.2.1 “Village Tourism” A New Concept in Nepal’s Travel

The actual meaning of "village tourism" is still not much available. Though sporadically, some of the writers have defined about village tourism, one of the familiar names Dr. Surendra Bhakta Pradhananga who is recognized as "Father of Village Tourism" and discoverer of scientific Tourism have defined as 'village tourism'. "Village Tourism" is a grass root level of Tourism designed at its own Nepali village style, mobilized by Nepali people themselves, their skills and resources displaced as village lifestyle and environment involved by groups of village tourists (Suyal, 2002).

Assigned by Nepali adult authorities positively within its balance of social, cultural, environmental function and strengthened the village and village economy. And, he further defined the 'village Tourism' is a planned industry: its dimension is very broad. Benefits are shared by all in an equitable distributive pattern. Those who live in tourism regions are considered as participants in the tourism activities. "Village tourism", in which the villagers are not left as creatures but always graded them as superior beings of their own circumstances.

In the past, tourism in Nepal was meant either to trek along the trails or to stay in sophisticated resorts. During those early developmental stages, getting to know the rural community, their tradition and culture used to be very difficult. However, these days

every tourist can feel tradition and culture of any community of any remote villages by staying as family member in a traditional house.

2.2.2 Evolution and development of the Homestay program

After introducing the Mountains of Nepal in the 1950s to the outer world, international tourists started to visit in Nepal and tourist were attracted by those beautiful mountains through many historic and beautiful untouched villages of Nepal. Gradually the tourism industry took a step forward, but the major issue remained dissatisfactory that the tourism income was not distributed equally in all parts of Nepal. Industry centralized within the central region of Nepal. Therefore, to address those issues and for the poverty alleviation from the rural area, the government introduced the village tourism in 1997. Sirubari (Syangja District, west Nepal) and Ghalegaon (Lamjung District, north-central Nepal) were the first two villages to implement the concept of community homestay, which was the first effort to develop village tourism by the government of Nepal. (Thapa, 2010).

There were 44 homestay units in Nepal as of January 2011 (MoCTCA, 2011). A recent survey report has shown the number of the private and community-based homestay industries together having reached to 2 hundred 26 as of 2014 (MoCTCA, 2014). However, the information about the number and capacities of registered community-based homestay systems in Nepal has not been published yet.

2.2.3 Working procedure of Homestay in Nepal

According to 'homestay working procedure 2067,' Nepal's government has defined homestay as an accommodation where the 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 patterns: one urban homestay as a private homestay, and village community homestay program. The urban homestay program is normally operated by individual hosts, and they can accommodate only four guests per day so that there will be not much negative business impact on the regular hotel business of the nation. Regarding the village community homestay program, it can be operated by a different individual in the group where the member should be at least 5 host families to operate homestay in a particular community (MoCTCA, 2010).

The homestay program is generally practiced in remote and rural areas where the locals promote conservation of areas such as forest, parks, heritage sites, monuments, and views. The local community people operate homestay in their own home at low costs and generate profit from visitors by offering local traditional culture and values. “Community involvement in homestay operation provides a job opportunity and improves local quality of life” (Bhuiyan et al, 2011).

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

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

2.3 Policy Review

2.3.1 Tourism Development Plan

Nepal adopted the planned policies in Tourism with the initiation of five-year economic plans since 1956. Due to political instability before 1951, no special policies and plans on tourism could be formulated. The experience of international world taught Nepal to perform the development activities through planning consequently five-year plan started Nepal in 1956. Even though Tourism industries in Nepal become fully run up since the Nepal tourism master plan (NTMP) formulated in 1972 at national level. Nepal tourism master plan projected programs came up two phases as the first phase 1972 at national level. Nepal Tourism Master Plan projected programs came up two phases as the first phase 1972 to 1975 for four years and the second 1976 to 1980 for the five years.

Table no. 1: Tourism Development Activities in Different Plan Periods

Plan	Functions
First Plan 1956-1961	Got membership of World Tourism Organization. National Tourism Board established in 1957.
Second Plan 1962-1965	Developed Tourism Act 1964. Tourism statistics initiated for planning purpose. Providing training for
Third Plan 1965-1970	Preparation of master plan for Lumbini Development. International standards hotels established in Kathmandu, Pokhara, and
Fourth Plan 1970-1975	Focus on international tourism for economic benefits. Prepared Tourism Master Plan (TMP) in 1972.
Fifth Plan 1975-1980	Achieving balanced development by establishing regional level tourist
Sixth Plan 1980-1985	Increase foreign exchange earnings. Increase the number of tourists and length of staying.
Seventh Plan 1985-1990	Increase earnings by attracting quality tourists. Increase length of staying by extending tourism activities.
Eighth Plan 1992-1997	Increase the employment opportunities through expansion of tourism industry.
Ninth Plan 1997-2002	Promote Regional Tourism in SAARC. Launched —Visit Nepal Year 1998l.
Tenth Plan 2002-2007	Sustainable development of tourism sector and promotion of tourism markets. Conservation of historical, cultural, religious, and archaeological heritage
Three Years Interim Plan 2008-2010	Equal focus on national and international guests. Tourism Vision 2020. Develop New Tourism Policy, 2008.
Interim Plan 2010/11-	Prepared Homestay Guideline, 2011 Launched —Visit Nepal Year 2011ll

Thirteenth Plan 2013/14-	Establish Nepal as a major tourist destination of the world. Expand domestic tourist destinations for diversification.
Fourteenth Plan	Vision: Tourism for economic prosperity. Stratégies: Développa new village tourisme destinations. Prepared National
Fifteenth Plan 2019/21	Giving more emphasis to the successful implementation of NTSP

(Developed by the Researcher, 2019)

2.3.2 Homestay Regulation Guideline

During interim plan Homestay Regulation Guideline, 2067 (2010) was also developed for the successful implementation of Visit Nepal Year 2011. The prime aim of the homestay regulation guideline was to mobilize local people in tourism activities so that they can generate self-employment opportunities from tourism activities such as welcome program, cultural program, cultural museum and handicraft centers, agriculture farming and small-scale industries, farewell program. This regulation guideline provisioned to fulfill basic requirement (Schedule 1 and article 4) related to condition of room (2 beds in each room with 6.5 feet length and 3 feet width, tea table, mirror, with chair and dustbin), kitchen room, dining room, bathroom and toilet, health, sanitation, and security while offering homestay service. This guideline also provisioned role and responsibility of president of homestay management committee. The guideline also developed following code of conduct for the homestay visitors (Schedule 4 and Article 7):

- a) Do not pressure the owner for food-beverage-facilities not available at home stay.
- b) Do not disturb people at home or outside.

- c) Do not offer anything to the people beyond one's capacity.
- d) Beware of doing any behavior (such as sexual activities), which impermissible to the local socio-cultural values.
- e) Respect to the rites and rituals of the local people. Wear such clothes that are permissible to the community.
- f) Do not impress the owner or use or other people for doing immoral or illegal activities. Respect to the household routine for entrance and exit.
- g) Supply and use of narcotics or any forms of psychotropic drugs at home or outside is strictly prohibited.
- h) Respect to the biodiversity and ecology of the environment.

2.3.3 Nepal Tourism Strategic Plan (2016-2025)

National Tourism Strategic Plan (NTSP) launch the 10-year along with a five- year action plan to boost the tourism sector of the country by conducting the required reforms in policies, institutional changes, and infrastructure development. The five-year action plan is focused on achieving the targets of Tourism Vision 2020 that envisaged increasing annual international tourist arrivals to two million by 2020. The Ministry of Culture, Tourism and Civil Aviation (MoCTCA) had unveiled this document in 2009. As per the draft of the NTSP obtained by The Himalayan Times, the five-year action plan has set a target of increasing the tourism sector's contribution by six percent in gross domestic product (GDP) by the end of 2019, which is currently at around three per cent. Income from the tourism sector would stand at \$1.24 billion till the end of 2019. The government has planned to spend Rs 6.1 billion to implement the five-year action plan.

Annual flow of tourists is expected to increase by 9.3 per cent per annum after the execution of the five-year action plan, Shrestha said. It has been reported that arrival of two tourists generates employment for one individual and the tourism sector would be able to generate employment for 1,073,500 people by the end of 2024. Likewise, the country would generate income worth \$3.65 billion or equivalent to seven per cent of GDP by 2024.

