

STATUS OF HOMESTAY TOURISM IN NEPAL:
A Comparative Study of Homestay Tourism of Bhada Tharu Homestay and
Maghi Homestay Tharu Gaon in Kailali District

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Submitted By
JEEVAN THAPA
Central Department of Rural Development
Tribhuvan University, Kathmandu
TU Registration No: 6-2-327-66-2010
Exam Roll No: 6489
September, 2023

RECOMMENDATION LETTER

This thesis entitled **STATUS OF HOMESTAY TOURISM IN NEPAL: A Comparative Study of Homestay Tourism of Bhada Tharu Homestay and Maghi Homestay Tharu Gaon in Kailali District** has been prepared by **Mr. Jeevan Thapa** under my guidance and supervision. I hereby forward this thesis to the evaluation committee for final evaluation and approval.

.....
Ramesh Neupane
Thesis Supervisor

Date: 7 January, 2019
(2075-09-23)

APPROVAL SHEET

This thesis entitled **STATUS OF HOMESTAY TOURISM IN NEPAL: A Comparative Study of Homestay Tourism of Bhada Tharu Homestay and Maghi Homestay Tharu Gaon in Kailali District** submitted by **Jeevan Thapa** in partial fulfillment of the requirements for the Master's Degree (M.A.) in Rural Development has been approved by the evaluation committee.

Evaluation Committee:

.....
Associate Prof. Bishnu Bahadur Khatri
Head of the Department and External

.....
Assistant Prof. Prajwal Man Pradhan
Member

.....
Ramesh Neupane
Supervisor

Date: 14 January, 2019
(2075-09-30)

DECLARATION LETTER

I hereby declare that the thesis entitled “**STATUS OF HOMESTAY TOURISM IN NEPAL: A Comparative Study of Homestay Tourism of Bhada Tharu Homestay and Maghi Homestay Tharu Gaon in Kailali District**” submitted to the Central Department of Rural Department, Tribhuvan University, is entirely my original work prepared under the guidance and supervision of my supervisor. I have made due acknowledgement to all ideas and information borrowed from different sources in the course of preparing this thesis. The results of this thesis have not been presented or submitted anywhere else for the award of any degree or for other purposes. I assure that no part of the content of this thesis has been published in any form before.

.....

Jeevan Thapa

TU Regd.: 6-2-327-66-2010

Roll No. 18

Date: 7 January, 2019

(2075-9-23)

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Jeevan Thapa
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ABSTRACT

The diverse landscapes and cultural diversity of Kailali district justifies its potential for tourism. Homestay tourism being one of the bases of tourism development, the only two formally registered homestays have been studied in the research. The comparison between Maghi Homestay and Bhada Homestay in Kailali district delves into a comprehensive study covering tourism products, regulatory compliance, the homestay's impact on socio-economic status, and the challenges and opportunities in homestay development. With the help of descriptive research design, the data thus collected by survey, interview, FGD and observation has been presented in analytical form.

A comparative analysis of socio-economic information between Bhada Homestay and Maghi Homestay reveals some notable distinctions. Bhada Homestay, with an average household size of 11.84 (compared to Maghi Homestay's 7.73), reflects greater family involvement in hosting tourists. Both mainly have joint families, with Bhada at 76.92% and Maghi at 80%. Maghi Homestay boasts a higher percentage of economically active individuals (76% compared to Bhada's 66.23%), suggesting a larger labor pool for tourism activities. Bhada has a higher proportion of married individuals (82%) compared to Maghi (72%). Notably, Maghi has a significantly higher literacy rate at 93% (versus Bhada's 83.77%), potentially influencing communication and service quality. Both predominantly follow the Hindu religion. These socio-economic differences may impact their tourism strategies and guest experiences.

Both homestays prioritize cultural, natural, and religious tourism offerings, providing visitors with the opportunity to experience authentic Tharu housing and cuisine. Maghi Homestay capitalizes on its advantageous location near Ghodaghodi Tal, Sita Kuwa, Lahadu rides, and Churia Hill, offering diverse natural attractions. Conversely, Bhada Homestay distinguishes itself through its cultural immersion activities and visits to the revered Shree Behada Baba temple, Lahadu rides, and an immersive Tharu cultural experience.

The comparative analysis of homestay compliance regulations between Bhada Homestay and Maghi Homestay, reveals noteworthy distinctions. Bhada Homestay in preserving cultural architectural elements in its houses, achieving a 100% compliance

rating in this category, whereas Maghi Homestay has not yet received ratings in this aspect due to ongoing house renovations. However, both homestays maintain a pest-free environment and provide primary health care facilities at 90% and 100% compliance, respectively. Additionally, they are committed to environmentally friendly tourism activities, conservation of tourism heritage, and the provision of public toilets and plantation initiatives, all achieving a 100% compliance rating. Overall, Bhada Homestay exhibits slightly better compliance in health, sanitation, and safety compared to Maghi Homestay, with a 5% margin.

Despite more households in Bhada relying on homestay income, Maghi has been expanding its number of beds, while Bhada has been experiencing a decline in homestay interest. Both communities have improved their community perception, which has led to increased self-reliance, stronger social networks, and greater women's empowerment. Sanitation has also improved, resulting in a decrease in waterborne diseases. Incomes have risen; however, both spending and savings have also increased.

Both homestays share some challenges in accessibility, electricity, communication, infrastructure, air pollution, and drinking water. Limited tourism offerings and misconceptions hinder growth. Bhada faces managerial and marketing issues, while Maghi deals with misconceptions and underutilized attractions. Maghi's aim to enhance Ghodaghodi Lake for bird-watching, while Bhada's status as the first Terai homestay provides a unique advantage over one another.

In summary, this research provides insights into Bhada and Maghi homestays, highlighting strengths, challenges, and growth potential. It underscores homestay tourism's positive impact and the need for compliance and marketing improvements to maximize its potential.

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ABBREVIATIONS/ ACRONYMS

ANMD	:	Alumni Network for Mountain Development
B.C.	:	Before Christ
B.S.	:	Bikram Sambat
CDRD	:	Central Department of Rural Development
DoT	:	Department of Tourism
FGD	:	Focused Group Discussion
GDP	:	Gross Domestic Product
GIZ	:	Deutsche Gesellschaft für Internationale Zusammenarbeit
HoSAN	:	Homestay Association of Nepal
KII	:	Key Informant Interview
M.A.	:	Master of Arts
MoCTCA	:	Ministry of Culture, Tourism and Civil Aviation
MoTCA	:	Ministry of Tourism and Civil Aviation
NRB	:	Nepal Rastra Bank
NRs	:	Nepalese Rupees
NTB	:	Nepal Tourism Board
RNAC	:	Royal Nepal Airlines Corporation
SWOT	:	Strength Weakness Opportunity and Threat
TU	:	Tribhuvan University
UNWTO	:	United Nation World Tourism Organization
VITOF	:	Village Tourism Promotion Forum Nepal

CHAPTER ONE: INTRODUCTION

1.1. Background of the Study

Tourism is a hospitality business for providing accommodation facilities to the people who travels for pleasure. Tourism is business of all of the business because it joins all the socio-economic, environmental, political, structural, Administrative and Laws of global circumstances for the pleasure of tourist.

The tourism is an age-old phenomenon (Puri, 2070). According to Puri, the origins of tourism can be traced back to the earliest days of human existence when people roamed in search of sustenance during the hunting and gathering era, establishing a long-standing tradition of travel. In the early stages of human history, individuals likely embarked on journeys out of necessity to meet their essential biological needs, such as obtaining food, seeking shelter, and ensuring their safety, as described by Roy A. Cook. According to Cook, this practice began in a straightforward manner, with people traveling to adapt to seasonal changes and animal migrations to ensure their survival (Roy A. Cook, 2011). In the course of human civilization, passports, currencies, languages, and regulations were absent, with tourism originating from human curiosity. Throughout ancient history, people have instinctively pursued satisfaction by exploring new destinations and resources, meeting both fundamental and psychological needs since the dawn of civilization (Updhaya, 2008). Summarizing the ancient history of travel proves difficult due to the lack of organized historical documentation, but significant progress in tourism began around 5000 B.C. following the introduction of currency. Furthermore, historical records detail the travels of individuals like Herodotus, who ventured to different nations, such as Egypt and Athens (Budhathoki, 2013).

Moreover, in ancient times, travel was within the financial reach of the wealthy, whereas in the contemporary era, it has become accessible and affordable for those with moderate incomes. Yet, the term "tourism" often conveys a sense of luxury. It's evident that the introduction of currency and advancements in transportation have led to a significant increase in the movement of people from one location to another.

Tourism is closely linked to travel, a natural human inclination. In earlier times, tourism as we understand it today didn't exist. People primarily traveled for trade and commerce, religious pilgrimages, or exploration. The fundamental concept of tourism, the pursuit of pleasure at leisure, had yet to emerge. It was only when people began to travel for leisure that the concept of tourism took shape (Ghimire, 2004). Therefore, tourism involves the movement of people from one place to another during their leisure time with the aim of experiencing pleasure.

The evolution of human civilization has given rise to developments in culture, lifestyle, traditions, values, religion, technology, and infrastructure. With advancements in transportation and communication, people started traveling to explore different places, geographical landscapes, and the cultures of diverse communities, effectively making the world a global neighborhood (Puri, 2070). The post-World War II peace agreements opened the doors for people to travel freely without fear, and many countries, recognizing this opportunity, developed their tourism sectors, welcoming others to experience their culture and heritage. The development of the tourism sector plays a pivotal role in economic growth, socio-cultural preservation, and environmental conservation, making it an opportunity Nepal cannot afford to miss.

Nepal and the Himalayas remained largely unknown to the Western world until the 15th century. The popular democratic movement of 1951 marked a turning point, leading to the restoration of democracy and a shift in Nepal's administrative approach towards foreigners. Subsequently, more tourists were allowed to visit Nepal (Ghimire, 2004).

Nepal, as a developing country, is rich in diverse physical features, biodiversity, and a multitude of ethnic groups with distinct cultures, offering significant potential for tourism. The rich history of its people and their culture forms the foundation of its tourism industry (Kunwar, 2010). Nepal has a tremendous opportunity to boost its national and local economy through tourism development. The practice of tourism in Nepal, particularly homestay tourism, has significant potential to directly benefit local communities.

Homestay tourism involves providing tourists with traditional accommodation, food, and other services in local communities. It invites tourists to escape crowded urban areas and experience rural settings with beautiful natural landscapes, offering clean, comfortable, and budget-friendly accommodations and food. Homestay tourism provides travelers with a unique opportunity for local experiences and interactions with host families (Sharma P. , 2017). It allows visitors to explore new and unexplored places while immersing themselves in the customs, values, and culture of the local community, providing them with a taste of rural life, cultural heritage, and the region's geographical features (Bhan, 2014).

The first community-based homestay was established in April 1997 in Sirubari, Syanga. The Government of Nepal formulated The Homestay Guideline 2067 BS for the registration of homestays. Currently, there are many homestays in Nepal that operate informally and are in the process of registration. To date, over forty districts have registered homestays, with more than 165 community and personal homestays formally registered in Nepal (Sharma P. , 2017).

For a comparative study of homestay tourism, this research will be conducted in two homestays: Bhada Tharu Homestay and Maghi Homestay Tharu Gaon. Both homestays are located in the Kailali district of the Sudur Paschim Pradesh. These homestays are managed and led by the marginalized Tharu ethnic group.

Maghi Homestay Tharu Gaon is situated in Ghodaghodi Municipality-4, in Maghi village. The major attractions of this homestay include Maghi village and its culture, Ghodaghodi Tal, Basanta corridor, Sita Kuwa, limited facilities for meetings and workshops, and Karnali Chisapani. This homestay was formally registered on 2071/04/10 and has 14 homestay units, 14 rooms, and 28 beds. Bhada Tharu Homestay is located in Dhangadhi Sub-Metropolitan City-16, in Bhada village. This homestay was formally registered on 2070/04/32 and boasts 19 homestay units, 24 rooms, and 48 beds. The primary attractions of this homestay include Bhada Tharu village and its cultures, cultural dance and meals, Behada Baba temple, Sahadebha-Mahadebha temple, forests, organic products, and village tours using Laharu or buffalo cart (Sedi, 2018).

The importance of this study lies in shedding light on the socio-economic changes experienced by the people and the challenges and opportunities within homestay tourism in the Kailali district. The study aims to assess the performance and achievements of homestays in Bhada and Maghi villages in meeting the quality standards specified in the Homestay Regulation 2067. This research will identify existing gaps and recommend necessary actions and changes to enhance the quality of homestay experiences. This micro-level study provides valuable information and general guidelines for local residents, planners, tourists, and relevant agencies regarding sustainable homestay management and the development of Bhada and Maghi.

1.2. Statement of the Problem

Tourism, a continually expanding industry in today's world, is both criticized for its role in cultural erosion and appreciated for its contribution to economic prosperity and social cohesion (Updhaya, 2008). Tourism has a dual impact on communities, with both positive and negative aspects. It plays a crucial role in generating employment, conserving natural and cultural resources, fostering international unity, enhancing traditional values, and dispelling superstitions. These factors can be a panacea for the overall development of economically disadvantaged areas. However, tourism also poses a threat to the potential of an area due to its negative effects on the socio-cultural and environmental aspects of the host community. These adverse effects include the spread of negative behaviors, an increase in social problems, theft, general violence, sexual crimes, the spread of diseases, and environmental pollution, as well as encroachment on natural resources (Puri, 2070). Therefore, conducting a study to comprehensively understand the advantages and disadvantages of tourism development is essential for the sustainable growth of host communities.

Tourism success requires both infrastructure (hardware) and skills/knowledge (software). To ensure sustainability, the industry must adhere to national and international standards. While some homestays like Ghale Gau in Lamjung and Sirubari in Syanja follow the Homestay Regulation 2067, many others do not (Chaudhary, 2018). Therefore, it's crucial to conduct a study to maintain tourism development standards for the sustainable growth of host communities.

The workshop on "Homestay Tourism in Nepal: Opportunities and Challenges" identified various issues in the homestay tourism sector. These problems encompass basic infrastructure like rooms, road access, communication, and electricity, as well as issues in homestay management, registration, marketing, human resources, tour packages, coordination among government organizations and travel agencies, unhealthy competition in guest sharing, profit distribution, and a lack of supervision from relevant authorities (BK, 2012).

Although opening the homestay doesn't mean the abundant tourist will come in that area (Sharma P. , 2017). The actors of tourism has to play their role more sincerely i.e. private sector for advertising and promotion, government for prioritizing and facilitation and host community for providing better services to the tourists. The sustainable development of homestay increases the quality life of rural people, which depends upon proper relationship between the stakeholder as well as appropriate management and conservation of natural and cultural resources. The present context in Nepal, available case study of Amaltari Madhyabarti Homestay of Nawalparasi, Ghale Gau homestay Lamjung, Sirubari homestay of Syanja and Dalla Homestay of Bardiya etc. shows the positive impact on socio-economic status household running homestay as well as the surrounding communities.

Maghi Homestay Tharu Gaon and Bhada Tharu Homestay are both Tharu homestays located in Kailali, known for their natural and cultural beauty. In this context, this study aims to investigate the changing socio-economic status, tourist attractions, problems, and prospects, as well as the compliance with Homestay Regulation 2067 BS at Maghi Homestay Tharu Gaon and Bhada Tharu Homestay. The study intends to identify the situation, challenges, and opportunities faced by tourism entrepreneurs in promoting homestay tourism. This information will assist tourists and tourism planners in formulating appropriate policies to enhance homestay tourism in these areas and contribute to the overall development of the region. This study seeks to address the following questions:

- i. What are tourism products or center of attraction in the study area?
- ii. At what level the guidelines of Homestay Regulation 2067 BS are compliance in the homestay area?

- iii. What is the role of homestay tourism in changing socio-economic status of homestay's household?
- iv. What are the problems and prospects of homestay tourism?

1.3. Objectives of the Study

The general objective of this research is to compare the status of homestay tourism in-between Bhada Tharu Homestay and Maghi Homestay Tharu Gaon. The specific objectives of this research are as given below:

- i. To examine the status of tourism products in the study area.
- ii. To evaluate the compliance of Homestay Regulation 2067 BS in the homestay area.
- iii. To analyze the role of homestay tourism in changing socio-economic status of homestay's household.
- iv. To explore the problems and prospects of homestay tourism.

1.4. Significance of the Study

Nepal, a beautiful Federal Democratic Republic country, is an ideal destination for culture, nature, and religious enthusiasts. It boasts diverse potentialities, including natural wonders, cultural heritage, ethno-cultural richness, a warm social environment, and unexplored treasures. Nepal, rich in culture and nature, has significant tourism potential, with over one million tourists visiting in 2018, contributing 2.2 percent to the GDP and creating employment opportunities.

Homestay tourism, introduced by the Nepalese government over nine years ago, aims to alleviate rural poverty by integrating rural communities into the economic mainstream and utilizing local resources effectively. Its significance extends beyond economics, encompassing environmental and cultural aspects, fostering environmental conservation awareness and cultural pride among the Nepalese.

However, despite efforts, homestay tourism development at the community level faces challenges due to infrastructure and knowledge gaps and the need for demand-driven approaches. The policy has not uniformly benefited rural communities, with

some elite individuals reaping the rewards. Hence, a micro-level study of homestays is essential to understand their impact.

Tourism is a sensitive industry with both positive and negative consequences. It requires the promotion of indigenous products, innovative marketing, and addressing challenges. Research is crucial to assess the true impact of homestay tourism on society and the economy, identify areas for improvement, and provide lessons for the future.

The study's primary goal is to enhance socio-economic livelihoods through homestay tourism in Kailali. It aims to evaluate homestay performance and compliance with regulations, identify gaps and improvements, and provide guidelines for sustainable homestay management and development in Bhada and Maghi. This research will serve as a valuable resource for policymakers, researchers, and planners interested in understanding the impact of homestay tourism on people's livelihoods and the conservation of natural and cultural resources.

1.5. Limitations of the Study

This study is specifically focused on Bhada and Maghi villages within Kailali district. Its primary objectives are to analyze the changing socio-economic status of homestay households and to investigate the problems and prospects related to homestay tourism development in these areas. The research employs various tools, including household survey questionnaires, observation checklists, focus group discussions, and key informant interviews. It's important to acknowledge that the opinions of respondents may introduce bias into the results.

This study is limited by several factors, such as its exclusive reliance on Homestay Regulation 2067 B.S., constraints on time and resources, and the reliance on primary and secondary data collected during field visits to the study area. It's worth noting that this research is conducted by a student researcher without prior experience in such endeavors. Additionally, the absence of organized documents from the homestay committee may lead to some limitations in the study.

1.6. Organization of the Study

The report has been organized into five chapters. The first chapter is the Introduction where the idea on the Homestay Tourism has been briefly written along with the objectives and the basic idea on the research. The second chapter is the Literature Review where different ideas from different writers and pre-studied ideas are assembled along with the practice of Homestay Tourism. The third chapter is the Research methodology where the ways to complete the research and the ways to extract the data has been elaborated. The fourth chapter is the data analysis where the data will be put into solution or mathematical calculation (as per the requirement). The last is conclusion where the final verdict on the finding has been written.

1.7. Operational Terminologies

The **socio-economic status** of Homestay household's people of Bhada and Maghi is identified which includes health, education, occupation, employment, Training, infrastructure, women empowerment, community relation, etc. in social sector; land, income, expenditure, saving and other economic sources such as indebtedness, etc. in economic sector.

Homestay tourism is a place where tourists are provided with shelter, food and other services mostly in traditional way which depicts their cultural traits. The Homestay tourism attracts tourists away from crowded urban areas to the rural locality full of marvelous natural surroundings, by providing them with clean, comfortable and budget-friendly accommodation and food at local house where he/she partake in the activities of household.

Homestay Regulation 2067 BS clearly visualizes the homestay working procedure which is the guideline for homestay management and development. This regulation was formulated to achieve the goal and objective of the Nepal tourism policy 2065 BS to provide the benefits of tourism activities to local communities through emphasis on rural tourism, community-based tourism and homestays.

CHAPTER TWO: LITERATURE REVIEW

2.1. Conceptual review

2.1.1 Tourism

Tourism is a multifaceted phenomenon that requires a holistic understanding achieved through a multidisciplinary approach. This industry encompasses a wide range of factors, including socio-economic, environmental, political, structural, administrative, and global legal aspects, all working together to enhance the tourist experience. Tourism itself isn't an industry, but it serves as a catalyst for the development of various industries.

According to the World Tourism Organization (WTO) in 1993, tourism includes the actions of individuals who journey to and reside in destinations outside their typical surroundings for a period not exceeding one continuous year, for purposes that may include leisure, business, and various other motivations (Puri, 2070).

According to Shrestha the word 'tourism' of the present day is derived from the French word 'Tourisme' which originated in the 19th century (Shrestha, 2008). To define tourism is not an easy task. Casually going through the dictionary, tourism connotes four ways meaning: (i) the practice of travelling for recreation, pleasure or culture; (ii) the guidance or management of tourists; (iii) the promotion or encouragement of touring and (iv) the accommodation of tourists (Satyal, 2000).

As Theobald (1994) points out, the term "tour" has its etymological roots in the Latin word "tornare" and the Greek word "tornos," which originally meant "a lathe or circle," signifying movement around a central point. In modern English, its meaning evolved to connote "one's turn." Adding the suffixes "ism" (indicating an action or process) and "ist" (denoting someone who performs an action), the combination suggests the action of moving in a circular manner. This concept aligns with a tour being akin to a circular journey, departing from and eventually returning to the initial starting point, thus giving rise to the term "tourist" to describe someone undertaking such a round-trip excursion (Kunwar, 2010). In General tourism is a business related to Accommodation and hospitality for tourist.

Budhathoki notes that tourism holds various definitions: for economists, it's a primary source of foreign currency; for the private sector, it's about product development and returns; conservationists view it as the sustainable use of natural resources; for local communities, it signifies a catalyst for lifestyle changes; and for travelers, it comprises activities that inspire temporary departures from home (Budhathoki, 2013).

In a broad sense, tourism can be described as the practice of individuals relocating temporarily from their home location to another destination, motivated by specific purposes other than permanent residence and employment-seeking.

2.1.2 Types of Tourism

Tourism can be differentiated based on several criteria, including the number of tourists, the initial area and destination, organizational aspects, seasonal factors, timing, transportation options, social considerations, age, and occupation of the tourists, as well as the chosen destination. Generally, in the basis of destination, tourism can be categorized into Urban Tourism, Rural Tourism, Mountain Tourism, Adventure Tourism, Beach Tourism, Culture Tourism, Eco-tourism, Historical Tourism and Wildlife tourism, etc (Ghimire, 2004).

Indeed, homestay tourism is considered a subset of alternative tourism. Homestay tourism, a part of alternative tourism, provides travelers with unique, authentic experiences while emphasizing sustainability and cultural exchange. Travelers stay with local families, immersing themselves in local culture and traditions, fostering personal connections. Homestays support local communities, promote responsible travel, and contribute to preserving traditional customs.

2.1.3 Homestay Tourism

Homestay tourism serves as an alternative form of tourism, offering travelers an intimate and authentic experience by staying with local hosts in their homes. It promotes cultural immersion, community engagement, and sustainable tourism practices, diverging from conventional hotel and resort accommodations. This personalized and enriching approach appeals to those seeking a deeper connection with the destination and its people (BK, 2012).

Homestay tourism offers the traveler a unique local experience and interaction with the host family. Homestay tourism comprises the opportunity to experience new and unexploited places visitors get a chance to spend time with the family observing their customs, values and culture, which gives them the occasion to feel the taste of rural life, cultural-heritage and its geographical structure.

Pusiran and Xiao (2013) point out that the term "Homestay" can have various connotations and meanings depending on the country. For example, in Australia, it is linked to farmhouse accommodations primarily designed for students seeking a place to live while they study. In the United Kingdom, the concept of Homestay resembles bed and breakfast arrangements, where hosts provide lodging to guests in exchange for payment. This arrangement typically involves limited interaction and lacks significant cultural involvement, and a similar approach is observed in New Zealand. However, Malaysian Homestay stands out for its unique approach, involving guests in learning and experiencing the host's daily life from the moment they arrive until they depart (Arif Kamisan Pusiran, Honggen Xiao, 2013).

In general, Homestay tourism involves travelers staying with local hosts in their homes or similar accommodations, offering an authentic and culturally immersive experience. It supports local economies, fosters personal connections between guests and hosts, and is favored by travelers seeking a deeper understanding of their destination's culture and lifestyle. This form of lodging often provides a more sustainable and intimate alternative to traditional hotels and resorts.

2.1.4 Mythological Review of Homestay Tourism

Tourism has deep historical roots in Hindu culture, with Sanskrit literature mentioning various forms of tourism rooted in the concept of "atan," meaning temporarily leaving home for other places. These included "paryatan" for pleasure and knowledge, "deshatan" for economic gain in other countries, and "tirthatan" for religious pilgrimages. References to activities like "akhet" (hunting) and "vihara" (excursion) also exist. (Kunwar, 2010).

Homestay tourism has a rich history deeply intertwined with Hindu culture, where travelers have been revered as divine guests since ancient times, as expressed in sacred texts like the Puraan, Mahabharat, and Ramayan. The Taittiriya Upanishad,

Shikshavalli, emphasizes this concept with the mantra "matrudevo bhava, pitrudevo bhava, acharyadevo bhava, atithidevo bhava," signifying the divine status of mother, father, teacher, and guest. This tradition is exemplified in stories like that of Balaram in Vishnupuran, who sought relaxation in a jungle with Varuni wine and Gopinis during spring. Hindu philosophy recognizes four life stages or "Asramas," with Vanaprastha, the stage of withdrawal, occurring after the age of 60. During this phase, individuals embark on journeys for knowledge, religious pilgrimage, and humanitarian endeavors, often staying in the homes and ashrams of others. Homestay tourism thus serves as the original lodging option for these travelers, reflecting their revered status as Atithi, or guests, in South Asian civilization (Badal, 2017).

2.1.5 Historical Review of Homestay Tourism in Nepal

The inaugural community-based homestay was founded in April 1997 in Sirubari, Syanga. Subsequently, the Government of Nepal introduced The Homestay Guideline in the year 2067 BS to facilitate the registration of homestays. Presently, there exists a significant number of informal homestays in Nepal that are in the process of becoming officially registered. To date, over forty districts have successfully registered homestays, comprising more than 165 community and private homestays in Nepal (Sharma P. , 2017).

The Ministry of Culture, Tourism, and Civil Aviation (MoCTCA), responsible for regulating and promoting various tourism establishments, currently oversees homestay operations in compliance with the procedures outlined in the Homestay Regulation of 2067 (Sedi, 2018). However, due to Nepal's transition into a federal democratic country, there is an ongoing process of aligning local regulations with guidelines set by both the central and provincial governments, which are still undergoing finalization.

By the end of 2018, the Department of Tourism (DoT) in Kathmandu had officially recorded 324 homestay establishments. Among these, 245 were community homestays, and 79 were privately operated homestays. These registered homestays were distributed across 13 different districts, which included Kathmandu, Bhaktapur, Rasuwa, Kaski, Kavre, Lalitpur, Makawanpur, Ramechhap, Chitwan, Nuwakot, Dhading, Pyuthan, and Mugu. Together, these homestays provided a total of 597

rooms and 1006 beds for guests (MoCTCA, NEPAL TOURISM STATISTICS 2018, 2019). It's important to highlight that there are more homestays operating in the country than those officially recorded by the Department of Tourism (DoT). These unregistered homestays are not taken into account in the report. Homestay tourism has witnessed substantial expansion and is prevalent in various regions of Nepal. Some notable success stories include Ghale Gaon Homestay, Amaltari Homestay, Lwang Ghalel Homestay, Khata Jaibik Marga Homestay, and Dalla, among others. (Sedi, 2018).