2.4 Research Gap

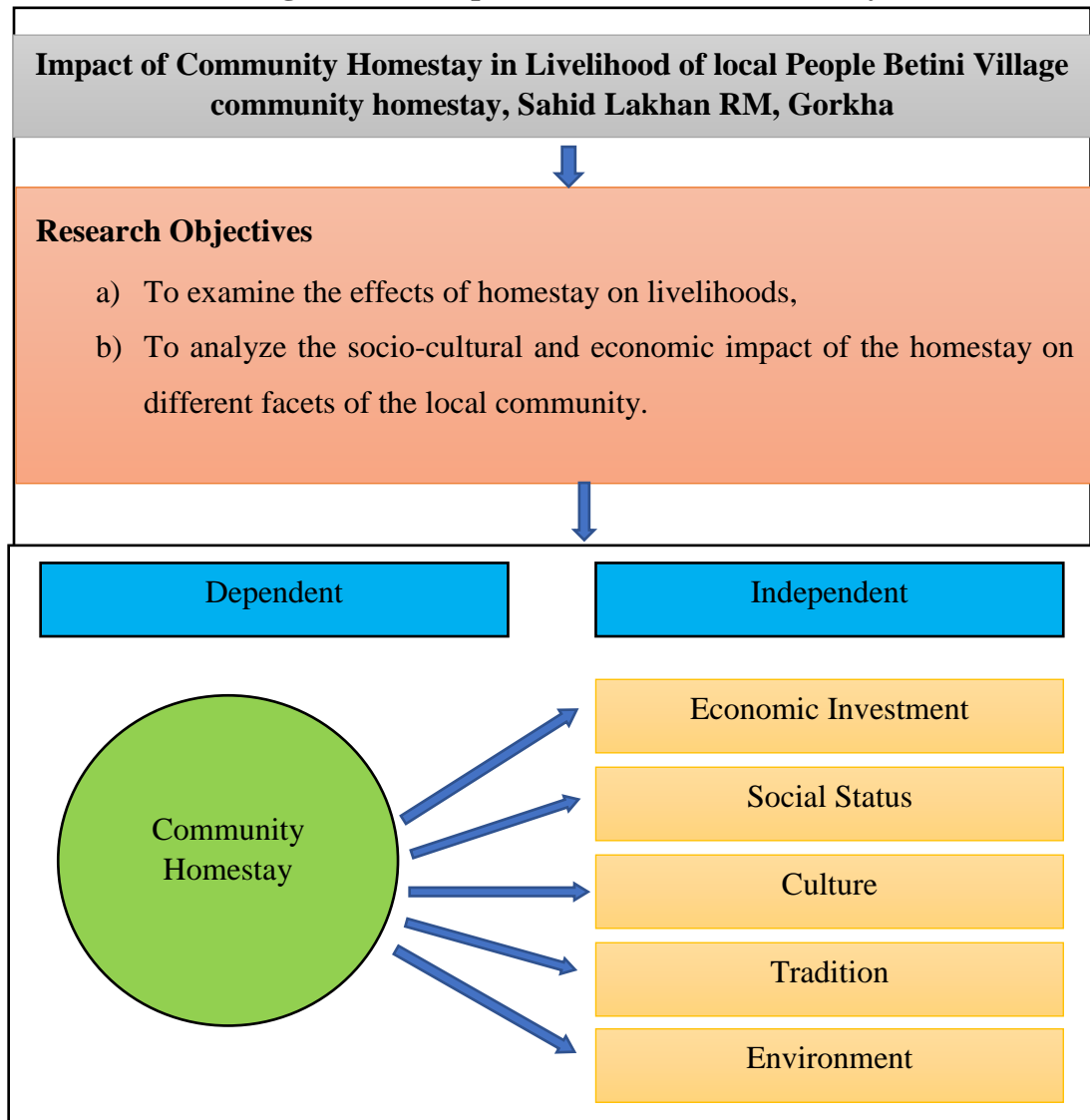
There has been much research found on the Homestay field nationally and internationally as well. In the context of Nepal, various researches have been done in the Community Homestay linked with Sustainable Livelihood approach, Sustainable Development approach and Sustainable Tourism approaches. All the previous studies and research have been done in the different rural parts of the country. But there hasn't been done any research in the Betini Village Community Homestay by any researchers recently. So that the gap has been seen and the real condition of the people has not analysed properly. Therefore, to fulfil the gap and to explore the status of that Homestay, this research has been done with sociological perspective.

2.5 Conceptual Framework of the Study

About the crucial based factors of Homestay management and sustainability, I considered the content that homestay management process was associated with sustainable

Livelihood. The model examined the relationship among different levels and configurations of the supportive inputs from the related organizations through tourism resources accumulation, capacity and satisfaction cooperated from the community-based participation.

Figure 1: Conceptual Framework of the Study



In the case of Betini Homestay, there has been possessed economic investment, social status, culture, tradition, and environment as major assets of community homestay.

CHAPTER III

RESEARCH METHODOLOGY

3.1 Research Design

Considering the nature of the subject to be explored, and also my interest, a qualitative research method has been used in this research. This research is descriptive as well as the explorative type. The research findings are based on the perception and opinion of the community and Homestay Committee Members. This research has sought the opinion and perceptions of all respondents by using the sampling methods. Census sampling has been used to select the sample unit.

3.2 Rationale for the Selection of the Study Area

The study is carried out in Sahid Lakhan Rural Municipality of Gorkha District which is the part of Gandaki State. The reason for selecting that Rural Municipality, ward no.2 Betini village as the study area is that there are the majority of Magar and Gurung ethnic group people with their own traditional cultures where several households have been involved in and promoting the Community Homestay program for several years. There has not been done any previous study about homestay. Therefore, this site is selected for the fulfilment of requirement of this purpose of thesis.

3.3 Nature and Sources of Data

3.3.1 Nature of Data

The nature of data is found as both Qualitative and Quantitative in nature. Qualitative data depicts the qualities like emotion, feeling and thoughts whereas Quantitative data has numerical and mathematical qualities. Description, Explanation and Exploration is done with the qualitative data literally. As the research is basically descriptive and explorative type, most of the data is qualitative and less is quantitative in nature.

3.3.2 Sources of Data

The present study is based on the primary source as well as secondary source of data.

3.3.2.1 Primary Source of Data

The required and relevant primary data has been collected through the Questionnaire, Key informant interview, Field observation, Focused Group Discussion and Livelihood strategy survey in this research.

3.3.2.2 Secondary Source of Data

Secondary data have also been used to make this research much relevant and comparative and for understanding the comparative situation of Homestay tourism as well as tourism

activities in the study area. Related books and reports contributed by different scholars has been used and studied from different libraries. Following were main sources of secondary data collection.

Information about the origin and activity of Betini Community Homestay were gathered from Sahid Lakhani Rural Municipality.

3.4 Universe and Samples

The research has done in the Sahid Lakhani Rural Municipality as Universe. It is found that the Community Homestay exist only in Betini village in the entire Rural Municipality. Hence, the researcher has applied the Census method. The research respondents were the homestay runners in Magar community in Betini. The entire 11 homestay households of Betini village have been studied who are the Homestay Committee members as well. Furthermore, among the 68 households, 10 community people have been taken as adjoining respondents using simple random sampling.

Being a permanent residence near the village, I went regularly for a week for conducting informal interviews, observing, and participating in daily activities, such as agriculture, collecting hilly resources, selling vegetables, goats and chickens, and interacting with local people in social and cultural activities. Such participant observation provided insights that were not available from other methods. Moreover, to get some study

relevant information and suggestions, the members from Betini Village Community Homestay Committee, RM representatives were discussed.

3.5 Tools and Techniques of Data Collection

Following types of multiple data collecting tools and techniques have been used for the data collection in this research.

3.5.1 Questionnaire

A semi structure set of questionnaires is prepared intending to capture the information regarding opinion of villagers of Betini Village. 11 homestay owners have been surveyed with the help of questionnaire (kept in Annex –A) prepared prior to the field visit. As the questionnaire embodies the social, economic and environment impact of the homestay program, holistic knowledge is approached as much as possible.

3.5.2 Key Informant Interview

To take the information about Homestay tourism, formal as well as informal interview was also taken with selected persons i.e., Rural Municipality, homestay committee representatives, local leaders of different parties, and active and educated people in the study area. The respondents were assembled by Census sampling. Mainly, no fixed questionnaire was followed but conversations were unstructured, interactive, and led by one major question: “What are your thoughts on tourism and how does the homestay

programme affect your community socially, culturally, environmentally and economically”.

3.5.3 Field Observation

Participatory observation method was used to collect required data because it was the main and mostly desired technique of collecting information with more accuracy. Different modes of socio-economic condition were observed directly during the field visit and a checklist was prepared prior to field visit.

3.5.4 Focused Group Discussion

We had informal discussions with the 11 members from Betini Homestay Management Committee find out the problems of homestay to different aspects of community development and environment and to get their suggestions to improve the program. The main aim of group discussion was to get insights into the problem and issues (e.g., sustainability, pollution control, tradition preservation, etc.) involved in the homestay program. Furthermore, to figure out local communities’ problems and recommendation for its betterment and homestay program effect on community socially, culturally, environmentally, and economically.

3.5.5 Livelihood Strategy Survey

The data collected by this method was primarily qualitative in nature. It included not only the economic aspect or in simpler words, the earnings but also their social and cultural way of life: since their overall livelihood is surrounded in social norms and cultural values. These terms are directly or indirectly dependent upon the overall environment of the area. So, I felt that these aspects needed a concurrent exploration. Hence, a study of changing socio-economic environment and the change in the livelihood strategy has been attempted together. Questions relating to their movement history the way they meet their economic needs from a major activity each of the household practices and the activities they have adopted to supplement it, together with their level or satisfaction, have been put in the instrument of doing livelihood survey.

3.6 Data Analysis and Interpretation

The information collected from various methods has been categorized based on the objective of the study. Non-numerical and subjective information were analysed descriptively. Data Analysis is mainly focused on Explanation and Description. To support the qualitative data a few numerical and objective data has been used in this research.

The information obtained for this study has been analysed using trend analysis, growth analysis and ratio analysis of homestay business as and wherever needed. The qualitative

data and respondents' opinions given have been generalized by considering the three pillars of sustainable tourism (social, cultural, economic, and environmental). The respondent's opinions were analysed incorporating with households and tourist satisfaction, their commitment for continuing involvement in homestay business. The community's perception, the guests' satisfaction and the homestay committee's effort, market development and public relations management, financial allocation and management, environmental management covering both the natural care and preserving the unique local norms and traditional cultures and physical development and so on were studied as the subjective part of this study.

Tables, charts, diagrams, and figures have been used as required to present the numerical data. The non-numerical subjective information has been descriptively presented. A simple statistical tool such as frequency, average, percentage etc was used during the data analysis. The outcomes of the analysis were presented by using various modes such as tabular form, bar diagrams, charts, and graphs.

3.7 Reliability and Validity of the Data

Reliability is trustworthiness of measuring instruments. It was in universal scale or standard form. Validity means unit something measures it or validity refers to the extent you are measuring what you hope to measure (Sounders et al, 2009). Data are validated by mentioning photos and household survey questions which is submitted in appendix. And all the objectives are covered by the literature used in the second chapter which has

been taken from valid academic source. Time, available resources, facilities, design of the result, cost and many other external factors impact validity of any resources. Respondents were encourage providing views with best understanding and were also provided with enough space and time to answer the questions in the questionnaire in friendly environment. Individual interview was taken separately to minimize chances of influence of one another's responses.

Regardless, I have doubts that if other studies are to be conducted in a similar environment but different time interval, the outcome could be different due to social environment and setting. However, I am confident that if another study is carried out in similar time interval and environment, the outcome would be same.

3.8 Ethical Considerations

Consideration of ethics as well as application is vital while collecting information from human being in social study. The study can be made more beneficial for society using ethical application. There should not be harmed any aspect.

In my research, Permission was obtained to record each conversation and to take photographs. I informed, requested, and questioned with gentleness and politeness. Application for permission was also sent to the office of Sahid Lakhan RMC, and informed to ward chairperson and Homestay Committee's Chairperson. At the outset of each interview, the respondent was notified of the nature of the study very politely, the

way they would be involved and how the information gathered would be used. I stressed that anything they shared with me would be confidential. They were encouraged to let me know if they had any questions and concerns.

CHAPTER IV

DATA ANALYSIS AND INTERPRETATION

This chapter elaborates the results of the research conducted in the homestay. In this chapter, a detailed description of the study homestay is presented which is more explanatory in nature. First, the location of the case communities and homestay is outlined and then a description of the socioeconomic conditions and the development of sustainable tourism and homestay tourism for each case community have been presented. A thorough analysis of homestay program is presented focusing on the social, environmental, and economic aspects of the initiative. Prior to the elaboration of these elements, the context of the case study is elucidated.

4.1 Background of study Area

Gorkha District

Gorkha District, a part of Gandaki Province, is one of the 77 districts of Nepal, which is the fourth largest district (by area) of Nepal and connected historically with the creation of the modern Nepal and the name of the legendary Gorkha soldiers. The district covers an area of 3,610 km² (1,390 sq mi) and has a population of 252,201 according to the 2021 Nepal census. Of these, 72.9% spoke Nepali, 13.3% Gurung, 4.7% Magar, 3.9% Tamang, 1.1% Ghale, 2.6% Urdu, 0.7% Newari, 2.6% Miya 0.6% Kumal, 0.6% Chepang, and 0.5% Bajjika as their first language. Khas are largest aboriginal group in this region they make 38% of total district population.

The district consists of 11 Municipalities, out of which two are urban municipalities and nine are rural municipalities. These are Gorkha Municipality, Palungtar Municipality, Sulikot Rural Municipality, Siranchowk Rural Municipality, Ajirkot Rural Municipality, Tsum Nubri Rural Municipality, Dharche Rural Municipality, Bhimsen Thapa Rural Municipality, Sahid Lakhan Rural Municipality, Aarughat Rural Municipality and Gandaki Rural Municipality.

Sahid Lakhan Rural Municipality

The geographical location of Sahid Lakhan Rural Municipality is situated approximately between Latitude of 27.9276° or $27^{\circ} 55' 39''$ north, Longitude of 84.6424° or $84^{\circ} 38' 33''$ east and Elevation of 1,091 metres (3,579 feet). It lies in Mahabharat range or mid hills in Nepal. The Municipality is surrounded by Bhimsen Gaupalika on the North-east, Dhading district on the East, Gandaki Gaupalika on the South-east, Chitawan district on the South, Tanahun district on the West and Gorkha Nagarpalika on the North.

Sahid Lakhan Rural Municipality has 9 ward offices. The then Bakrang VDC (1-9) is now Ward No. 1, Manakamana VDC (1,2,4,5) is Ward No. 2, Manakamana VDC (3,6,7,8,9) is Ward No. 3, Taklung VDC (1-4) is Ward No. 4, Taklung VDC (5-9) is Ward No. 5, Ghairung VDC (1-9) is Ward No.6, Bunkot VDC (1-4) is Ward No.7, Bunkot VDC (5-9) is Ward No.8 and Namjung VDC (1-9) is Ward No. 9.

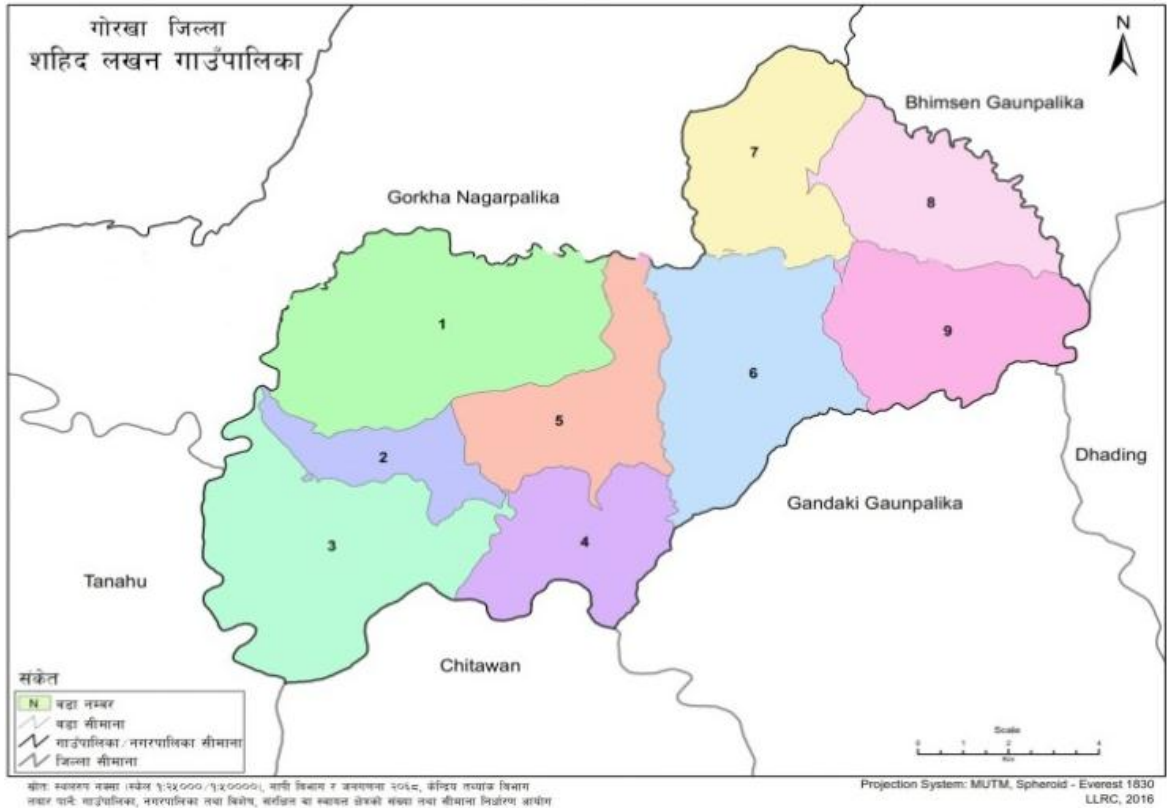


Figure 2: Map of Sahid Lakhan RM

Source; District Map, Gorkha

The total area of RM is 149.0 km². Total Population is 22,429 according to census- 2021, its population density is 150.6/ km². Before the unification, at the time of Baaise and Chaubise Dynasty of Nepal A Martyr Lakhan Thapa, known as the first Martyr of Nepal, was from the Chaubise Nations (Bakrang, Manakamana, Taklung, Ghairung, Bunkot, Namjung VDCs) area. Hence in his memory, Municipality was named as Sahid Lakhan Rural Municipality. There are very few Homestays in this RM, of which Betini Village Community Homestay one of them.

4.2 Overview of Betini Village Community Homestay

The Betini Village Community Homestay was established on 2069 BS, involving only 10 Households. After disastrous earthquake in Nepal (2072 BS), one more household joined and formed a Homestay Management Committee of 11 HH members.

Sahid Lakhan Rural Municipality ward 2, Betini Village is located on the eastern part of religious tourism destination Manakamana Temple, 4 hours away from Capital city of Nepal, 3 hours from Pokhara city and 1.5 hours from Narayangarh city. The community of Betini has an approximately 68 Households. Most of the Magar people and Gurung people who live there are involved in various professions like agriculture farming, animal husbandry, local jobs, selling, and so on.

Betini Village, located on the southern hills of Gorkha, is believed to be one of cultural village. Betini Village Community Homestay is in Sahid Lakhan Rural Municipality-2, Gorkha. Kathmandu is 99 km, Pokhara 101 km, Chitawan 45 km away and 3.1 km on Cable Car from Betini Village Community Homestay with only 3 hours' drive and 15 mins on cable car from the city of Kathmandu, Betini Village, Manakamana is one of the best and quick gateways from the Kathmandu Valley. Betini Village location in the heart of nature provides the perfect opportunity for some fresh air, relaxation, and peace of mind with religious journey to Manakamana Temple.

The Betini Village Homestay Management Committee (VHMC) sets the minimum requirement for guestrooms such as the room quality, cleanliness, food hygiene and menu, the security of visitors and their belongings. There are two different guestroom categories. In the first category, which meets the strictest requirements, VHMC members host national and international visitors while the second one is only for national visitors.