2.2. Theoretical Review of Homestay Tourism

2.2.1. Sustainable Development Approach

Homestay accommodations inherently embody a sustainable development approach in several ways. Firstly, they promote responsible tourism by encouraging travelers to stay with local families, thus minimizing the environmental impact of large-scale, resource-intensive hotels and resorts. This fosters a deeper connection between tourists and the community, leading to a more authentic cultural exchange and a greater appreciation for local customs and traditions. Secondly, homestays often channel income directly into the hands of local residents, empowering communities economically. This income can then be reinvested into local infrastructure, education, and healthcare, contributing to the overall well-being and development of the area. In essence, homestays exemplify the principles of sustainable tourism, fostering environmental and socio-economic sustainability while offering enriching experiences for travelers and hosts alike.

2.2.2 Community-Led Development Approach

Homestays serve as a prime example of community-based tourism rooted in the principles of community-led development. These accommodations empower local communities by offering them the chance to play a pivotal role in the tourism sector, transforming residents into active hosts who directly engage with and benefit from hosting tourists, leading to economic empowerment. Moreover, community members actively participate in decision-making processes concerning homestay offerings, including pricing structures and regulations, ensuring that the tourism experience is shaped by the community's input, fostering a sense of ownership and responsibility

among local residents. This ownership extends to the operation of homestay facilities, further deepening the community's investment in the success of their hospitality businesses.

Homestays are not only a source of economic empowerment but also act as vehicles for showcasing local culture, traditions, and unique ways of life, enriching the tourist experience with authentic and local insights. Additionally, homestays promote social inclusion by offering income and economic opportunities to marginalized members of the community, fostering more inclusive tourism practices and broadening the participation of community members in hosting tourists. Furthermore, collaboration with local governments and tourism authorities ensures that homestay programs adhere to regulations, maintain necessary infrastructure, and uphold safety standards, contributing to the overall sustainability and success of these community-led initiatives. In essence, homestays exemplify the principles of community-led development, channeling the benefits of tourism directly into the hands of local communities while fostering cultural exchange and promoting the self-determination and empowerment of these communities.

2.3. Policy Review of Homestay Tourism

The government of Nepal has introduced various policy and program documents over the years, outlining their long-term visions and strategic priorities for the systematic, planned, and equitable growth of the tourism sector. The initial five-year plan, spanning from 1955 to 1960, recognized the potential of tourism and laid the foundation for its development. However, despite these policies and programs being in place since 1957, apart from popular destinations like Pokhara, Sauraha, Nagarkot, and Dhulikhel, Nepal has yet to see the creation of distinctive tourist destinations. These policies have fallen short in fostering the development of new tourism destinations. It was only with the introduction of the Nepalese National Tourism Strategic Plan (2016 – 2025) that efforts were made to identify and cultivate fresh destinations. The timeline on policies have been presented on the following table.

Table 2.2 : Policies of tourism

SN	Date	Policies / Programs
1	1957	Establishment of Tourism Development Board
2	1958	Establishment of RNAC (Nepal Airlines Corporation)
3	1959	Establishment of Tourism Department
4	1962	Nepalese first tourism act
5	1969	Tourism Development Committee
6	1972	Prepared Nepalese first 10 year Tourism Master Plan
7	1976	Establishment of Tourism Ministry
8	1978	Tourism Act formulation
9	1979	Mountaineering Policy
10	1980	Travel and Tour organization policy
11	1981	Hotel lodge restaurant and guide regulation
12	1985	Trekking and Rafting Regulation
13	1993	National Air policy
14	1995	Tourism policy
15	1996	Nepal Civil Aviation Act
16	1997	Nepalese Tourism Board
17	1998	Visit Nepal 1998
18	2008	New Tourism policy
19	2009	Tourism Vision 2020
20	2011	Nepal tourism year
21	2016	National Tourism Strategic Plan (2016 – 2025)

Source: (Lankuri Bhanjyang Tourism Development Committee, 2016)

Some Major policies of them are:

Nepal Tourism Policy, 2065 BS

The Nepal Tourism policy, instituted in the year 2065 BS, is strategically crafted to ensure that the advantages of tourism activities are equitably distributed among local communities, with a specific focus on rural tourism, community-based tourism, and the establishment of homestays. This policy encompasses several crucial components: firstly, it endeavors to realize its objectives by identifying tourist destinations,

enhancing infrastructure, and elevating the quality of tourist services. Secondly, the policy aligns closely with poverty alleviation initiatives and broader economic and social development endeavors, aiming to expand employment opportunities.

Notably, the policy places significant emphasis on the promotion of Rural Tourism, Community-based Tourism, and the development of Homestays. Additionally, it underscores the importance of a collaborative approach involving the public, private sector, and the local populace to achieve targeted growth within the tourism sector. As a direct outcome of this policy, two vital committees were established: the Tourism Coordination Committee and Crisis Management Committee. These committees play pivotal roles in facilitating effective coordination and managing crises within the tourism industry, further reinforcing the policy's commitment to sustainable and inclusive tourism development.

Homestay Regulation 2067 BS

The Homestay regulation provides a well-defined framework that outlines the procedures for the management and development of homestays. This regulatory framework was established in alignment with the objectives set forth in Nepal's Tourism Policy of 2065 BS. The primary aim of this policy is to ensure that local communities derive significant benefits from tourism activities, with a particular emphasis on promoting rural tourism, community-based tourism, and the growth of homestays as essential components of sustainable tourism development. The Homestay regulation encompasses a wide array of aspects, including provisions and objectives, classification, tourism activities, registration processes, management and regulation, monitoring and supervision, renewal procedures, information dissemination and marketing, the establishment of homestay associations, and much more (MoCTCA, Homestay Working Procedure, 2067).

The exclusive legal framework governing the registration, monitoring, and renewal of homestays is the Homestay Operating Procedure of 2067. According to this procedure, homestays can exclusively register either at the Department of Tourism (DoT) in Kathmandu or at designated tourism offices situated in seven different locations across the country: Kakadvitta, Namche, Janakpur, Birjung, Pokhara, Bhairahawa, and Kohalpur. Within the framework of the Homestay Operating Procedure,

homestays can choose to register as community homestays (consisting of a minimum of five homestay units) or as private (individual) homestays. In either case, each homestay unit must adhere to specific guidelines, including having a maximum of four rooms, each with a maximum of two beds. Infrastructure standards, as outlined in the Homestay Operating Procedure 2010, must be met for homestay units to qualify for registration. These standards encompass various aspects such as room and bed provisions, sanitation facilities, kitchen and dining areas, health and safety measures, inter-unit accessibility, and security arrangements (MoCTCA, Homestay Working Procedure, 2067).

Individuals or entities submitting registration applications must include several key documents as part of their application package. These documents include copies of the applicant's or homestay operators' citizenship certificates, copies of land ownership certificates held by the applicant/homestay operators, along with an approved building map if the homestay is located within a municipality. Additionally, applicants should provide copies of the minutes from the Homestay Management committee meeting where prospective homestay operators commit to operating the homestay, decisions reached in local community meetings regarding the formation and registration of the management committee, recommendation letters from the local governing body for private homestays, and copies of certificates demonstrating the completion of basic training if applicable (MoCTCA, Homestay Working Procedure, 2067).

Nepal Tourism Vision 2020

The Nepal Tourism Year 2011 marked the launch of Tourism Vision 2020, with two primary goals for achievement by 2020: increasing annual international arrivals to 2 million and creating economic opportunities with one million jobs in the tourism sector. The objectives of Vision 2020 encompass improving livelihoods, especially for marginalized communities and women, integrating tourism into Nepal's socioeconomic development, exploring new tourism potential, enhancing community engagement, boosting Nepal's international image, enhancing aviation safety and connectivity, and attracting investments in the tourism sector. This comprehensive vision aimed to drive sustainable tourism growth and economic development in Nepal (MoTCA, 2009).

Constitution of Nepal 2072

Nepalese constitution 2004, 2007, 2019, 2047 and 2063: The constitution of Nepal has not spoken single word about homestay tourism. Despite the fact that Nepal has high potentiality, there has not been any policy level approach to tourism development by Nepal government in the constitutions of 2004, 2007, 2019, 2047 and 2063. On the constitution of 2072 part 4 article 51 clauses 1 has said “policies relating to tourism”. To develop eco- friendly tourism industries as an important base of national economy by way of identification, protection, promotion, and publicity of the ancient, cultural, religious, archaeological and natural of Nepal, to make environment and policy required for the development of local people in the distribution of benefit of tourism industries.” According to this constitution Tourism policy related issues come under the jurisdiction of central government but tourism is common interest or subject for both central and state government and the power to charge fee over tourism product has given to the local government.

As Nepal has declared itself a federal democratic country the Municipality has to follow the guidelines of central Government and Provincial Government as Municipality is a local government. Still the laws and regulations are not finalized. Constitutionally there are three layers of government above the general people i. e. Local Government, Provincial Government and Central Government.

National Tourism Strategic Plan (2016 – 2025)

The National Tourism Strategic Plan (2016-2025) of Nepal emphasizes community and homestay tourism as a key component of its sustainable tourism development strategy. It recognizes that these initiatives empower local communities, preserve culture, and contribute to rural economic growth. The plan outlines specific goals and actions to promote and support community-based tourism and homestay programs, highlighting their role in achieving broader tourism objectives, including diversifying tourism products and spreading the benefits of tourism to rural areas. It envisions community and homestay tourism as integral to Nepal's tourism growth and sustainability.

15th Periodic plan

The 15th periodic plan of Nepal aims to promote sustainable development and economic growth, aligning with the goals of community and homestay tourism. It emphasizes the development of rural areas and the empowerment of local communities through tourism initiatives. By supporting community-based and homestay tourism projects, the plan seeks to generate income, create job opportunities, and preserve cultural heritage, contributing to the overall objectives of the periodic plan for the country's development.

Several policies in Nepal, including the Ban Niti 2075 and the Industrial Policy 2067, are focused on promoting tourism through various mechanisms. Ban Niti 2075 aims to enhance tourism by managing conservation areas, wetlands, and forests. The Industrial Policy 2067 specifically highlights the promotion of tourism-related small and cottage industries and micro-enterprises, aligning with the guidance of the tourism policy. It recognizes tourism as an industry encompassing tourist lodges, hotels, resorts, restaurants, travel agencies, tourist guides, rural tourism, ecotourism, and mountain flight operations. Additionally, the Buffer Zone (Industry Establishment and Operation) Standard 2062 acknowledges tourism as an industry that can operate within buffer zone areas, covering businesses such as tea houses, souvenir shops, view towers, hotels, lodges, elephant rides, boating, jungle drives, and golf courses, among others.

2.4. Empirical Review of Homestay Tourism

Homestay programs in Malaysia have evolved since their introduction in 1988, becoming a symbol of rural tourism that highlights Malaysian culture and traditions. These programs serve as a strategy for rural community development, significantly impacting the economy of homestay operators by increasing their income. However, for many participants, income from homestay activities alone remains insufficient to support their families, necessitating additional income sources. The success of homestay programs depends on factors like local participation, leadership, skills, planning, and community structure. It has a substantial impact on local communities, fostering economic opportunities, skill development, and entrepreneurial ventures. It

also promotes cross-cultural exchanges, reduces conflicts, and enhances environmental awareness. (Arif Kamisan Pusiran, Honggen Xiao, 2013).

In India, homestay tourism is thriving, capitalizing on the country's natural beauty, cultural richness, and hospitality. Various regions, including Ladakh, Spiti, Nanda Devi Valley, and Darjeeling, offer attractive homestay options. These programs provide economic opportunities, empower local micro-entrepreneurs, and attract investments. They also facilitate cross-cultural exchanges, skill development, and environmental conservation efforts. However, despite their potential, homestay programs alone may not be sufficient to eradicate poverty entirely. To address this, comprehensive studies and stakeholder cooperation are required to maximize their impact (Bhan, 2014).

A study in Amaltari village, Nepal, evaluated a community-managed homestay program's impact. It found that homestays had a positive multiplier effect, especially benefiting poorer households. This led to increased community pride, women's empowerment, better community relationships, and more environmental education and planting activities. Visitors were highly satisfied with hospitality and culture but less so with communication. To improve outcomes, the study suggests connecting the village with markets through travel agencies and providing capacity-building training for homestay owners in management and marketing (Karuna Karki, Bir Bahadur Khanal Chettri, Biraj Chaudhary, Gopal Khanal, 2019).

Homestays in Baghkor have emerged as a positive force, driving transformative change throughout the local community. They have played a pivotal role in nurturing ecotourism in the region and fostering sustainable development across social, economic, and environmental dimensions. By generating economic gains, homestays have simplified conservation efforts and have become a source of social, cultural, and economic empowerment for the entire community. As a result, sustainable practices in waste management, energy consumption, water usage, and economic benefits have been consistently upheld. The operation of homestays stands as a critical component in the promotion of sustainable ecotourism, enabling local residents to actively participate in tourism endeavors while preserving the area's distinctive allure, which captivates many visitors (Basanta Dahal, Anup kC, Ramesh Prasad Sapkota, 2020).

The study of Lwang Ghalel homestay in Kaski identified strengths like community involvement, higher living standards for marginalized groups, increased income, and cultural awareness. Weaknesses included social bonds, conservation issues, unequal benefits, security concerns, and limited cooperation. Homestay tourism supports eco-friendly rural development in Nepal, but faces challenges like insufficient research on environmental impacts, competition with hotels, cultural shifts, and a shortage of local resources due to youth migration to cities. (Manandhar Thapailya, Ganga Sagar Rai, Abash Shrestha, Binaya Parajuli, Ojaswee Pande, 2012).

A study conducted by Nepal Rastra Bank in 2015 in Dalla Homestay, Bardiya, was the first formal government study to assess homestay performance and sustainability. It evaluated factors such as household satisfaction, homestay operator commitment, community perception, guest satisfaction, and committee efforts. The research concluded that Dalla Homestay in Bardiya is sustainable, with a significant positive impact on the local community and the environment. While the study found a substantial environmental impact, it noted that the economic impact on local families was comparatively smaller. However, it did not analyze the reasons behind this difference or propose solutions to maximize economic benefits for families. (Nepal Rastra Bank, 2015).