4.2.1 Motivation for Betini Village Homestay Project

Betini village is the model village designed to experience village-based tourism in Nepal. It is a nature gifted place and one of the richest Magar-Gurung villages in terms of culture. Betini village is a unique example of eco cultural tourism in Nepal and is a new tourism product originated by local people.

During the interviews, participants gave a brief explanation of how the homestay started in the community and a brief introduction of their involvement in it. The idea was raised when the community people saw different homestay and its impacts in their livelihood. After having decided to choose Betini Village as the site for promoting village tourism, A management committee takes responsibility for visitors, welcoming the guests according to their own culture, accommodation, and sightseeing and guiding, no individual villager can take tourist to their house without the committee's permission. The houses are mostly built from local materials and are well constructed and comfortable. It is a very neat and clean village; the accommodation is simple but comfortable with good bedding, as well as clean toilet facilities.

4.3 Economic Impact

As per the data given by management committee of homestay, 11 families kept guest. Tourism income has different economic impact to local people, earning form tourism varied enormously. They charge money for lodging, for food and service offered to tourist, which is direct income from tourist. Under tourism income, only direct income earned from tourism is considered as tourism income for study purpose, though it has indirect and induced economic impact. Income from running guest house, selling of handicraft to tourist like 'radi' traditional Nepali carpet, bags, caps, sweater, vegetables and many more, income from running general store, income from transportation service, income from renting out vehicle, for last 12 months are added together to find total tourism income.

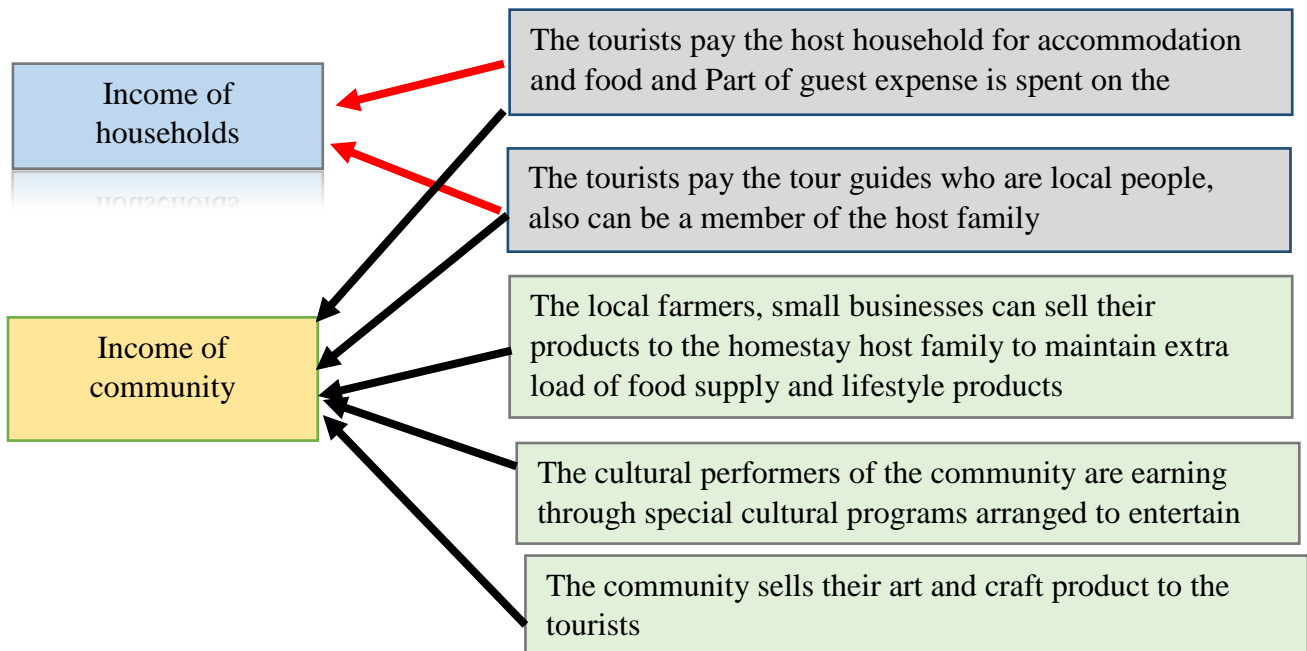
The community's other sources of income are income from livestock, income from agriculture, income from animal husbandry, income from remittance, income from pension, income from wages and salary and income from trade. Tourism income is one of the major components of the total income of household in Betini village. Tourism income is regretted against other sources of income, income from livestock, agriculture, remittance, pension, salary and wages, trade, and rent.

Every household has different socio-economic characters, such as size of family, age, religion, wealth holding, and income. These socio-economic characters have vital role in involvement of house in homestay tourism, which are related to running of guest house,

running of shop, production and selling of handicraft and agriculture materials or other activities.

Tourism played a significant role in the economy of Betini village, Sahid Lakhan ward no.2. After the establishment of community-based village tourism in Sahid Lakhan RM, Betini Village Community Homestay also upgraded the monthly income of villagers. The average range of monthly income was 12 to 16 thousand monthly per household. The tourist flow was the great prospect of tourism. The promotional economic backbone of any tourism area was the length of stay of the visitors as well as expenditure of tourist's plays an important role for the promotion of tourism in any place.

Figure 3: Income of households and community



4.3.1 Income and Expenditure

The tourist flow is the essential prospect of tourism. The study has found the tourist flow, stay duration, expenditure, and other information as follows.

Table no. 2: Daily Expenditure by tourists

Season	Numbers of tourist (Monthly)	Length of Stay (Days)	Expenditure (RS) (per day)
Off Season	08	1-2	1000-1200
Peak Season	40	4-6	1200-1700

Source: Field Survey, 2022

The table above presents that the visitors spend Rs.1000- Rs.1200 per day in the study area for basic package, which is the price decided by homestay committee and Part of guest expense is spent on the community development. Guest can take additional facilities here, but they must pay extra amount for it. Income is one major indicator of economic status of people. Operation of homestay is one of the best options for the self-employment which become the source of earning and contribution for rural tourism. Betini homestay is quite unique in its management regarding the involvement of local community members within the rural tourism. The homestay committee gives guidelines about the service quality and cost of services. There is similar standard of service in all homestays. Community people were asked about their daily income from home-stay entities. It was found that people earn RS.1200 per day per guest for staying for one

night, breakfast and food. The main objective of this study is to know the economic benefit from the home stay, so the home-stay operators were asked about their daily expenditure on lodging and food item prepared in homestay for tourist. It was found that expenditure for only lodging was minimum NRs 1000 and for veg food was minimum NRs 200 so their net profit from per guest is RS 700 per day. If guests want to enjoy the traditional dance Chudka, then must pay RS.500 more.

Income of home-stay operator depends on the expenditure capacity of tourists. Tourists spend money based on service facilities as well as their purpose of visit. The study has found that the visitors spend RS.1000-1700 per day in the study area for basic package, which is the price decided by homestay committee and part of guest expense is spent on the community development. Guest can take additional facilities here, but they have to pay extra amount for it.

Home-stay operators always use the local product and mobilize the local resources to entertain the tourist so that it does not cost very high for their goods and services. It provides the pure homely environment and shares the typical local culture so the foreign have good opportunity to learn the local tradition and culture in very rural setting. The loving and caring of homestay promotes the rural tourism which attracts the tourist. Income of homestay will be increased with the increment of tourist. Daily income and expenditure determine the monthly income and expenditure. Similarly, it also determines the net monthly income. As people were asked about their monthly income, expenditure and net profit of homestay, they answered for monthly income was minimum NRs 15000

and maximum NRs 20000 and average income was NRs 17500. And for monthly expenditure was minimum NRs 5000 and maximum NRs 20000 and average expenditure per month was NRs 12500. It was noted that the income of homestay is depending on the number of tourist (off season 08 visitors and peak season 40) and their length of stay. The study has found some visitors stay few days (minimum 1/2 days) and some tourists stay in long time (Maximum 4/6 days) of duration in homestay.

4.3.2 Professions of homestay households

Some of the homestay households were involved in multiple professions. Alternative professions in which homestay family members were involved are agriculture, non-government or private institutions, labour, private business, foreign employment, etc.

Table no. 3: Professions of homestay households

Source of family Income	Numbers	Percent (%)
Agriculture	10	31.25
Animal Husbandary	7	21.9
Tourism(homestay) activity	12	37.5
If others specify	3	9.35
Total	32	100

Source: Field Survey, 2022

As per the study findings, 37.5 percent homestay households or their members were also involved in agriculture and livestock, 37.5 percent were involving in their home stay businesses. 24 children go to school and 9 are below 2 years old.

4.4 Social Impact

In total of 11 respondents, 10 members were male, and 1 member was female. Which are male respondents being 90.91 percent while female respondents were 9.09 percent. It can be easily analysed that participation of male respondents is high and female participation is marginalized.

Table below presents the gender-wise classification of total number of family members of all the households involved in homestay:

Table no. 4: Number of members involved in homestay

S.N	Gender	Number	Percentage
1	Male	10	90.91%
2	Female	1	9.09%
Total		11	100%

Source: Field survey, 2022

As mentioned above, 11 households are involved in the homestay business affairs. Out of these members, 9.09 percent are female, and 90.91% percent are male. It shows that

Betini Village Community Homestay is basically Male lead whereas Female involvement is in minority from a gender perspective.

Most of the homestay business runners have been involved family membership in homestay committee group that shows the leadership role in tourism management committee. The participation of women in various, political parties, and social organization has been least but it's increasing. During interview one of the respondents gives his view as below:

In recent days women are more aware than before to choosing better parties for our community and its development. Due to the current education system, media and social networking sites, there has been a lot of interest in political issues. Now women are also aware about voting rights too.

Betini Village Community Homestay covers a wide area with a great hospitality service. Betini homestays provide a great opportunity for uplifting our culture and lifestyle through our warm hospitality services. It offers guests an incredible, unique Nepali village experience.

Guests get to take action and help development affairs by volunteering with farmers, women and youth. The income from the homestays is shared with the whole community. Community economic is based on different kinds of organic agriculture, using special traditional methods. Homestay encourage guests to engage a responsible travel to a

natural area that conserves the environment and improves the well-being of local people. Homestays provide a great opportunity for uplifting our special culture and lifestyle, and for you – the most authentic experience. Visitors can enjoy village's many wonderful features including Manakamana Temple Darsan, breath-taking views of the Himalayas, beautiful sunrises and sunsets, hiking, enjoying the authentic rural village experience and more.

The culture, tradition and customs, settlements, architect, surrounding mountains and landscape, nearby spots and forest are the major attractions of the village. Hence the natural and cultural combination has significance to the cultural heritage tourism of Magar and Gurung. The performers play an active role in presenting ethnic culture as well as communicating with tourists. Such cultural exchange opportunities may not only provide visitors a chance of appreciating ethnic cultures, but also help them build a sense of pride of their culture. The house pattern, the domestic archives, the architecture, cheese and milk factory, Temples, Cable car, water mills, village walk, traditional tilling and plough system and local wine brewing and tasting are the major attractions of Betini Village.

Betini Village has its own unique style of accommodation, the prices are the same for all the rooms and this includes meals as well. Betini Village does not offer any luxurious room with or the deluxe room. Moreover, interestingly, the village does not have a single star hotel or guest house like in many cities and town, they just offer the clean accommodation in typical Nepali style. The villagers are well-trained so that they know

what to do with the filth. As a result of the concerted efforts, the entire village looks extremely sparkling. However, every homestay house member in Betini is well trained to receive the guests with the right spirit. Staying with these families, the guests feel more like at home. Each and every house in this village is equipped with all basic facilities expected by the foreign tourists. The tourists may not get a swimming pool in the village, but they can enjoy the glory of natural spring water coming down from the Himalayas. This unique experience does not only surprise the foreign guests, but also Nepalese visitors. Every evening is special in Betini. As soon as evening falls and the moon rises out of the clouds, the village echoes with the music of Khaichadi, Madal, Jhyali and flutes. Some enthusiastic foreign guests can also be seen moving their feet to popular folk dances like Chudka and Ghatu dances.

Meals of daily fresh food are eaten with the family, and each evening there is entertainment provided by the community, which is usually traditional dancing and singing. Village treks can be undertaken while experiencing village and rural life. Accommodation is in individual guestrooms with host families, or in between villages, in tents. During trekking meals are provided by professional teams, and in the villages, visitors can try a delicious, hygienically prepared Nepali Daalbhaat consisting of locally produced rice, lentils, and garden-fresh organically grown vegetables. The guestrooms are simple, but clean, with latrines available and a water tap close by. Separate bathrooms are not available for the tourist but during the winter, water is heated by fire.

The local people of Betini receive domestic and foreign guests with equal respect. This is the reason why more and more domestic tourists are encouraged to visit this village. Betini is without question one of the most attractive villages in Nepal, where the visitors can enjoy the cultural show. The tourists are overwhelmed by the friendly gesture shown by the village people. The village is neat, and clean very colourful and warm, while the people are friendly, well-educated, and enthusiastic about tourism. Betini is a compact farming community village. For the adventure, Nepal has been synonymous with trekking, mountaineering expeditions, jungle safari, and river rafting. For those seeking spirituality there has always been the people and the culture. The overwhelming impression of the village is one of the odder and classiness but with a warm and welcoming feel to it. Foot trails though the villages are all stone paved. The villagers love for flowers is shown in an all-year-around riot of colours.

The ideal time for visit is in between Bhadau and Jestha, many traditional festivals occur approximately monthly. The village is on the southern slope of the ridge that is why the village can enjoy the long sunny days. The villagers are not only concerned about the local tourism development; they have also given adequate attention to conserving the flora and fauna of their area.

The Village is contributing an especial effort for the nation's development as the village motivates and supports others to start something in local community instead of going abroad as a worker. Today almost two million youths of Nepal are working abroad mostly in Gulf Countries to meet their families' daily livelihood, whilst the villagers of

this village promote the village as a tourism destination and make money in the local community. The village has been a model village within Nepal.

Homestay program gradually attracts more tourist attention in Nepal. The significant number can be found in homestay program. According to the records maintained by VCH the village has hosted total 958 tourists in which, 102 are the external tourist and 856 are the domestic tourist through the personal contact and social media until date. By homestay program income, the people earned money and upgraded their lifestyle. In other hand, homestay committee also focuses on youth and women development by providing training, interaction program, and workshop, awareness program for waste management, health, and education.

4.5 Impact on Tradition and Culture

The main attraction of the Homestay program is Traditional cultures for which many of visitors seek for at least a single experience in their lifetime. In my survey I found that almost all the villagers were bounded with their own traditions and rituals. Although few young people have been literally influenced by western type clothing and music.

Traditional Magar and Gurung Clothing (choli, patuka,gunyu,bulakhi,Dhakatopi, Kachad,Ghalyak, Mundri, etc) is found commonly in the village. Foods (Organic Nepali food, Daal, Bhat, Tarkari, Achar, Gundruk, Dhido, Sishnu, Pork, Mutton meat, etc) is eaten and served to the visitors and guests. Music instruments like Fluite, Madal,

Khaichadi, Jhyali, etc, Folk Songs and Dances like Ghatu Naach, Chudka Naach and Maruni Nach is the main identical entertaining things in the village.

The Homestay Committee plays a vital role in preserving the traditional cultures. Homestay program and the traditional cultures are as the two sides of a single coin. Both help each other. I found that the visitors wanted to know, explore, and experience the traditional cultures of the Magar and Gurung society for which they are paying part too. Whereas the Homestay committee and the villagers got benefit by generating income and have the responsibility of preserving the local traditional cultures. I found traditional songs, dances with ethnic clothing were performed on weekly basis, and a guest can pay NRs 500 for watching and involving in it too.

4.6 Impact on Natural Environment

Nature and Homestay program always go side by side. Nature, Natural beauties, good environment always plays a vital role in attracting the visitors and tourists. Similarly, for increasing the village tourism community preserves and maintains a good balance of natural environment and eco- system.

In my field survey I found that Betini Village Homestay is a unique rural touristic hotspot that was established as a community initiative to promote sustainable tourism. It is under Betini Village Homestay Committee. It lies near to forest due to which considerable work has been done in the field of conservation. It has been working not only to make a profit out of the homestay operation, but also aid to developing entire community through

various efforts. Awareness towards conservation has become its principal effort followed by the involvement in a Forestation, fencing, education, and health. The development of ecotourism and social responsibility were also found to be given a special place. Initially, they were able to increase forest cover with managing grassland. They have started homestay to receive benefits because of conservation activities.

Majority of the waste produced was organic in nature (77%) whereas Inorganic waste shared only 23% of total production. Food waste comprising of vegetable waste, fruit remain, and kitchen waste made most of the organic waste which can be recycled as fertilizer in agriculture. Plastic, bottle, and paper were in domination for inorganic wastes. Houses running homestay were found to have provision of modern toilet with modern amenities for their use. Further, they have managed wastewater from kitchen and other activities with different approaches. Only 4% of the operators were found to let wastewater to the safety tank. About one-third of the homestays let wastewater in the exhaust canal while 25% each let the wastewater to the crop field and family garden for irrigation purpose.

All homestay operators have installed solar panel as an alternative energy source for lighting. Firewood was still the main source of energy for cooking and heating. However, use of improved stove that can save resource and prevent unnecessary pollution was found to be discarded by almost all houses. With the increase in income level of the houses, they have started using liquefied petroleum gas (LPG) in which one cylinder of gas last for around 2.5 months on average.

Table no. 5: Source of Energy

S.N	Activity	Source
1.	Heating	Fire hood
2.	Cooking	Fire hood and LPG
3.	Lighting	Solar and Hydro electricity

Source: Field Survey

For electrical appliances, electricity was the main source of energy. On an average, Each house spent Rs. 500 per month.

Most of the homestay operators were using water from lifting for drinking and other uses as the village lies on the hills. But Homestay operators also bring the natural source of water like dhungedhara carrying for 10 minutes on the gallons and Copper jars. There were mostly found using candle filter for treating water before use. One house was found using even a modern water purifier. Water quality test was not found to be in practice in the homestays. However, sanitation around water sources was maintained on regular basis. For fulfilling other purposes of water like washing, cleaning, and bathing, people were found to use local taps and streams.

4.7 Community's Perception on Tourism

Tourism brought several benefits to the host community. The homestay committee successfully encouraged local people to preserve and flourish their cultural heritage. It

has helped to revive the local culture, traditions which were at the verge of extinction. Local groups, the majority of whom are women, have successfully adapted their cultural programs for commercial use, performing for guests at a reasonable cost. The Community Lodge and Cultural Centre were developed with the villagers so they can engage with commercial activities. The Magar and Gurung of Betini Village are now aware of the benefits of tourism. Tourism has not only enhanced their economy but also provided them sense of ownership and pride.

People believe that tourism has enhanced livelihood, increased employment, created awareness, local resources, promoted culture, upgraded lifestyle, increased health and sanitation possibilities to meet the need of tourists. Tourism in Betini has strong multiplier effect to the rural livelihood of the community.