In the rural village, homestay tourism has emerged as the preferred avenue for local residents to enhance their livelihoods and economic well-being. It has not only created opportunities for self-employment but also brought balance to the local labor market. Among the Tharu community, homestay adoption has led to significant improvements in their living standards, marking it as the most favorable local business. Each household prioritizes the modification of traditional systems to sustain economic growth. However, operating homestays based on indigenous knowledge and skills presents challenges, especially in today's competitive era. To advance rural tourism, there is a pressing need for the optimal utilization of modern technologies. Empirical research underscores that Tharus consider homestay operations as their primary means of livelihood, leading to a gradual reduction in labor migration and economic empowerment. Consequently, it has played a pivotal role in emancipating them from bonded labor (kamaiyas) and slum living (Sukumbasi) conditions, thereby

serving as a catalyst for economic growth and positive transformations in the socio-cultural fabric of the village (Tharu, 2023).

Homestays in Naruwal, particularly the Magar homestay, have proven to be a catalyst for positive change within the local community. They have significantly contributed to the development of ecotourism in the region, promoting sustainable growth across social, economic, and environmental aspects. Economic benefits have eased conservation efforts, while also empowering the community socially, culturally, and economically. However, while developing infrastructure to attract tourists, there has been adverse environmental impact. Therefore, it's crucial for the government and the community to prioritize environmental protection, quality service, and the preservation of local traditions and culture to ensure the long-term success of homestay tourism. This study offers valuable insights for the broader understanding of homestay tourism, economic benefits, and sustainable destination planning, with opportunities for future research and improvement (Magar, 2021).

The report on the "Assessment of Community-Based Homestays in the Mid and Far Western Terai Region of Nepal" highlights that these regions have untapped tourism potential compared to the more developed Central and Western regions of Nepal. The Tharu communities in the Terai areas of Mid and Western Nepal possess rich cultural heritage that can be harnessed for tourism. However, the development of homestays in the Karnali, Lumbini, and Sudur Paschim Province faces significant challenges, including inadequate tourist infrastructure, low-quality tourism offerings, lack of packaging, limited trained personnel, insufficient tourism information, and weak marketing and positioning strategies. (Sedi, 2018).

In various countries like Malaysia, India, Nepal, and others, homestay programs have evolved to become powerful tools for rural community development and sustainable tourism. These initiatives not only provide economic opportunities for local residents but also contribute to cultural preservation, environmental awareness, and cross-cultural exchanges. They have led to increased income, improved living standards, and empowerment of marginalized communities. However, challenges like the need for additional income sources, environmental impact, and the utilization of modern technologies persist. Despite these challenges, homestay tourism continues to play a

crucial role in fostering socio-economic growth and transformation in rural areas, representing a promising avenue for sustainable development in various regions.

2.5. Analytical Framework

This research is focus on explore the status of homestay tourism in-between Bhada Tharu Homestay and Maghi Homestay Tharu Gaon. Comparative study of homestay has many dimensions of enquiry like social, economic, compliance of rule and regulation, attraction sites and prospects as well as problems of homestay tourism. Each dimension of research contains variables and Sub-variable which leads research and help to analyze results.

Table2.3: Analytical Framework

Dimensions of enquiry	Variables	Sub-variable
Socio-economic Information of Homestay	Homestay Household Demographic Information	Household Population, Age composition, Sex composition, Household size, Marital status, religious status, Educational Status of Respondent household
Status of Tourism Product	Homestay Infrastructural Status	
	Natural, Cultural and Historical Attractions	
Compliance of Homestay Regulation	House, room and bed for homestay Analysis	Compliance of homestays as per the homestay regulation 2067 BS.
	Bathroom and toilet Analysis	
	Kitchen and food services Analysis	
	Health, sanitation and safety Analysis	
Role of Homestay in Changing in	Change in Land possession	Land possession by the homestay households.
	Change in Agricultural Product	Agriculture product.

Socio-economic Status		Sufficiency of farm production and in which they have to depend upon market or others.
	Change in People's Income and Saving from	Average monthly income, average monthly income from homestay, change in monthly income
	Change in People expenditure	Area of expenditure.
	Change in Indebtedness (Loan)	Source, reason, amount and source of payback.
	Change in Health of people	Sanitation status, diseases frequency, primary health services and health institution preferences.
	Women's empowerment	Decisive power of women, types of decision, involvement of women in income generation activity and the number of women involved and time of involvement.
	Change in Occupation	Main occupation of the homestay households.
	Change in Employment	Type of employment among the members of homestay households and number of people involved in employment.
	Change in Self-reliance of people	Need of help and expecting aid from other

		before and after homestay establishment.
	Change in Self-respect of people	Demoralization on work and confidence on work.
	Change in Infrastructure	Means of transportation, types of roads and houses.
	Change in Skill and Training	Training before and after homestay establishment.
Problems and Prospects	Problems of Homestay	Identified through Survey, KII and FGD.
	Prospect of Homestay	

2.6. Research Gap

Tourism has the multiple impacts on the society both positive and negatives. Despite the fact that the tourism has more of positive threads in development of society, it can also destroy the social structure of society as increase in number of tourists may increase the number of crimes like theft, general act of violence and sexual crimes and also trigger disease outbreak like AIDS, Flues, etc. Tourism business or industry may be positive to world economy but it also attacks the social structure of community which is not considered as major problem in tourism (Puri, 2070). Intensive study on Impact of Homestay tourism in society was lacking in the literatures.

CHAPTER THREE: RESEARCH METHODOLOGY

3.1. Research Design

Descriptive Research Design is used, where descriptive research design describes and interprets what is, it is concerned with conditions or relationships that exist, opinions that are held, processes, that are going on, effects that are evident or trends that are developing.

3.2. Rationale of selection of the study area

Kailali, being one of the rapidly developing districts of Nepal, has many prospects in terms of tourism due to the landscapes, the rivers and rivulets and ethno-cultural diversity. Despite having the prospects, the tourism industry is lacking behind in development. Moreover, homestay tourism can be a turning over point for Kailali to develop. But until now there are only 2 formally registered homestays in Kailali. The homestays are run by marginalized and indigenous Tharu community but these communities are not being able to perform well in socio-cultural and economic sector and they are not being able to help in overall tourism development despite being the indigenous community of the area. This study area has been selected so that we can figure out the impact of homestay tourism in the area and the community as well as to figure out what is barring the tourism from their utmost development (especially homestay tourism).

3.3. Nature and Sources of Data

Quantitative and Qualitative nature of data has been collected through primary and secondary sources.

3.4. Universe, Sample and Sampling Procedures

Whole Kailali district is the sampling frame of the research where only 2 formally registered homestay found during my field study. In terms of sample of the research, all the available homestays have been selected. So, there is no sample for the research, rather census has been taken to conduct the research.

In-terms of the sample within the two homestays, all the households actively involved in homestay tourism have been selected. There are 232 houses in the Bhada village out of them 19 houses are registered whereas 13 are actively providing homestay facilities. There are 165 houses in the Maghi village out of them 125 houses of Tharu community in which 15 household are registered and all of them are providing homestay facilities.

For the selection of respondents for Key Informant Interview and Focus Group Discussion, purposive sampling has been used.

3.5.Data Collection Techniques and Tools

Primary and secondary both sources have been used to data collection. For the collection of primary data, Household survey has been conducted along with Key Informant Interview, Focused Group Discussion and Observation checklist has been used as the tool for collecting the data in survey.

3.5.1. Household Survey

Household survey is the method of primary data collection and survey questionnaire is the tools for realistic and accurate data from the household operating the homestay for identifying the socio-economic impact of both homestays. Member of households were interviewed in order to get relevant information of their respective households. Household survey was taken in total 28 houses of both the homestays. The questionnaires of household survey have been attached in annex I.

3.5.2. Key Informant Interview (KII)

The primary data has been collected from Key Informant Interviews techniques through using the semi or unstructured KII guideline. The subject of the study are the officials and specialized persons i.e., Homestay committee executive (2), local representative (3), tourist guide (1) and tourism specialist (1) of this area. KII has been done in order to get the in-depth information on tourism attractions and products of the homestay as well as problem and prospects of the both homestays also. For KII 6 peoples (3 from each homestay) has been selected purposively. The KII guidelines have been attached in Annex-III.

3.5.3. Focus Group Decision (FGD)

FGD has been conducted in order to get the in-depth information on tourism attractions and products of the homestay as well as problem and prospects of the both homestays. Total of 8 peoples consisting of 2 ward representatives, 2 teachers, 1 tourist guide, 3 homestay regulators were taken for conduction of FGD in each homestay making total of 2 FGDs. The FGD agendas have been attached in Annex-IV.

3.5.4. Observation

Observation checklist has been developed for evaluating the compliance of Homestay Regulation 2067 BS in both homestays. Total of 28 households were observed with the help of checklist thus prepared. The observation checklist has been attached in Annex-II.

3.5. Data Analysis Tools and Techniques

With the help of excel, the data thus collected has been presented and analyses through tabulation, bar diagram, and Pi-Chart method.

CHAPTER FOUR: ANALYSIS AND INTERPRETATION OF DATA

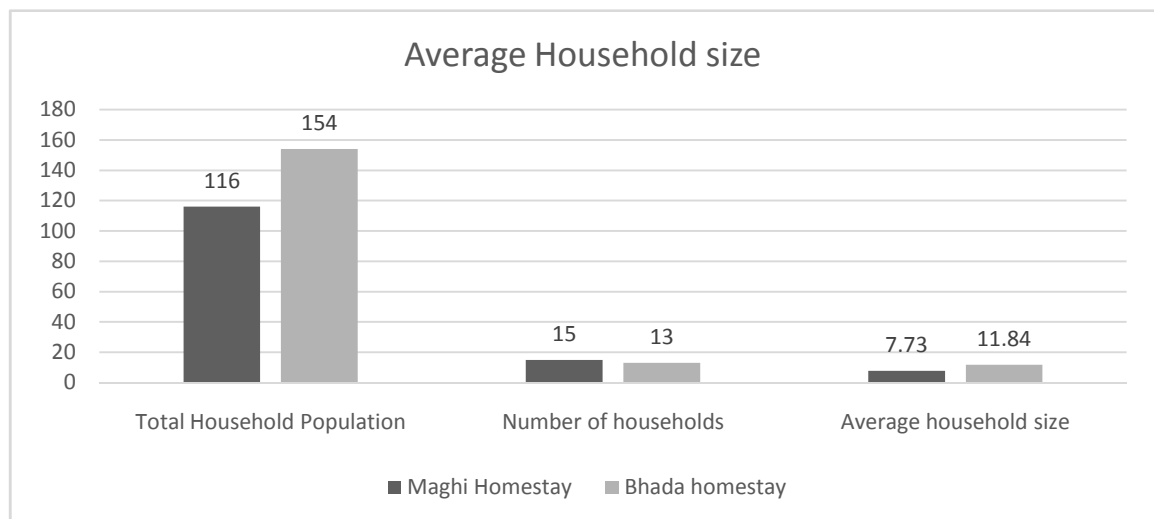
This chapter attempts to analyze and collect data and information from the field survey and various sources in response to meeting the objectives of the study and to derive the major findings of the study. After the collection of data with the help of different means of data collection, data are presented and analyzed in this chapter by the help of simple statistical tools such as tabulation, percentage, average, bar graph, pie chart, etc. The data consists of homestay product, compliance on Homestay Regulation 2067, socio-economic status after the establishment of homestays and problems and prospects of both homestays. For the analysis and interpretation, the chapter has been organized in following way:

4.1. Socio-economic Information of Maghi and Bhada Homestay

4.1.1 Household population

In my research at Maghi Homestay, the population within the households sums up to 116, with a total of 15 households. This yields an average household size of 7.73. In contrast, at Bhada Homestay, the average household size is 11.84.

Figure 1 Average Household



Source: Field survey, 2019

In summary, Bhada Homestay has a higher total household population and large average household size, while Maghi Homestay has more total households. The more

dominance of joint family system in these two homestays has contributed to the higher number of household member in these two homestays. The average household size of Nepal is 4.37 per house (CBS, 2021) implying the more average household size in these homestays. These differences in demographics between the two homestays may have various implications for their management, infrastructure, and services offered. A big household size can be advantageous in homestay management within a society as it allows for more available hosts, accommodating a greater number of guests. Additionally, it fosters a sense of community and shared responsibilities among members, enhancing the overall homestay experience.

4.1.2 Family Types

Family type is one of the major factors to run homestay. Therefore, the information relating to family types have been collected as presented below.

Table 4.1 Family types

S.N.	Family types	Number of households in Maghi Homestay	Percentage	Numbers of household in Bhada Homestay	Percentage
1	Joint family	12	80	10	76.92
2	Nuclear family\small family	3	20	3	23.07
3	Total	15	100	13	100

Source: Field survey, 2019

From the above table found that out of 15 house hold 80% of household are joint family and rest of 20% are nuclear family in Maghi Homestay. Like this, I found that out of 13 household 76.92% of household are joint family and rest of 23.07 are nuclear family in Bhada homestay.

In summary, both homestays have a significant number of joint families, with Maghi Homestay having a slightly higher percentage of joint families. Joint families in homestay management enhance guest experiences through shared responsibilities, cultural immersion, and a built-in social network, while also ensuring safety and

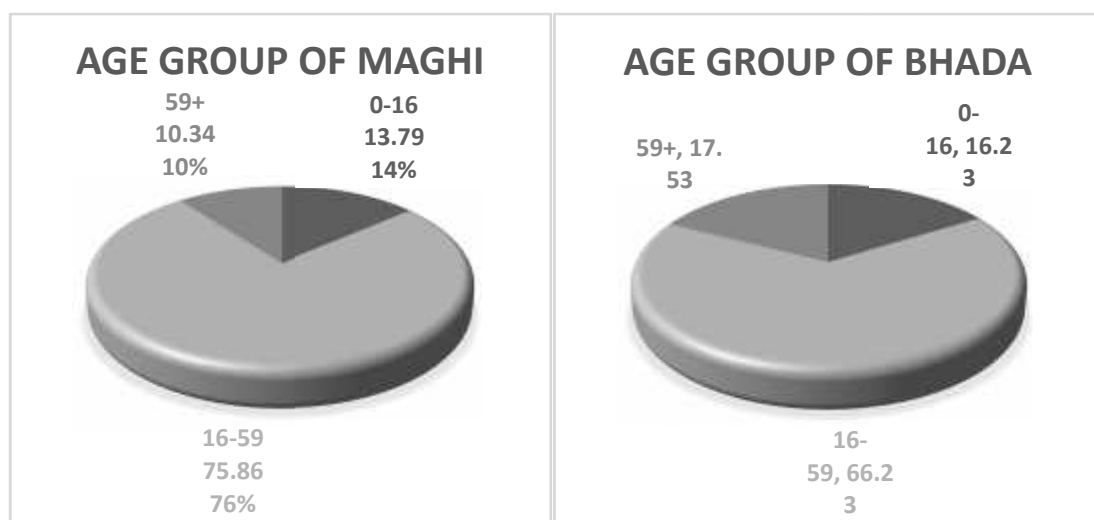
offering local expertise, with effective communication and privacy management as essential components for success.

4.1.3. Age composition

The age factor can indeed play a vital role in the development of homestays. Different age groups bring unique perspectives and qualities to the hosting experience. The Research found that in In Maghi Homestay, residents between the ages of 16 to 59 years old comprise the majority of the population, making up 75.86% of the total. The 0-16 age group accounts for 13.79% of the residents, while those aged 59 and older represent 10.34% of the population. The total population in Maghi Homestay is 116 individuals.

On the other hand, Bhada Homestay also has a significant number of residents in the 16-59 age group, constituting 66.23% of the total population. However, Bhada Homestay has a higher proportion of individuals aged 59 and older, at 17.53%, compared to Maghi Homestay. The 0-16 age group in Bhada Homestay accounts for 16.23% of the residents. Bhada Homestay has a larger total population of 154 individuals.

Figure 2: Age group



Source: Field survey, 2019

In summary, the data shows that both homestays have a substantial population of residents in the 16-59 age group. However, Bhada Homestay has a higher percentage

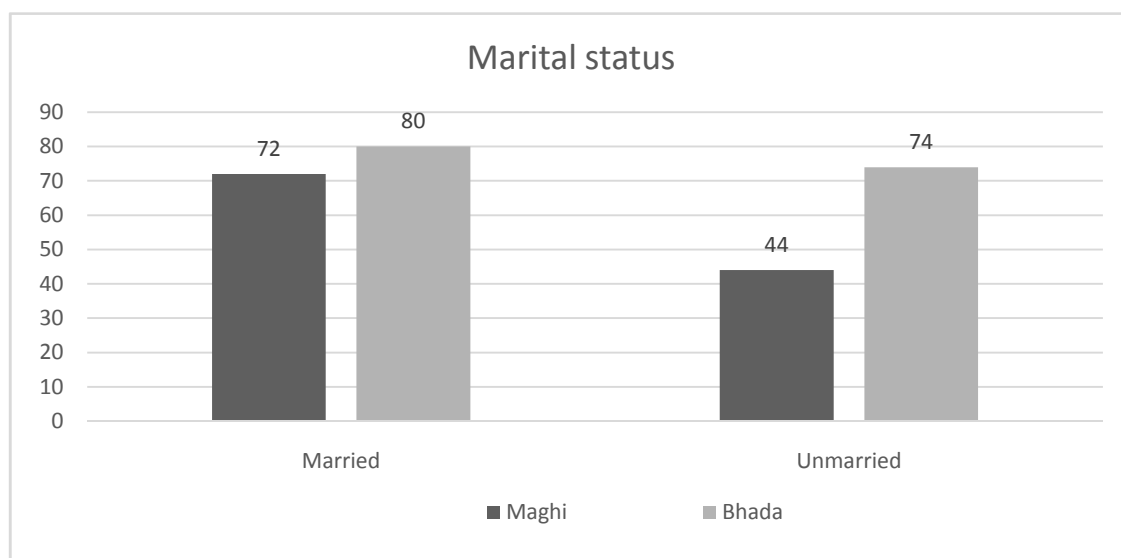
of older residents (59+) compared to Maghi Homestay, which has a slightly higher percentage of residents in the 0-16 age group. The total population in Bhada Homestay is larger than that in Maghi Homestay. These demographic differences may reflect variations in the types of guests or residents each homestay attracts or accommodates.

In both homestays, a significant presence of economically active residents fosters homestay growth, expanding the host pool for lodging and hospitality services. This demographic's diverse skills and resources enrich the homestay experience and stimulate local economic development.

4.1.4. Marital status of respondent household

In Maghi Homestay, 62.07% of residents are married, constituting 72 individuals, while 37.93% are unmarried, totaling 44 individuals. In Bhada Homestay, a slightly smaller percentage of residents are married, at 51.94%, with 80 individuals falling into this category, and 48.06% are unmarried, totaling 74 individuals.

Figure 3: Marital Status



Source: Field survey, 2019

The comparative analysis of homestays shows that Maghi Homestay has a higher proportion of married residents compared to Bhada Homestay, which has a slightly higher percentage of unmarried residents. The data reflects differences in the marital

status of the two homestay populations, possibly influenced by the types of guests or residents each homestay attracts. In contrast to Nepal's national marital status statistic of 61.8%, both homestays demonstrate a higher proportion of married individuals. This marital status composition among hosts can positively influence homestay development, as it often reflects a stable and family-oriented environment that can enhance the overall guest experience.

4.1.5. Religious status

The research finds that all residents or guests at both Maghi Homestay and Bhada Homestay share a common religious affiliation, as they are all identified as belonging to the Hindu faith. This shared religious background could potentially foster a sense of community and shared cultural values within -each homestay. It may also influence the types of cultural and religious activities, rituals, or services that are offered or celebrated within these homestays, creating a unique and cohesive environment for everyone involved.

4.1.6. Educational Status of Respondent Household

The educational status of households plays a vital role in the development of homestays. Well-educated hosts are often better equipped to provide high-quality hospitality services, cultural insights, and effective communication with guests, ultimately enhancing the overall homestay experience and contributing to the success of the homestay business.

In Maghi Homestay, 80.17% of the residents are literate, totaling 93 individuals, while 19.82% are illiterate, consisting of 23 individuals. On the other hand, in Bhada Homestay, 83.77% of the residents are literate, with 129 individuals falling into this category, while 16.23% are illiterate, totaling 25 individuals.

Table 4.2: Literacy Status

Topics	Maghi Homestay	Percentage	Bhada Homestay	Percentage
Literate	93	80.17	129	83.77
Illiterate	23	19.82	25	16.23
Total	116	100	154	100

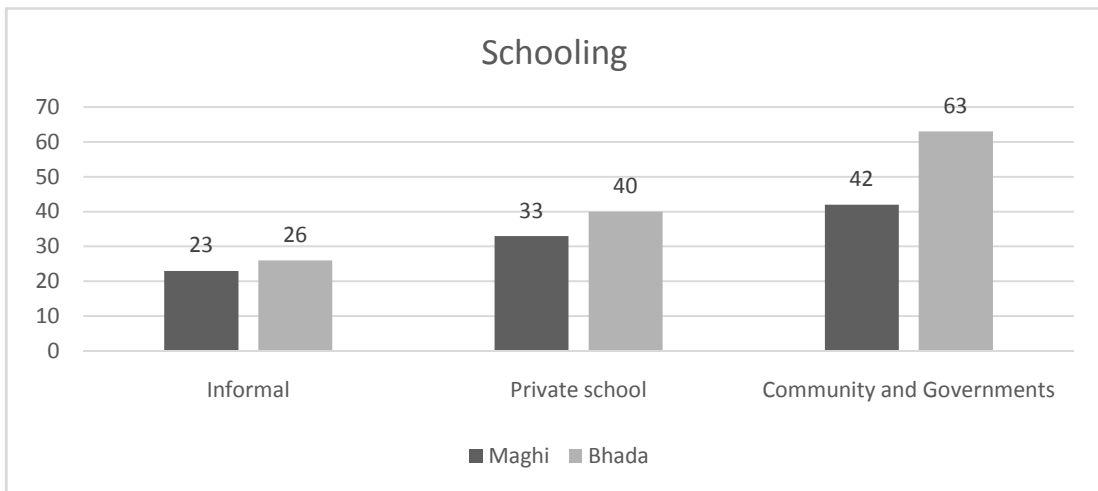
Source: Field survey, 2019

The data in the table indicates that both Maghi Homestay and Bhada Homestay generally have a majority of literate residents, with Bhada Homestay having a slightly higher literacy rate compared to Maghi Homestay. Conversely, Maghi Homestay has a slightly higher proportion of illiterate residents. Overall, the high literacy rates in both homestays are promising, fostering an environment where communication, education, and engagement with services and activities can thrive.

In Maghi Homestay, 45.16% of residents receive education from community and government sources, with 42 individuals in this category. Meanwhile, 35.48% attend private schools, constituting 33 individuals, and 24.73% receive informal education, totaling 23 individuals.

In Bhada Homestay, 48.84% of residents receive education from community and government sources, with 63 individuals in this category. Private schools educate 31% of residents, totaling 40 individuals, and 20.16% receive informal education, constituting 26 individuals.

Figure 4: Literacy Status



Source: Field survey, 2019

This data reveals that both homestays rely predominantly on community and government sources for education, with Bhada Homestay having a slightly higher percentage in this category. Additionally, Bhada Homestay has a marginally higher percentage of residents attending private schools, while Maghi Homestay has a slightly higher proportion of individuals receiving informal education. These variations may reflect differences in the availability and preferences for educational institutions in each homestay's locality, as well as the educational priorities of their residents.

Table 4.3: Level of Education

Level of Education	Maghi Homestay			Bhada Homestay		
	Total	Currently Enrolled	Dropout	Total	Currently Enrolled	Dropout
1-10 class	57	31 (54.38%)	26 (45.62%)	63	33 (52.38%)	30 (47.62%)
+2 level	10	5 (50%)	5 (50%)	30	29 (96.67%)	1 (3.33%)
Bachelor and Master Degree	3	3 (100%)	0 (0%)	10	10 (100%)	0 (0%)
Total	70	39 (55.71%)	31 (44.29%)	103	72 (69.90%)	31 (30.10%)

Source: Field survey, 2019

The provided data offers insights into the levels of education and enrollment status of residents in Maghi Homestay and Bhada Homestay. In Maghi Homestay, a total of 70 residents were surveyed. Among them, 55.71% were currently enrolled in educational programs, while 44.29% had dropped out. The majority of those enrolled were in the 1-10 class category, with 54.38% actively pursuing their education in this group. However, there were also some dropouts in this category, totaling 45.62%. In the +2-level category, 50% were currently enrolled, while the other half had dropped out. The residents with Bachelor and Master's degrees showed a 100% enrollment rate.

In Bhada Homestay, a total of 103 residents were surveyed. Here, a higher percentage, 69.90%, were currently enrolled in educational programs, while 30.10% had dropped out. The majority of those enrolled were in the +2-level category, with an impressive 96.67% actively pursuing their education. In this category, only 3.33% had dropped out. Additionally, residents with Bachelor and Master's degrees displayed a 100% enrollment rate.

This data demonstrates that Bhada Homestay has a higher percentage of currently enrolled residents across different education levels compared to Maghi Homestay. In Bhada Homestay, there seems to be a stronger focus on continuing education, particularly in the +2 level category, where the dropout rate is significantly lower. In contrast, Maghi Homestay has a higher dropout rate overall, with a larger proportion of residents in the 1-10 class category not currently enrolled in education. These differences may reflect variations in educational opportunities, priorities, and local contexts between the two homestays.

In Maghi Homestay, 52% of dropouts are attributed to economic reasons, and personal interest accounts for 48% of the cases. Conversely, in Bhada Homestay, personal interest is the primary cause of dropouts at 68%, while economic reasons are cited in 32% of cases.

Table 4.4: Reason of dropout

Reasons of Dropout	Maghi Homestay	Bhada Homestay
Economic reason	52 %	32%
Personal Interest	48%	68%

Source:Field survey, 2019

These differences in dropout reasons reflect unique socioeconomic and personal circumstances at each homestay, influencing the educational trajectories and aspirations of their residents.

In contrast to Nepal's national literacy rate of 76.2%, both homestays boast higher literacy rates. This underscores the pivotal role of education in equipping hosts with the essential knowledge and skills required for delivering top-notch hospitality, fostering cultural sensitivity, and improving communication abilities. These factors collectively enhance the guest experience and significantly contribute to the success of homestay ventures.

The family status shows the predominance of a joint family system in both homestays thus increasing the average household size in both homestays with more household size in Maghi homestay. The homestays are dominant in the actively working population with 66.23% actively working population. In terms of marital status, the distribution is somewhat in the middle band as 51.94% are married and 48.06% are unmarried. In terms of educational status both the homestays have a more literate population with less dropout population. The demographic data indicates that both homestays are equipped with capable and efficient populations to work in the homestay sector.

4.1.7Tourists per Month

Certainly, the number of tourists does play a vital role in stimulating economic growth and contributing to the overall success and sustainability of homestay businesses. A higher influx of tourists often leads to increased revenue and employment opportunities, ultimately benefiting both the hosts and the broader local economy.

The data in below table represents the number of tourists staying at Maghi Homestay and Bhada Homestay, categorized by the number of tourists in four different ranges: below 10, 10-20, 20-30, and more than 30. In terms of Maghi Homestay, the majority of respondents fell into the 10-20 range (40%), followed by 20-30 (33.33%), and below 10 (20%). Only a small percentage of respondents had more than 30 tourists (6.67%). On the other hand, Bhada Homestay had the highest percentage of respondents in the 10-20 range (46.15%), followed by 20-30 (23.08%), below 10 (15.38%), and more than 30 (15.38%).