The study findings revealed that the community is happy with benefits from the tourism. Majority of the community said that community was getting much benefit as many of them owned a homestay or lodge. Furthermore, many people were aware of the benefits from tourism as they were invited to perform cultural dances. Very few respondents viewed tourism as least beneficial. The reason behind this could be attributed to either ignorance or unawareness of the benefits of tourism due to their old age.

Tourism in Betini village has benefitted rural poor community through the infrastructure development. Most of the community household perceived that tourism has helped to develop infrastructure and awareness in community that led people to a new horizon of

civilization. Tourism has helped much on community infrastructure such as agriculture road, trail, community taps, community building, resting places, signposts and so on. The local people have promoted their traditional dress (women), traditional domestic archives, traditional agriculture, and water mills as major cultural attractions. The villagers have portrayed this living culture as cultural evolution. In addition, the changing culture was presented to the tourists as a major attraction and the modification of the dances and songs to comfort tourists were presented as model culture.

“The promotion of tourism enterprises is one major task of homestay committee, along with the Darshan of hindu religious Manakamana Temple, Village Tourism can be introduced by our Homestay packages” (Lil Bdr Rana Magar, 65 years).

Homestay tourism is not only for money making ventures, but some of the respondents also mentioned that they would like to meet people from different places and region. This can have exchange of information, sharing cross-cultural experiences, learning new things from other type of people.

As a homestay operator said: “I love to meet people from different places, region and country. It gives us more experience; moreover, it's fun and exciting where we can share cross-culture experiences with the visitors (Mehar Singh Gurung, 49 years).

Homestay tourism which involved interaction of people across different places was responsible for creation of social networks among and between the local people at the

destination. This network could be of economic significance in terms of knowing the customers, employees, and marketing of the products. Through this homestay tourism networking with other people could create extended members of family network as revealed by one respondent:

4.8 Tourist's Perception towards Betini Village Homestay

“I love everything about this amazing village which is fully preserved with pure Nepali traditions and cultures. I will come, visit and stay again” (Basanta Khanal, 42 years old).

The maximum number of tourists visited Betini for traditional cultures. In addition, they were natural and religious too. Again, the ethnicity/culture and heritage attracted tourist as motivational factor and many tourists have regarded Betini as a treasure of Magar and Gurung Heritage Trail but at the same time, discourage the cultural change in the community through tourism and favors cultural involution instead. They prefer homestays as authentic cultural experience and hospitable than lodges.

Visitor's perceptions, both national and international, were very positive towards tourism activities in Betini Village. Visitors liked Culture, Environmental Quality, Hospitality, Satisfaction, Social structure, and stated recommendations for further improvement.

4.9 Infrastructures developed in the community by homestay

With the increasing number of visitors in homestay, community people are generating a good amount of money every month. According to the management committee and the respondents, they were able to make a comfortable and concrete house for their living. Other infrastructure developed includes drinking water taps in every house, Magar at museum and cultural program hall/ community building. They also said that they are planning to blacktop the road to Betini village community homestay in coming years.

Case I: Livelihoods Mainly Relying on Tourism

Ek Bdr Thapa Magar is a 45-year-old male, the Secretary of Betini village Community homestay. His household used to farm crops and husbanding animals. He served as the first Secretary of Betini village Community homestay. His ability to keep good public relations with government officials and his enthusiastic participation in community building have become the main reason for government at all levels to offer construction funds to homestay and community.

“Being a host has not only provided me with financial security, but it has also given me an identity. I am proud of my culture because of which I am self-employed”.

His family has greatly benefited from the tourism development. The tourism businesses of his family can be regarded as the largest in Betini. But is his livelihood secured?

Sometimes it seem unsecured due to the Income generated from the tourism enterprises are used to pay interest on the loan, Natural and man-made disasters caused a reduction of the number of visitors, Being the secretary of homestay the time invested in community affairs is more than in his business and His tourism enterprises are unable to compete with those run by other people along the highway outside the village in terms of financial capital possessed, scale, facilities and accessibility.

In addition, he said that rural life is comparatively easier than the urban life as expenditure for daily life is comparatively less in rural life. There is no very expensive market in rural society so people can save their income. The amount that is saved can directly contribute to upgrading livelihood as such the data represents the positive contribution of income of homestay in socio-economic life of home-stay operators in study areas.

He said that tourism is concentrated on weekends, so homestay owners can undertake other economic activities during weekdays. The prices charged for homestays are fixed, unlike the prices of agricultural products that fluctuate with market prices so that sometimes the income cannot even cover the costs. Homestays are being operated for multiple-purposes and can cater to tourists, friends, and relatives.

He commented that he prefers doing business instead of being a farmer because the income generated from farming has not been able to cover the cost of the input and cash is not immediate. On the other hand, running the business can see cash immediately.

However, even though market prices of agricultural products are low now, he would not give up agriculture because it would be regrettable to have farmland going desolated. Besides, the local restaurant needs the crops.

His livelihoods consist of multiple tourism- related activities, and one cannot survive on these only. He used farming to support his business. His business has helped his relatives and friends by providing a part-time wage-earning opportunity and adding value to locally grown crops by purchasing them.

Before the homestay, Magar said that around 40 percent of households were financially struggling to make ends meet. Most young people either would go to city for work or were engaged in agriculture, nevertheless, with the homestay, many individuals like Magar were able to make good money while staying home. Working on this project has been so satisfying because I first-hand got to witness how much community around me are growing.

This project has tremendously helped women and poor people grow economically, across all participating villages. Almost every household that takes part in it is improving their living standard. For example, I was just able to purchase solar panels in my house to generate renewable electricity.

Many women in Nepal heavily depend on the males in their family for support, and now the women in the villages are gaining independence from their husbands. Before, they had to ask their husbands for money. Now, they are even helping them financially.

In addition to learning English and generating some independent income, women are learning so much about sanitation and hygiene. For example, we have learned safe food practices, to recycle, and instead of using mineral water, we provide boiled water for plastic waste management. Also, with the income earned from the homestay, we were able to set up a fund to help low-income children in the village with their education. The more tourist groups are satisfied, the more they are likely to return and recommend to others. Homestay Association and local Organizations also took initiative to market the homestays through their official websites.

CHAPTER V

SUMMARY AND CONCLUSION

5.1 Summary

Betini is a small village mainly inhabited by Magar community. These days, Betini is gaining popularity in terms of rural tourism as it is culturally and naturally rich destination for visitors along with Darsan of Manakamana Temple. Tourist can spend their leisure time either by directly involving in the rural activities performed by local community or staying at their home, when an organized group of tourists reached Betini. Home stay Committee distributes the guests among the Magar and Gurung households having the facility of home stay.

A case study of Betini village is an example of a successful small scale tourism practice. It can be considered an alternative form of tourism in terms of visitor numbers and tourism practices. It is an independent practice as it doesn't involve any of the central level planning or existing tourist destination, but a tourism product developed from the grassroots level through the active participation of the people in consultation and co-ordination with an urban travel agency which took care of marketing responsibility. It has provided a lesson to the government on how to extend tourism benefits to the rural people.

The successful initiation and implementation of Betini village Homestay tourism depended on some important factors which are as Overwhelming local support for

community-oriented projects, Proactive marketing and publicity at the national level and social media, Strong social and economic standing of the participants, Community support for tourism and willingness to adapt to economic opportunities, Projects built upon principles of partnership and collaboration and External support to the projects from the governments and NGOs. Betini is the only such tourism destination in Nepal where the domestic tourists exceed international tourists. Domestic tourists especially visit Betini to get the lessons of village development whereas international tourists visit to see the Nepalese rural way of living and to experience its cultural in natural settings along with some other activities.

The analyses in Case study based on the impact of Community Based Tourism in Betini village. The three major impacts were covered for better outcome of the result. They are Economic, Socio-Cultural Impact and Environmental Impact. Homestay is creating jobs in the villages and the jobs created are good but in other hand incomes of the villagers have increased, roads have been developed for tourists by local government.

In socio-cultural the result shows that the villagers are satisfied to adopt tourism in their villages because tourism has helped host communities in preserving and promoting their uniqueness and villagers take pride for developing their villages for Community Based Tourism. Villagers even learn new things from the tourists. Here the negative part is tourists do not know how to behave. In environmental impact the result shows all the local communities are very much concern in this matter and they agree that the natural resources are better managed for the tourist.

5.2 Findings and Conclusion

Betini Village possesses various kinds of potentiality in tourism like religious tourism, adventure tourism, ecotourism, cultural tourism etc. If the potentialities are properly used in tourism economics scenario could be changed of the Betini. Tourism development of the Betini can play vital role for economic and social culture development of the village and country too. To expect benefits from tourism, it requires strong efforts to promote the tourism sector in this place.

It is also observed that homestay tourism has contributed a lot in raising the awareness among the communities on the need and rational of preserving their traditional culture, value, norms and heritage. It is found that tourists visit Magar-Gurung Homestay Village not to experience western way of life but to see and feel the indigenous kind of culture. It is obvious that on one hand had trivialized the local culture as mentioned in previous chapter while on the other hand helped significantly in preserving and revitalizing the local culture.

This study revealed that there are many impacts of Homestay tourism in the local Magar community. Among them were social, cultural, economic and environmental and so on. Homestay tourism is a great practice to increase the income level of community. It is found that, it has contributed additional income to the Magar-Gurung people of the village. Besides increasing income level, it has contributed in providing employment opportunities to the locals. Magar-Gurung village tourism has contributed in reducing our migration from the village. Although most of the village youth are busy to promote and

sustain the prevailing homestay tourism there is lack of administration and advanced promoting advertisement. However, Participation of women is found very least in Homestay operation it is increasing day by day.