Table 4.5: Number of tourists

Number of Tourist	Maghi Homestay		Bhada Homestay	
	Number of Respondent	Respondent percent	Number of Respondent	Respondent percent
Below 10	3	20	2	15.38
10-20	6	40	6	46.15
20-30	5	33.33	3	23.08
More than 30	1	6.67	2	15.38
Total	15	100	13	100

Source: Field Study, 2019

Overall, Bhada Homestay appears to attract more tourists in the 10-20 range, while Maghi Homestay has a more even distribution across the categories. It's worth noting that Bhada Homestay has a slightly larger total number of respondents (13) compared to Maghi Homestay (15). Further analysis and context would be needed to draw more meaningful conclusions from this data, such as the reasons behind the distribution of tourists in these categories and how it might impact the homestays' operations and marketing strategies.

4.1.8 Average Expenses of Tourist

The revenue generated from tourists' expenses plays a vital role in the development of homestays. These funds are essential for maintaining and improving accommodations, amenities, and services, ultimately enhancing the overall quality of the homestay experience and promoting its growth in the tourism industry.

The data in below table outlines the expenses incurred by tourists staying at Maghi Homestay and Bhada Homestay, segmented into different expenditure ranges: below 1000, 1000-1500, 1500-2000, and more than 2000. In terms of Maghi Homestay, the majority of respondents reported expenses in the 1000-1500 range (46.67%), followed by below 1000 (40%), and very few falling into the higher expenditure categories. Bhada Homestay, on the other hand, had a similar distribution, with the highest percentage of respondents in the 1000-1500 range (46.15%), followed by below 1000 (30.77%), and smaller percentages in the higher expenditure brackets.

Table 4.6: Tourist expense

Expense of Tourist	Maghi Homestay		Bhada Homestay	
	Number of Respondent	Respondent percent	Number of Respondent	Respondent percent
Below 1000	6	40	4	30.77
1000-1500	7	46.67	6	46.15
1500-2000	1	6.67	2	15.38
More than 2000	1	6.67	1	7.69
Total	15	100	13	100

Source: Field Study, 2019

In general, both Maghi Homestay and Bhada Homestay appear to draw tourists who exhibit comparable spending habits, largely falling within the 1000-1500 expenditure range. This implies that their pricing strategies and services might be in alignment. The bulk of their guests appear to be price-conscious travelers, with only a minority willing to exceed the 2000 expenditure mark. Recognizing these spending trends provides valuable insights for homestay proprietors to adapt their services and marketing approaches to better suit the preferences and financial constraints of their intended customer base.

4.1.9 Average Monthly Income from Homestay

Income plays a vital role in the development of homestays as it provides the necessary resources and financial stability for hosts to invest in infrastructure, amenities, and

quality services, ultimately enhancing the overall guest experience and attracting more visitors.

The data in below table outlines the monthly income brackets of tourists staying at Maghi Homestay and Bhada Homestay. These income ranges are categorized as below 5000, 5000-10000, 10000-15000, and more than 15000. For both homestays, the largest percentage of respondents falls into the 5000-10000 income range, with Maghi Homestay at 53.33% and Bhada Homestay at 53.85%. Additionally, a substantial portion of respondents at both homestays have incomes ranging from 10000-15000, with 33.33% at Maghi Homestay and 30.77% at Bhada Homestay. Interestingly, no respondents reported incomes exceeding 15000 in either homestay.

Table 4.7 : Monthly income

Monthly Income	Maghi Homestay		Bhada Homestay	
	Number of Respondent	Respondent percent	Number of Respondent	Respondent percent
Below 5000	2	13.33	2	15.38
5000-10000	8	53.33	7	53.85
10000-15000	5	33.33	4	30.77
More than 15000	0		0	
Total	15	100	13	100

Source: Field study, 2019

This data suggests that both homestays primarily attract tourists with moderate to moderate-high income levels, highlighting an important demographic for their marketing and pricing strategies. However, it's crucial to consider the absence of higher-income tourists in their clientele when planning further services and offerings.

4.2 Status of Tourism Products

The researcher observed during the field visit that homestays have great potential to attract tourists due to their cultural practices. The opportunity to explore new cultures is a significant attraction, particularly because of the traditional and indigenous communities in Nepal. The cultural practices, unique customs, different languages, lifestyles, foods, and the presence of indigenous residents all contribute to the appeal of homestays.

4.2.1 Attraction of Maghi Homestay

Lodging and Meals at the Typical Homestay

Maghi Homestay, also known as Tharu Gaon, offers lodging and meals to tourists in traditional indigenous houses. These Tharu houses are constructed using wooden pillars, walls made from hay and bamboo, and roofs made from the same materials. Additionally, some houses in Maghi Homestay have been built using modern construction methods, including cement, zinc sheets, and tiles. Fifteen new houses are currently under construction, with a total of 30 rooms and 60 beds, designed to accommodate tourists. These houses will offer modern amenities and the latest technology to enhance the guest experience.

The homestay offers a variety of organic and indigenous food items, including dhikri, ghongi, bariya, mice, andibhat, andiroti, khariya, sinki, jhinga, fish meat, gengata, pork meat, fish, sidhra, mahuwa wine, ninghar wine, chabuwa jaad, and rice wine. These diverse culinary options are likely to attract a wide range of tourists to the homestay.

Maghi Village

The pristine and eco-friendly Maghi village possesses significant potential to attract tourists. Its clean and green environment, rich cultural diversity, and the harmonious coexistence of the Tharu community with other residents make it an ideal destination for the development of Maghi Homestay.

Tharu Culture and Cultural Dance

Maghi village is indeed rich in cultural heritage, with unique rituals, customs, and a distinctive way of life that sets it apart from other communities. Traditional dances such as Sakhiyanach, Jhumranach or Hurdunjanach, Lathahwanach, Baithakinach, Mungrahwanach, and more are among the attractions of Maghi village.

Limited Facilities for Meeting and Workshops

Homestays can offer limited facilities for meetings and workshops in their community houses, making them ideal destinations for small groups and village enthusiasts.

Visiting Ghodaghodi Tal (listed on Ramsar)

Ghodaghodi Lake, situated in the Kailali district of the Sudur Pashim Pradesh, holds unique geographic, ecological, and socio-cultural characteristics. This lake was designated as a wetland area of international importance by the Ramsar Convention on August 13, 2003, and it stands as one of the prime tourist destinations in the Sudur Paschim Province. Located to the north of the Mahendra Highway, Ghodaghodi Lake is surrounded by dense forests. As the largest lake in the Terai region, it serves as a natural water reservoir, encompassing 19 other lakes along its periphery. Positioned at an elevation of 205 meters above sea level, it lies at coordinates 28.04103° longitude and 80.05645° latitude, with a depth of 4 meters and covering an area of 138 hectares. The lake is palm-shaped with 19 fingers, and when considering all the lakes around it, it covers a total area of 248 hectares. The entire site spans 2,563 hectares and, when viewed from above, resembles a garland of interconnected lakes.

This pristine environment is home to a variety of rare birds and animals, providing protection to dozens of endangered fish species, butterflies, and other rare avian species. Ghodaghodi Lake, along with the Basanta corridor, is an excellent site for birdwatching, hosting approximately 266 bird species, including 10 rare species found nowhere else in the world. The surrounding areas of Ghodaghodi Lake and Maghi Homestay boast more than 450 species of vegetation, 31 fish species, 32 butterfly species, 11 crocodile species, 7 crawling animal species, and even wild rice (Jungali paddy).

To the southwest of the lake, there is a temple dedicated to Ghodaghodi Baba, where the local Tharu community conducts worship ceremonies and sacrifices animals like ducks, roosters, and pigs. This temple attracts large gatherings during the birthdays of Lord Krishna, Shivaratri, and Maghe Sakranti. According to local beliefs, Goddess Laxmi once saw her brother Rawantak, transformed into a radiant male figure riding a horse, heading towards Baikunthdham. Lord Vishnu, unable to accept this, cursed Rawantak to be a female horse forever, banishing him from the mortal world at the end of the Satya Yuga. Subsequently, Laxmi herself assumed the form of a female-mouthed horse and Vishnu took on the guise of a male-mouthed horse, and they both wandered around this lake. This event led to the lake being named "Ghodighoda" in the local Tharu language. Today, it is known as Ghodaghodi Lake, and the religious area surrounding it is referred to as Laxmi Narayan Dham.

Sita Kuwa

Sita Kuwa is situated on the northern side of Maghi village. According to local folklore, during the period of their exile (Banbaas), Lord Ram, Sita, and Laxman visited this place and stayed here for a while to rest. It is said that Lord Ram used his bow and arrow to bring forth water to quench Sita's thirst. In this area, there are two temples dedicated to Lord Ram and Goddess Sita. The local people believe that worshipping at the Sita Kuwa temple during the late monsoon season can help bring rain sooner. This site serves as another tourist attraction, drawing visitors who are interested in its historical and religious significance.

Hiking on the Churia Hill

Maghi Homestay offers a chance for hiking in the Churia Hills, exploring the lush jungles on the northern side, and immersing in the rich greenery. These areas are teeming with wild fruits like mangoes, guavas, papayas, lemons, as well as a diverse array of wildlife and bird species.

Village Tour Riding Cart and Tharu Cultural Experience

Lahadu and Ladiya riding facilities for village tours are among the potential tourism offerings that enhance the Maghi Homestay experience. Maghi Homestay boasts a

diverse range of tourism products, including the option for tourists to enjoy cart rides, providing them with a unique and enjoyable experience.

Each house in Maghi Homestay is meticulously maintained and decorated, resembling a living museum. Visitors can explore clay-made utensils, mud sculptures, agricultural tools, fishing equipment, handicraft products, Tharu paintings, traditional artifacts, and even witness agricultural practices and hunting equipment. The traditional attire, such as Langauti, Lehenga Kurtha, Gaita, as well as jewelry like bangles, anklets, thumk, nathiya, pauju, tikli, and chardrahar, worn by the Tharu community, is a significant attraction for tourists. Many tourists are eager to don these traditional garments and capture photographs in cultural dress.

Maghi Homestay celebrates various festivals and fairs throughout the year, including Dashain, Tihar, Maghi, Holi, Hardahwa, Hareri Puja, Krishna Janmashtami, and Atwari. These cultural celebrations serve as a significant draw for tourists. Additionally, tourists can partake in different cultural practices like Guruwa and visit important places like Bhuihar, Kalkaak, Maruwa, and Deuthan, further enhancing their cultural experience.

4.2.2 Attraction of Bhada Homestay

Lodging and Meals at the Typical Homestay

Similar to Maghi Homestay, Bhada Homestay also offers lodging and meals to tourists in typical indigenous houses. The houses in Bhada, belonging to the Tharu community, are constructed with wooden pillars, walls made from hay and bamboo, and roofs composed of the same materials. In Bhada homestay, 13 households collectively provide 19 rooms and 38 beds, catering to tourists with lodging and dining services.

Just like in Maghi Homestay, Bhada Homestay presents a range of organic and indigenous food items to entice tourists. These offerings include dhikri, sutahi, khurma, ghongi, bariya, mice, andibhat, andiroti, khariya, sinki, jhinga, fish meat, gengata, pork meat, fish, sidhra, mahuwa wine, nighar wine, and rice wine, among others, which can appeal to a diverse array of tourists

Cultural Dance

The Tharu community's distinctive cultural dances, such as Laathi-Nach, Sakhiya-Nach, Mungrahawa-Nach, Jhumra-Nach, Sajna, Dafak Song, and Magar, possess the potential to captivate individuals from various communities. These diverse cultural dances are among the captivating attractions of Bhada Homestay.

Cultural Dress and Jewelry

The traditional cultural attire of the Tharu community, including garments like Langauti, Lahenga kurtha, and Gaita, along with their traditional jewelry such as "Nathiya" worn on the nose, "Kanphul" in the ears, "Hansuli" and "Kanthi" around the neck, "Matha" on the wrist, "Tadia" on the elbow, "Tikuli" on the forehead, and "Upairi" on the feet, serve as significant points of interest for tourists.

Village Tours Riding Lahadu

Bhada Homestay offers a distinctive opportunity for tourists to explore the village through a traditional bullock cart ride. This experience allows visitors to immerse themselves in the rural life of Nepal and appreciate the simplicity of a farming community.

Shree Behada Baba Temple

Shree Behada Baba Temple stands as a renowned pilgrimage site dedicated to Lord Shiva in Dhangadhi Sub-Metropolitan City. The Behada Baba Mela, celebrated at this temple, is one of the largest festivals in the Sudur Paschim Pradesh. This grand event takes place during the Jestha Sukla Pakchha, specifically on the day known as Gangadashara, and is an annual occurrence at the Behada Baba Temple. It attracts thousands of visitors not only from the local region but also from India. This temple's surroundings offer an ideal setting for picnics, jungle walks, and biking excursions.

Tharu Cultural Experience

The Tharu community in Bhada village boasts a rich cultural heritage, setting them apart from other communities. They practice a variety of unique rituals and customs, including Hareyri Puja, Tokta Puja, Nikasi Puja, Dilbandhan Puja, Kachari badiya

Pujney, Deuli darney, and Door bandhai, which contribute significantly to the cultural richness of Bhada. Their diverse ritual practices, from birth to death, pique the interest of people from other communities.

The Tharu community also worships various deities such as Gauri, Bhagatguni, Lagubasu, Saura, Khekari, Maiya, and Barni. Their festivals, including Maghi, Holi, Hareripuja, Astimki, Hardawa, Atawari, Dashian, and the Bhada Mohatab fair, are major attractions that draw tourists to Bhada.

Sahadeva-Mahadeva Temple

The Sahadeva-Mahadeva temple is situated in the northern region of Bhada village, surrounded by the serene beauty of a wetland. Located at the heart of this picturesque setting, the temple is dedicated to Goddess Ganga Mata. This location offers a delightful experience for activities such as boating, picnics, and birdwatching.