5.3 Recommendation

During the Study, although the committee has done lots of tasks for upgrading the Homestay tourism, I felt that some immediate actions can be taken for improving the livelihood status of the people. Committee can co-operate with more local, national, and international organizations for Skill development and empowerment of local villagers. A better advertisement with the help of internets and other travel agencies can be done. Thousands of pilgrims visit the nearby Manakamana temple every day, where Village Homestay can be planned properly despite staying in hotels for the night stay. Help of advanced technologies can be taken in necessary tasks. Overall, Villagers, Homestay Committee, Local organizations, Rural Municipality, social activists and leaders and government hand to hand, together can preserve, Promote, and benefit from Homestay and help in upgrading the livelihood of rural people. By promoting homestay program both country and community can address the unemployment and poverty problems and saves traditional practices, cultures, environments. The homestay program also creates the social solidarity and cohesion in the community and builds leadership skills, management skills and community people capacity on various areas. It can be the one of the important tools for sustainable tourism development in Nepal.

REFERENCES

- Altman, J. (2008). Tourism dilemmas for Aboriginal Australians. *Annals of Tourism Research, 456-476*
- Ashley, C. (2001). *Pro-poor tourism strategies, expanding opportunities for the poor.* London: Overseas Development Institute.
- Augustyn, M. (1998). National Strategies for Rural Tourism Development and Sustainability: The Polish Experience. *Journal of Sustainable Tourism*. Vol. 6. No.2, 191-209
- Banskota, K.; Sharma B. (2000), *Village Tourism in Sirubari, Implication for Sustainability*, CREST/ ICIMOD, August 2000.
- Batta, R.N. (1980). *Tourism and the Environment: A Quest for Sustainability*. New Delhi: Indus Publishing Company.
- Bhandari, K. R. (2011), *Tourism Policies and Priorities, Research, Planning & Monitoring*, Nepal Tourism Board, 15, Available:
http://dtxtq4w60xqpw.cloudfront.net/sites/all/files/pdf/country_report_nepal.pdf
f. Accessed 5 September 2013
- Bhuiyan, M.A.H., Siwar, C., Ismail, S. M. & Islam, R. (2011), *The role of homestay for ecotourism development in east coast economic region*. *American J. AppliedSci.*, 8: 540-546. <http://thescipub.com/abstract/10.3844/ajassp.2011.540.546>. Accessed August 2013
- Budhathoki, A. (2007). *Sustainable Tourism Development at Bungmati and Khokana*. Kathmandu: Tourism Board.

- Butler, R. W. (1991). *Tourism, Environment, and Sustainable Development*.
Environmental Conservation. Vol.18. No.3, 201-209
- Cawley, M., & Gillmor, D. A. (2008). *Integrated Rural Tourism: Concepts and Practice*.
Annals of Tourism Research. Vol. 35. NO. 2, 316-33
- CBS 2011. *Annual Statistical Report*. Government of Nepal.
- CBS 2011, *Central Bureau of Statistics Nepal, Population census report 2011, Major Highlights*.
- Chambers, R. (1986). *Sustainable livelihood thinking – An approach to poverty*.
Institution of Development Studies, University of Sussex, Brighton, UK, D.J.
Telfer (Eds.), *Tourism and Development: Concepts and Issues* (pp. 35-78).
Clevedon: Cannel View Publication: 35-78. Collier. P and Hoeffler. A. (1998):
On Economic Cause of Civil War
- Chambers, R & Conway G. (1992). *Sustainable rural livelihoods: Practical concepts for the 21st century*. Brighton: Institute of Development Studies, University of Sussex. (IDS discussion paper; no. 296.)
- Devkota, T. P. (2008). *Homestay Tourism in Nepal*, Gorkhapatra Sansthan:
http://www.gorkhapatra.org.np/rising.detail.php?article_id=45767&cat_id=7.
Accessed 14th November 2012.
- Eagles, P. F. J., McCool, S. F., & Haynes, C. F. (2002). *Sustainable Tourism in Protected Areas: Guidelines for Planning and management*, Gland, Switzerland:
International Union for The Conservation of Nature
- Ghale gaun "*THE UNIQUE DESTINATION*" 2013,
<https://www.facebook.com/photo.php?fbid=581735251868078&set=pb.10760>

4439 281164.-2207520000.1384186860. &type=3 & theater Accessed
September 9, 2013.

Ghale Gaun Official Documentary for homestay 2013,

<http://www.youtube.com/watch?v=P4m3XQ2dBGw>, Accessed 9th September
2013.

Gursoy, D., & Rutherford, D. G. (2004). *Host Attitudes Toward Tourism- An Improved
Structural Model*. Annals of Tourism Research. Vol.31,495-516

Gurung, C.; DeCoursey, M. (1996). The Annapurna Conservation Area Project: a
pioneering example of sustainable tourism? In: Cater, E.; Lowman, G., eds.
Ecotourism: a sustainable option? Chichester, UK: John Wiley & Sons

Kapan Homestay Village 2013.: <http://www.kopanhomestay.com/>. Accessed 07 October
2013

Laurie, N. D., Andolina, R. and Radcliffe, S. A. (2005). *Ethno development: Social
Movements, Creating Experts and Professionalising Indigenous Knowledge in
Ecuador. Working the Spaces of Neoliberalism: Activism, Professionalisation
and Incorporation*. N. D. Laurie and L. Bondi.

Merriam-Webster Dictionary. (2013), Accessed 15 March 2015.

Mitchell, J. and Muckosy, P. (2008). *A Misguided Quest: Community-Based Tourism in
Latin America*. Opinion. London, ODI, Overseas Development Institute.

MoCTCA, (2010), Ministry of Culture, Tourism and Civil Aviation, Homestay working
procedure 2067, Accessed 3 Nov 2015.

MoCTCA, (2016), Ministry of Culture, Tourism and Civil Aviation, National Tourism
Strategic Plan 2016-2025.

Nepal Tourism Directory (2013).: www.nepaltourismdirectory.com Accessed 2nd October 2013.

NTB, 2013, Nepal, Registered Tourism Related Enterprises in Nepal 2070 July 2013.

Oxford University Press, (1987). *Our Common Future*. World Commission on Environment and Development.

Pradhananga, B.S. (2005). *Tourism consumption pattern and its impact in Nepal*. Delhi: Adroit Publishers.

Saunders, M., Thornhill, A and Lewise, P. (2009), “*Research Method of Business Students*”, 5th Edition, London: Pearson Education Ltd.

Stynes, Dsniel J. - „Economic impact of tourism“. Accessed 5 Dec 2015, available <https://www.msu.edu/course/prr/840/econimpact/pdf/ecimpvol1.pdf>

Swarbrooke, Jhon (1999), *Sustainable Tourism Management*. Cabi, New York. <https://doi.org/10.1079/9780851993140.0000>

Tao. Teresa Chang-Hung (2006). *Tourism as a livelihood strategy in indigenous communities: case studies of Taiwan*.

Taylor, G. (1995). *The Community Approach: Does it Really Work? Tourism Management*. Vol 16.,487-489

Thapa, K. (2010), *Village Tourism Development and Management in Nepal: A Case Study of Sirubari Village*, ecoclub.com: <http://ecoclub.com/articles/488-sirubari-village-tourism-nepal>. Accessed 2nd October, 2013

Timilsina, Parsun, 2012- ‘Homestay tourism boosts Ghale gaon’s economy’ Retrieved 10 june, 2013 from:

http://www.gorkhapatra.org.np/rising.detail.php?article_id=23200&cat_id=4

UNWTO, (2002). *Tourism and Poverty Alleviation*, Madrid: The United Nations World
Tourism Organization (UNWTO)

United Nations World Tourist Organization, (2005). *Making Tourism more Sustainable*
Retrieved from Sustainable Development of Tourism:

<http://sdt.unwto.org/content/about-us-5>

Upadhyay, R.P. (2006). *Reading in Rural Tourism: A Case Study of Rural Tourism in*
Sirubari, Bandipur and Ghalegaon. Kathmandu: Sun Light Publication.

WCED, (1987), *Report of the World Commission on Environment and Development: Our*
Common Future, UN Documents Gathering a body of global
agreements.: <http://www.un-documents.net/our-common-future.pdf>, accessed in
August 12 2013

QUESTIONNAIRE

This questionnaire has been prepared for the purpose of the study on Impact of Community Homestay in Socioeconomic Status of Rural People in Sahid Lakhan Rural Municipality (Ward 2, Betini), Gorkha. The information received hereby shall be kept confidential and shall not be used for any purpose other than the propose of study.

Date:

Data collector:

1. General Information

a. Name of Respondent..... Name of HH head.....

b. Age of Respondentyears Age of HH head

c. Sex of Respondent: i. Male ii. Female

d. Education of Respondent..... Education of the HH head.....

e. Religion:

i. Hindu ii Buddhist

iii. Muslim iv. Christian v. Others

f. Ethnicity:

i. Bhramin ii. Magar

iii. Gurung iv. Others

g. Family Size

j. Land holding (in Ropani) of the Respondent family:

i. Khet..... ii. Bari

iii. Ghaderi..... iv. Kharbari..... v. Other-.....

Q.1. How long have you (family) been living here? Years

Q.2. Have you taken license or approval for homestay business from concerned government office?

No

Yes, (approval for houses)

Q.3. Do you provide home-stay service in your home?

I. Yes

ii. No

Q.3.a. Motivational Factors:

a) Improve family Income

b) Use free time in constructive work

c) Conservation of nature

d) Conservation of culture- cultural exchange

Q.3.b How long have you been providing home stay service?..... Years

Q.3.c What is the monthly flow of guests in peak seasons? Guests

Q.3.d. How many tourists you can accommodate a day?.....

Q.3.e Average length of stay per tourist in your homestay?.....days

Q.3.f. In which months you receive highest number of tourists in your homestay?

.....

Q.3.g. What percentage of tourists coming to your homestay is domestic?

.....Percentage.

Q.3.h. What are the basic facilities you are providing?

S.N	Facilities	YES	NO
1.	Private Bedroom		
2.	Kitchen Access		
3.	Agriculture field		

4	Other		
---	-------	--	--

Q.3.i. Did you get any facility to establish homestay? If any other facility mention.

- I. Yes ii. No

If yes

- i. Local cooperatives ii. Government iii. Private Bank
iv. Tourism Board v. NGOs
vii. Tourism agency viii. Others

Q4. Which of the following activities have you found the guests staying at your homestay rooms have enjoyed?

Indoor

- a. Learning to cook
b. Working in the field (harvesting)
c. Learning local values and norms
d. Learning local language
e. Family studies
f. Others, specify.....

Outdoor

- a. Excursion to village and community forest
b. Social studies
c. Visit to Manakamana Temple
d. Magar-Gurung Culture study

Economic aspect:

Q.1. what are the major sources of your family income (record last year income)?

Specification of each income category.

S.N	Source of family Income	Income sources	Amount in Rs./year	Rank
1.	Agriculture			
2.	Livestock			
3.	Remittance			
4.	Pension			
5	Tourism(homestay) activity			
6.	Service			
7.	If others specify			

2. How many people are directly involved in tourism activity? What do they do?

S.N.	Heading of income	No of people involved		Amount in Rs./year
		Male	Female	
1.	Running homestay			
2.	Selling handicraft			
3.	General store			
4.	Renting out vehicle			
5.	Guide to tourism			
6.	Transportation service			
7.	If others specify			

3. a. What is your average monthly earning (gross) from homestay business?

Rs.....

3. b. What % of the total income from the tourism activity is saved?

i. Less than 25%

ii. 25-50%

iii. more than 50%

3. c. Is the income you are receiving from homestay business sufficient alone to cover your household expenses?

Yes

No

3. d. What is your average monthly family expenditure? Rs.....

4. What are the infrastructures developed in your community through homestay? If 'yes' how and what are those?

a.....

b.....

c.....

5. How many guests visit the homestay per month and their monthly flow?

6. Contribution of homestay on economic sector.

S.N	Impacts	Yes	No
1	Increase the income of local people		
2	Create jobs to local people		
3	Improvement of infrastructures		
4	Generations fund for investment in other community development activities		

7. Money spent by those tourists in different activities? Rank them.

S.N	Activities	Rank
1	Hiking	
2	Agriculture field	
3.	Social Activity	
3	Souvenirs	
4	Cultural dances	
5	Exploring homestay	

8. Homestay in site increasing the land price in area?

9. How much have you invested till now in upgrading your home for homestay? Rs.

.....

10. Have you taken loans from external sources for your homestay business?

- No
- Yes, from following sources:

Lenders	Amount (Rs.)	Interest Rate (%)	Loan Period (Yrs)	Non-Financial (Please mention)
Banks or Financial Institutions				
Cooperatives				
Friends & Relatives				
Homestay Management Committee				

Other Institutions or Sources.....				
------------------------------------	--	--	--	--

Sociocultural aspect

1. What are the institutions established after the home-stay program? .
2. Community people's relation improved after the home-stay program?
 - i. very good
 - ii. good
 - iii. same
 - iv. worst
3. Contribution of home stay on social sector

Impacts	Yes	NO
Provide community pride		
Help to enhance the standard of life		
Helps to provide better education		
Helps to build community based organization		
Women empowerment		
Youth engagement and leadership development		
Other:		

4. What types of skill and capacity building trainings are provided to the local people?

S.N.	Activities	Supporting organization	Duration of the training	Participant/HHs	
				Male	Female
1	Tourist guide				
2	Handicraft training				
3	Organic farming				

4	Hospitality management				
5.	Social marketing				
	If others specify				

5. Role of male and female in home-stay and entrepreneurship?

6. What type of cultural activities are conducted?

(Temple visit, festival celebration, dance programs, cultural food, Chudka/ Ghatu dance ,etc.)

7.How home stay program has helped youth empowerment?

Activity	YES	NO
Job oriented training program for youths		
Direct involvement in HS program		
Education and involvement		
If others specify		

8. Homestay has contributed in conservation of culture?

i. Yes ii No iii. Don't know

9. 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 local people					
Homestay creates employment opportunities for the local people					

The homestay program can help develop the socio-economic situation of a community					
Homestay is helpful to focus and preserve traditional culture					
Homestay is helpful in boosting social equity of local people					
Homestay increases the stability of local peoples lifestyle					
Homestay provides an opportunity for local people to interact with other cultures all over the world without leaving their homes					

9. Have you ever attended meetings related to tourism activities in your village?

1. Yes (continue) o 2. No ask who attended the meeting

Environmental impacts:

Contribution of tourism on environment sector.

S. N	Impacts	Yes	No
1	Raise awareness of the need of conservation		
2	Foster environmental education		
3	Introduction of alternative source of energy		
4	Helps to study the potential pollution of the area		
5	Plantation activities		
6.	Sanitation program		

2. Consumption of fuelwood

a. high

b. medium

c. low

3. Type of Pollution and their level

S.N	Pollution	High	Medium	Low
1	Air			
2	Water			
3	Noise			

Other Questions:

1. Does HS guests hosting affect your family privacy?
2. What problems have you faced in running your homestay business?
 - a.
 - b.
2. Did you find any home stay guests not respecting your moral and cultural values?
3. How comfortable are your kids with having HS guests routinely in your house?
4. How local government is supporting to develop tourism in this village?
5. What governmental support you want for the support of HS program?

QUESTIONNAIRE FOR MANAGEMENT COMMITTEE

1. What is the name of home-stay and address?
2. How many households are involved in home-stay program?
3. What is the process of formation of the management committee?
4. Registration process of home-stay/ home-stay committee? (When / where)
5. How are guests distributed, rules and trends in the home-stay?
6. How is cultural activities performed in home-stay? (Individually, group performance or other participant)
7. How are the social cultural and economic and activities promoted in the home-stay?
8. What are the organizations supporting the home-stay program technically, financially, policy and other institutional support?
9. Role of male and female in home-stay and entrepreneurship?
10. Did you receive any complaints from the visitors regarding the services and the facilities?
11. What are you doing to promote your home-stay program?
12. How many guests did you receive this year compared to the last year? What's the trend?
13. Do you agree that home-stay program is making significant contribution in social, economic, and cultural resources: if yes, how if no, what is not working?
14. How women are empowered from HS program and what is the role of women in it?
15. How youths are empowered and what is the contribution of HS program
16. What problems have you faced in running your homestay business?

17. Will you please tell me about the impacts of tourists in this area?

18. Do you think the rules and regulations of Government of Nepal are in favour of home-stay program if not what should it be?

19. In your opinion, what efforts should be made by whom to promote homestay business and make it sustainable?

CHECKLIST FOR FIELD OBSERVATION

1. Major religious sites
2. Major natural areas
3. Major garbage conditions/counts
4. Infrastructure condition (trail, bridge, telecommunication, drinking water, resting places etc)
5. Tourism services (transportation)
6. Number and capacity of social services available to community
7. Land use and development planning
8. State of environment including water and air quality
9. The household and business that are using toilet
10. The household using Sewage for kitchen garden
11. The household connecting sewage water to drainage
12. Garbage count
13. New products created in each village

Betini Village Community Homestay Committee Details

S. N	Name of Committee Members	Role in Committee	Homestay Number	No. of Family Members	Accommodation	Profession
1.	Lil Bdr Rana Magar	Chairperson	1	1	1 room for 2 persons with well-conditioned sanitary toilet and Kitchen	Vegetable farming
2.	Meharsing Gurung	Vice Chairperson	5	9	1 room for 3 persons with well-conditioned sanitary toilet and Kitchen	Vegetable farming, cow, and buffalo milking.
3.	Ek Bdr Thapa Magar	Secretary	8	5	2 room for 4 persons with well-conditioned sanitary toilet and Kitchen	Vegetable's farming, buffalo, and cow milking.
4.	Krishna Bdr Thapa Magar	Treasurer	11	8	2 room for 4 persons with well-conditioned sanitary toilet and Kitchen	Cow and buffalo milking and some vegetables farming.
5.	Indra Bdr Thapa Magar	General Member	6	6	1 room for 3 persons with well-conditioned sanitary toilet and Kitchen	Vegetable's farming, goat selling.
6.	Goon Maya Thapa Magar	General Member	7	6	1 room for 2 persons with well-conditioned sanitary toilet and Kitchen	Vegetable's farming, home restaurant.
7.	Khil Bdr Thapa Magar	General Member	9	5	1 room for 2 persons with well-conditioned sanitary toilet and Kitchen	Vegetable farming, buffalo milking and chickens

8.	Gopi Lal Thapa Magar	General Member	3	9	1 room for 2 persons with well-conditioned sanitary toilet and Kitchen	Vegetable farming, goat, and furniture building.
9.	Min Bdr Thapa Magar	General Member	10	6	1 room for 2 persons with well-conditioned sanitary toilet and Kitchen	Vegetable farming, Flower selling and Chickens
10.	Indra Bdr Rana Magar	General Member	2	3	-	Vegetable's farming, goat and Chickens selling.
11.	Kamal Bdr Thapa Magar	General Member	4	7	1 room for 2 persons with well-conditioned sanitary toilet and Kitchen	Mainly vegetables farming, but some of the children work in different jobs (a driver and a building worker).

Total Family Members = 65

Source; Field Survey, 2022