Choumala-Bhada Road Section

The Choumala-Bhada road meanders through lush forests, providing a glimpse of various bird species and wild animals. This forest serves as a habitat for wildlife including deer and, though rarely spotted, tigers. It is also home to a diverse range of bird species and encompasses scenic rivers and wetlands. This road offers an ideal location for activities like jungle walks and cycling.

4.2.3 Common Attractions of Both Homestays

The development of tourism in the area is significantly influenced by the natural heritage, cultural heritage, and religious heritage of the community. Kailali district, in particular, boasts a rich and diverse heritage, including notable sites like Nainadevi Mandir and Sivapuri Dhaam in Dhangadhi, Ghodaghodi in Shukhad, Godawari, Tikapur Park, Karnali Bridge, Maghi Homestay, Basera Tharu Homestay, Baklauwa Tharu Homestay, and Jhokhar Taal Dhangadi, all of which are attractive destinations for tourists. These places are conveniently located near both homestays. Additionally, there are common tourist sites for these homestays, such as the dolphin viewing sites in Mohana, Kandra, Kanda, and Pathraiya.

Looking at the two homestays, both have their own centers of attractions. Both are equipped with attractions that has great potential for tourism development in their areas. The more favor goes to the Bhada homestay as they have the typical tharu culture as compared to Maghi homestay. Apart from this both the homestays have access to cultural and natural attraction sites. Moreover, the Maghi homestay have ease of access to visiting Ghodaghodi lake which is set to become one of the best centers for bird watching in near future. So, with these own traits, both homestays have their own attractions with pivotal potentiality for tourism development.

4.3 Compliance of Homestay Regulation

Homestay regulations provide a clear framework for the procedures governing homestay management and development. These regulations outline the provisions and objectives of homestay regulation, classify homestays, define permissible tourism activities, describe the registration process, and establish guidelines for homestay management and regulation. They also address monitoring and supervision, renewal processes, information flow and marketing, and the formation of homestay associations, among other aspects.

According to the Homestay Operating Procedure, homestays can be registered either as community homestays, which should comprise at least five homestay units, or as private (individual) homestays. Regardless of the type, each homestay unit must not have more than four rooms, with a maximum of two beds in each room. The guidelines also provide specific instructions on how rooms, toilets, bathrooms, and kitchens should be managed. To operate as a homestay unit, compliance with the infrastructure, services, and safety standards outlined in the Homestay Operating Procedure 2010 is mandatory. This research primarily focuses on assessing compliance with guidelines related to house, room, and bed management; bathroom and toilet facilities; kitchen and food services; and health, sanitation, and safety measures.

4.3.1 House, Room and Bed for Homestay

In the case of Maghi Homestay, all houses designated for tourists are currently under construction. Each household participating in the homestay program is in the process of building separate houses for tourists, each with an attached bathroom. Specifically,

they are constructing individual tourist houses, each comprising two rooms. At the moment, most of the homestay units have not fully adhered to homestay regulations. However, they are actively working on new structures that are designed to be in complete compliance with homestay tourism regulations.

The data collected from the checklist presents a thorough compliance assessment of Bhada Homestay concerning various homestay regulations. This checklist offers a comprehensive perspective on the homestay's alignment with these regulations, with each aspect meticulously examined for compliance. The use of "Yes" signifies that the homestay adheres to the regulations, while "No" indicates areas where compliance may be lacking or needs improvement. It serves as a valuable tool for assessing and improving the overall quality and compliance of the homestay's services and amenities.

Table 4.8: Compliance of homestay

S.N.	Title	Compliance of homestay regulation(percent)	
		Yes	No
1	House with cultural Architecture	Yes	100
		No	
2	Separate room	Yes	100
		No	
3	Maximum Two Beds in a room	Yes	100
		No	
4	Provision of carpet/ raadi/ gundri	Yes	100
		No	
5	Doormat at Door	Yes	100
		No	
6	White bedsheet and blanket	Yes	70
		No	30
7	Clothes Hanger	Yes	100
		No	
8	Lights	Yes	100
		No	
9	Dustbin	Yes	100

		No	
10	Big sized Mirror	Yes	90
		No	10
11	Tea Table	Yes	90
		No	10
12	Two Chair	Yes	70
		No	30
13	Slipper	Yes	100
		No	
14	Bed 6.5*3	Yes	80
		No	20
15	Smokeless room	Yes	100
		No	
16	Painting and cultural art in room	Yes	60
		No	40

Source: Field survey, 2019

At first, Bhada Homestay achieves a perfect compliance rating of 100% in preserving cultural architectural elements in its house. This commitment enhances the authenticity of the guest experience, showcasing the homestay's dedication to cultural integrity.

Within the interior of the homestay, several aspects showcase full compliance, including the presence of separate rooms, the accommodation of a maximum of two beds in each room, and the provision of essential items like carpets, doormats, clothes hangers, lights, and dustbins, each earning a commendable 100% rating. These aspects collectively ensure a comfortable and well-equipped environment for guests.

The provision of white bedsheets and blankets within the rooms, although not fully compliant, still attains a respectable 70% compliance rating. This suggests that while the homestay predominantly adheres to regulatory criteria in this regard, there may be room for slight improvements to reach full compliance.

Items such as big-sized mirrors and tea tables within the rooms receive high compliance ratings of 90%, indicating their proximity to meeting regulatory expectations. Minor adjustments may be needed to ensure full adherence in these areas.

However, the presence of two chairs within the rooms and the promotion of smokeless rooms exhibit partial compliance, with each aspect receiving a 70% compliance rating. This highlights areas where improvements may be necessary to align fully with regulatory standards.

Lastly, the integration of painting and cultural art in the rooms receives a 60% compliance rating, indicating room for improvement in enriching the homestay's cultural ambiance

In summary, this comprehensive compliance data underscores Bhada Homestay's dedication to adhering to homestay regulations and highlights areas of success as well as potential for further improvement. It showcases the homestay's commitment to offering guests a culturally immersive and comfortable experience while identifying opportunities for continued growth and compliance enhancement.

4.3.2 Bathroom and Toilet Analysis

New bathroom and toilet are under construction in Maghi Homestay. Toilet which are being used by household are not clean due to Gover-gas plant adjoining with it. Household doesn't used the chemical like Harpic for cleaning of toilet due to reason of chemical antiseptic cleaner affect the formation of gas in Gover-gas plant. Generally, homestay household use the dung of livestock to clean the toilets which is not sufficient for net clean of toilet.

In Bhada Homestay's bathroom and toilet facilities, there is full compliance with regulations regarding the provision of essential items. Items such as buckets, mugs, soap, and towels are all available with a commendable compliance rating of 100%. These items ensure the convenience and hygiene of guests during their stay.

Table 4.9: Compliance: Bedroom and Bathroom status

S.N.	Compliance of Homestay Regulation: Bathroom and Toilet (Percent)		
1	Bucket	Yes	100
		No	
2	Mug	yes	100
		No	
3	Soap	Yes	100
		No	
4	Towel	yes	100
		No	
5	Separate Toilet	Yes	15
		No	85
6	Clean Toilet	Yes	100
		No	

Source: Field study, 2019

However, when it comes to separate toilets, there is limited compliance, with only a 15% rating. This suggests that the homestay may have some rooms without dedicated toilet facilities, which could impact the convenience and privacy of guests. A majority of the rooms, 85%, do not have separate toilets.

On a positive note, the cleanliness of the toilets within Bhada Homestay is fully compliant, achieving a 100% rating. This underscores the homestay's commitment to maintaining a sanitary environment for its guests, ensuring a comfortable and hygienic stay.

4.3.3 Kitchen and Food Services Analysis

The comparative analysis of compliance with homestay regulations for kitchen and food services between Bhada Homestay and Maghi Homestay offers valuable insights into the quality of services provided by both establishments.

Firstly, regarding the presence of a cattle house far from the homestay, both Bhada and Maghi Homestays have some room for improvement. Bhada Homestay shows a 77% compliance rate, slightly higher than Maghi Homestay's 67%. This suggests that

both homestays may need to enhance their cattle house facilities to better cater to guests interested in experiencing rural life a bit farther from the homestay.

Table 4.10: Compliance: Kitchen status

Compliance of homestay regulations: Kitchen and food services				
S.N	Title	Condition	Bhada (in percent)	Maghi (in percent)
1	Cattle House far from homestay	Yes	77	67
		No	23	33
2	Improved stove system	Yes	100	100
		No		
3	Regular supply of water	Yes	100	80
		No		20
4	Boiled or filtered water	Yes	100	100
		No		
5	Dining table for foreigner will be an extra asset	Yes	77	33
		No	23	67
6	Comfortable place for local during food	Yes	100	100
		No		
7	Menu Card	Yes	100	100
		No		
8	Healthy Food Services	Yes	100	100
		No		

Source: Field Study, 2019

In terms of an improved stove system, both Bhada and Maghi Homestays exhibit full compliance, earning a perfect 100% rating. This demonstrates their dedication to providing safe and efficient cooking facilities for guests.

Regarding a regular supply of water, Bhada Homestay with a 100% compliance rating, while Maghi Homestay scores slightly lower at 80%. This suggests that Bhada Homestay is more consistent in offering a continuous water supply, which is crucial for guest comfort. However, Maghi Homestay may need to improve its water supply to enhance the guest experience.

Both homestays in providing boiled or filtered water, with a perfect 100% compliance rating. This underscores their commitment to ensuring guests have access to safe drinking water.

In terms of providing a dining table for foreign guests, Bhada Homestay demonstrates a higher compliance rate at 77%, indicating that offering a dedicated dining area for foreigners could enhance their dining experience. In contrast, Maghi Homestay lags behind with a compliance rate of 33%, suggesting room for improvement in catering to foreign guests' preferences.

Both homestays offer comfortable spaces for locals to dine during meals, achieving full compliance ratings of 100%. This ensures a pleasant dining experience for the local community.

In the areas of menu cards and healthy food services, both Bhada and Maghi Homestays shine, achieving complete compliance with a 100% rating for both amenities. This showcases their commitment to offering diverse food options and maintaining a focus on guest well-being.

In conclusion, this comparative analysis highlights the strengths and areas for improvement in both Bhada Homestay and Maghi Homestay concerning their compliance with homestay regulations for kitchen and food services. It emphasizes their dedication to providing a comfortable and hospitable environment for guests while identifying opportunities for enhancing certain aspects of their services to better cater to the needs and preferences of both local and foreign visitors.

4.3.4 Health, Sanitation and Safety Analysis

The comparative analysis of compliance with homestay regulations related to health, sanitation, and safety between Bhada Homestay and Maghi Homestay provides insights into the measures taken by both establishments to ensure the well-being and comfort of their guests.

In terms of maintaining a mouse, mosquito, and insect-free environment, Bhada Homestay demonstrates a commendable 90% compliance rate, slightly higher than

Maghi Homestay's 85%. Both homestays are committed to providing a pest-free experience, but there is room for minor improvements in pest control measures.

Table 4.11: Compliance: Health, Sanitation and Safety

Compliance of Homestay Regulation: Health, Sanitation and Safety				
S.N.	Title	Condition	Bhada (in percent)	Maghi (in percent)
1	Mouse, Mosquito and Insect free	Yes	90	85
		No	10	15
2	Far from bad smell	Yes	100	100
		No		
3	Facility of primary health care	Yes	100	100
		No		
4	Environment friendly tourism activity	Yes	100	100
		No		
5	Conservation of tourism heritage	Yes	100	100
		No		
6	Public toilet	Yes	100	100
		No		
7	Plantation	Yes	100	100
		No		

Source: Field study, 2019

Both Bhada and Maghi Homestays in ensuring that their surroundings remain free from bad odors, achieving full compliance with a 100% rating. This reflects their dedication to offering a pleasant and odor-free environment for guests.

Concerning the provision of primary health care facilities, both homestays score a perfect 100% compliance rating. This indicates their readiness to address basic health needs and emergencies, ensuring the safety and well-being of their guests.

Both homestays fully embrace environmentally friendly tourism activities, attaining a 100% compliance rating in this regard. This underscores their commitment to sustainable tourism practices that minimize the impact on the environment.

Furthermore, both Bhada and Maghi Homestays demonstrate a strong commitment to the conservation of tourism heritage, earning a full compliance rating of 100%. This

signifies their dedication to preserving and showcasing the cultural and natural heritage of their respective areas, enriching the guest experience.

Both homestays provide public toilet facilities, achieving a perfect 100% compliance rating. This ensures that guests have access to clean and sanitary toilet facilities during their stay.

Lastly, both Bhada and Maghi Homestays actively engage in plantation activities, earning a 100% compliance rating. This demonstrates their commitment to environmental conservation and the beautification of their surroundings through tree planting initiatives.

In conclusion, this comparative analysis highlights the dedication of both Bhada Homestay and Maghi Homestay to ensuring the health, sanitation, and safety of their guests. While both establishments exhibit strong compliance with these regulations, there may be opportunities for minor improvements in certain areas, such as pest control measures. Overall, both homestays provide a safe, comfortable, and environmentally conscious environment for their guests, contributing to a positive and enriching guest experience.

In the study of compliance of homestay, both the homestays as being the only two active homestays of Kailali district, are doing their level best. The Maghi homestay have their houses repaired and renovated so the Bhada homestay gets 100% compliance in terms of preservation of cultural architectural elements in house where Maghi homestay doesn't get any ratings. So is the case with toilets as Bhada homestays toilets more leaned towards the regulation than Maghi. The third indicator of Kitchen and cleanliness has left some improvement for both homestays giving Maghi homestay an additional work of improving the regular supply of drinking water. Lastly, the health, sanitation and safety analysis show that Bhada homestay is slightly better than Maghi homestay with mere 5% marks.

4.4 Role of Homestay in Socio-economic Status of the Study Area

4.4.1 Change in Social Status

4.4.1.1 Change in Infrastructure of Homestay

The researcher conducted interviews with ward representatives from both homestay locations. These representatives mentioned their support for the promotion and development of Tharu Homestays in Maghi and Bhada. They have taken steps to improve infrastructure, including the construction of gravel roads and the upgrading of roads to paved surfaces. Additionally, new bridges have been constructed over the Kandra River in Urma to enhance accessibility.

Table 4.12: Status of homestay

S. N.	In operation	During Establishment			Present scenario		
		Number of households	Number of rooms	Number of beds	Number of households	Number of rooms	Number of beds
1	Maghi Homestay	14	14	28	15	30 rooms are under construction	After the construction 60 bed will be added
2	Bhada Homestay	19	24	48	13	19	38

Source: Field survey, 2019

Firstly, peeking into the status of homestay, in Bhada, 69% of the houses are traditional, while 31% are made of concrete. In contrast, Maghi homestays primarily consist of concrete houses. Initially, Maghi had 14 rooms (equivalent to 14 households), while Bhada had 24 rooms (spread across 19 households) during the establishment of the homestays. However, there have been recent developments. In Maghi, 30 rooms are under construction, distributed among 15 households. In Bhada, the number of rooms has been reduced to 19, covering 10 households, with three additional houses solely providing food services without accommodation. The status

of homestay shows Bhada homestay seems decreased interest in homestay tourism whereas the people of Maghi homestay are more attracted to homestay tourism.

Regarding transportation options, auto-rickshaws and public buses are available for traveling to Bhada homestays, while auto-rickshaws serve as the means of transportation to reach Maghi homestays.

4.4.1.2 Change in Employment Status

The researcher observed that in both villages where the homestays are located, all members of the households are engaged in agricultural activities, homestay management, and labor work. The researcher noted that the economic patterns remained consistent over time, with no significant changes in work culture during the research period. The homestays were the secondary source of income and employment.

Table 4.13: Economic Dependence

S.N.	Bhada Homestay	Maghi Homestay
Agriculture	13	15
Homestay	5	3
Service	2	5
Foreign Employment	1	1
Business	4	1
Labor work (Skilled +Unskilled)	1	5

Source: Field survey, 2019

The above table shows the people involved in Homestay management aren't totally dependent in Homestay alone as they have other preferences as source of earning. However, all the households are involved in agriculture with differentiated income source. Only 20% of people of Maghi Homestay are involved totally in Homestay whereas other 80% have different major source whereas only 38.46% of households are totally dependent on Homestay for their economy whereas the rest have different major source of income.

This data shows that despite their involvement in Homestay, most of the household are involved in other sectors to fulfill their economic needs.

4.4.1.3 Change in Self-Reliance

The researcher has observed a strong collaboration between the community members and the households' running homestays, particularly in organizing cultural events, traditional dances, and various cultural practices aimed at promoting and attracting internal tourism in both Bhada and Maghi Homestays.

Community members actively support each other in various community development initiatives and also play a vital role in promoting the homestay concept. They take responsibility for tasks such as sanitation and waste management to maintain cleanliness and tidiness within their communities. The warm hospitality observed during the researcher's visit to both homestay villages was noteworthy.

Respondents from both homestays expressed their expectations for support and assistance from Civil Society Organizations (CSOs) and local governments. They seek aid to further promote their cultural practices and enhance the homestay concept. Additionally, they hope for improvements in basic infrastructure, including roads, electricity, telecommunication, media access, and safe drinking water. They also express a desire for technological assistance, such as website design and media promotion. Furthermore, they express a wish for training packages to develop skills for designing tour packages.

4.4.1.4 Change in Self-Respect

According to these respondents, in the past, the homestay owners lacked confidence in accommodating tourists from outside the community. However, through consistent practice, training, and gaining experience, they have developed the confidence and capacity to manage hospitality effectively. Additionally, they have become more adept at promoting their traditional culture, language, and serving traditional food to tourists.

4.4.1.5 Change in Social Relationship

Table 4.14: Social Relationship

Intra household circle	Maghi Homestay		Bhada Homestay	
	Before	After	Before	After
below 10	0	0	0	0
10-20	10	0	8	2
20-30	5	10	5	5
above 30	0	5	0	6

Source: Field survey, 2019

The social status of the people of these two homestays have been analyzed with the help of their relationship with other households i.e., their circles. Looking at the data of Maghi homestay, their circle was restricted to maximum 30 with 66.66% having 10-20 households. After the establishment of homestay, the intra household circle has increased to above 30 households for 33.33% homestay households. Similarly, looking at the statistics of Bhada homestay, 38.46% households had intrahousehold circles between 20-30 and rest in 10-20 range but with the establishment of homestay, 46.15% households have had their intrahousehold circles increased to more than 30 followed by 38.46% in 20-30 range and remaining in 10-20 range.

The above data indicates the establishment of homestay have been a boon for enlargement of their intrahousehold circle.

4.4.1.6 Change in Women Empowerment

Among the 15 households in Maghi village and the 13 households in Bhada village, all the women are actively involved in homestay management as well as agriculture. In the survey of all the households, they had culture of shared decision making amongst male and female and all the females are actively involved in economic activities. Before the establishment of homestays, the female population were only involved in agriculture and their decision-making power was also restricted as was their income generating activities. But with the establishment of homestays their income generation activities have been supportive to the family thus increasing their decision-making power in their households.

Table 4.15: Women's Involvement in Economic Activities

Women Involvement in Economic Activity					
S.N.	Topic	Maghi Homestay		Bhada Homestay	
		Before	After	Before	After
1	Economic Activity	7	10	8	12
Time of women involvement in Economic Activity					
S.N.	Topic	Maghi Homestay		Bhada Homestay	
		Before	After	Before	After
1	Full time	2	7	3	6
2	Part-time	5	3	5	6
Women Decision Power					
S.N.	Topic	Maghi Homestay		Bhada Homestay	
		Before	After	Before	After
1	Social decisions	9	13	9	12
2	Economic decisions	8	12	8	11
3	Cultural decision	10	12	9	12
4	Educational decision	8	13	9	11

Source: Field Survey, 2019

The above statistical data shows that 7 females from Maghi homestay and 8 females from Bhada homestay were active in economic activities before the establishment of homestay but with the establishment the statistics rose to 10 from Maghi and 12 from Bhada homestay. Similarly, with the increase in economic active female population there has been slight increment in the number of full-timers employed female as well as part timer employed females. The cause-effect relation between economy and decision-making power is clear in the data as with the involvement in economic activities, the social, economic, cultural and educational decision-making power of those females have also increased.

4.4.1.7 Change in Health and Sanitization

During the field research in Bhada and Maghi Villages, the researcher observed well-managed kitchens that blend traditional and modern practices, along with clean and

enclosed washrooms. There was a heightened emphasis on personal hygiene, and rooms were regularly sanitized.

One notable outcome of these improvements was a reduction in the frequency of spreading and non-spreading diseases to almost zero compared to previous years. This includes waterborne illnesses such as diarrhea, dysentery, and harmful algal blooms, which used to affect 2 to 3 people annually.

Traditionally, the community relied on traditional treatment methods for healthcare. However, through modernization efforts and social awareness activities led by various Civil Society Organizations (CSOs), community members have now also started visiting hospitals for their primary healthcare needs.

Table 4.16 : Health and Sanitation Status

S.N.	Title			Maghi Homestay		Bhada Homestay	
				Before	After	Before	After
1	Sanitation status	Personal hygiene	Yes	10	15	10	13
			No	5	0	3	0
		Kitchen hygiene	Yes	11	15	11	12
			No	4	0	2	1
		Toilet system	Open Toilet	0	0	0	0
			Closed Toilet	15	15	13	13
		Cooking stove	Traditional	15	15	13	13
			improved	15	15	13	13
		Toilet and bathroom hygiene	Yes	15	15	13	13
			No	0	0	0	0
2	Diseases Frequency	Water-borne diseases	Yes	4	2	2	1
			No	11	13	11	12
		Air-borne diseases	Yes	4	3	4	3
			No	11	12	9	10
3	Primary health services		Yes	6	14	5	12
			No	9	1	8	1

Source: Field survey, 2019

With the establishment of homestays, the increased awareness level among the organizers have led them in choosing more reliable and scientific health institutions. Before the establishment of homestays their awareness level as well as economic level made them stay in cultural and traditional institution for their health issues but with the establishment of homestays, their awareness level as well as economic level have increased thus, they are able to choose hospitals i.e., both private in public for solving their health issues.

Table 4.17 : Health Institution Preference

S.N.	Title		Maghi Homestay		Bhada Homestay	
			Before	After	Before	After
1	Health institution preferences	Cultural and Traditional Institution	10	4	8	3
		Public Institution	3	5	4	6
		Private Institution	2	6	1	4

Source: Field survey, 2019

4.4.1.8 Change in Natural Resource Management Practice

The researcher conducted field visits to Maghi homestays and discovered the active involvement of Bird Conservation Nepal in the homestay cluster. This organization is dedicated to promoting natural conservation for birds, raising social awareness about local environmental sanitation, and fostering collaboration within the community. Additionally, the Ghodaghodi Area Conservation and People Awareness Forum plays a crucial role in the conservation of the wetland ecosystem in the local area. They have initiated tree plantation activities in community forests, along street banks, and in vacant spaces. These efforts have attracted nature enthusiasts and tourists, both from within and outside the region.

In Bhada, the researcher focused on the collaborative efforts between local government and Civil Society Organizations (CSOs) for natural conservation and tree planting along street banks. The presence of the Ganesh community forest also contributes significantly to the conservation of natural resources and serves as a tourism destination for the community.

Comparing the social status of both Maghi and Bhada Homestays, 38.46% people in Bhada homestay seems to be relying towards homestay for income generation activities as compared to 20% of Maghi homestay. This attraction towards homestay has led more peoples in Bhada homestay getting involved in homestay tourism. But people from Maghi homestay have decreased interest in homestay in recent days. Looking at other social factors as perception of people, attitudes and behaviors, both the homestay regulators have seen a considerable progress as they are self-reliant after their involvement in homestay. The decision-making power has increased more in the women of the Bhada community as compared to the Maghi community with 88.46% involvement in Bhada and 83.33% involvement in the Maghi community. Also, the sanitation of both the homestays has improved qualitatively with one notable outcome of these improvements; a reduction in the frequency of spreading and non-spreading diseases to nominal compared to previous years including waterborne illnesses such as diarrhea, dysentery, and harmful algal blooms, which used to affect 2 to 4 people annually. The sanitation improvement has been aided by their more frequent visits to formal health institutions rather than relying on spiritual institutions. The comparison of social change in people of Bhada community seems to have witnessed a notable change as compared to Maghi community.

4.4.2 Change in Economic Status

4.4.2.1 Change in Land Possession

In Maghi, before the homestay establishment, there were households that owned land, with 1 in the 6-15 Kattha category, 5 in the 16-20 Kattha category, and 9 in the more than 20 Kattha category. After the homestay operation, there was a change, with one household renting land in the more than 20 Kattha category.

In Bhada, prior to the homestay establishment, there were households that owned land, including 1 in the 6-15 Kattha category, 2 in the 16-20 Kattha category, and 10 in the more than 20 Kattha category. However, after the homestay operation, there were no changes in land ownership or renting, and all categories remained the same.

Table 4.18 : Land Possession

Land Possession	MAGHI				BHADA			
	Before		After		Before		After	
	Own	Rent	Own	Rent	Own	Rent	Own	Rent
Below 5 <i>Kattha</i>	0	0	0	0	0	0	0	0
6-15 <i>Kattha</i>	1	0	1	0	1	0	1	0
16-20 <i>Kattha</i>	5	0	5	0	2	0	2	0
More than 20 <i>Kattha</i>	9	1	9	1	10	0	10	0
Total	15	1	15	1	13	0	13	0

(Source: Field survey from Researcher, 2020)

Land ownership in both Maghi and Bhada remained stable with minimal changes. In Maghi, there was one instance of land being rented in the "more than 20 *Kattha*" category, while Bhada's land ownership and renting status remained unchanged, including the number of households owning larger plots. This signifies overall stability in land possession during the observed period.

4.4.2.2 Change in Agricultural Products

The researcher conducted household surveys in both Bhada Homestays and Maghi Homestays to analyze the agricultural activities of the homestay households. It was found that these households are engaged in various agricultural practices, including the cultivation of cash crops, seasonal vegetables, and staple crops such as wheat, rice, mustard, and pulses. Notably, the production of Tharu Aalu, a specific type of potato, has increased following the establishment of homestays in both communities. Furthermore, among the households in Bhada, three are also involved in fish farming as part of their agricultural activities.

4.4.2.3 Change in Sufficiency of Farm Production

The researcher discovered that both homestays have sufficient cereal and cash crops to meet their consumption needs. However, they need to purchase meat products, milk products, and eggs from the market to fulfill the demands of the homestay households.

4.4.2.4 Change in Monthly Income

The economic status of the people has changes since their involvement in homestay. The researcher has found out that the peoples actively involved in homestays have been promoted to higher strata of average income. As per data, 26.67% households in Maghi homestay have increased their income level to above 15000 per month which was 6.67% before their involvement in homestay. Similarly, 80% households' income level fell within 5-10 thousand marks before which has drastically fell to 13.33%.

Similarly, in Bhada homestay, 30.7% households used to earn above 15000 before compared to 46.15% now. In Bhada homestay more than 92% households are earning more than 10000 per month (including more than 15000 as well).

Table 4.19: Change in monthly income

Position of income	Maghi Homestay		Bhada Homestay	
	Before	After	Before	After
Below 5000	0(0%)	0(0%)	0(0%)	0(0%)
5000-10000	12(80%)	2(13.33%)	4(30.77%)	1(7.690%)
10000-15000	2(13.33%)	9(60%)	5(38.460%)	6(46.15%)
15000 above	1(6.67%)	4(26.67%)	4(30.77%)	6(46.15%)

Source: Field study, 2019

The economic status of both the homestays seems to have grown after their involvement in homestay as it has worked as additive to their source. Comparing both the homestays, more people in Maghi homestay have benefitted by homestay as more households' income have grown to 10-15 thousand mark but in Bhada homestay, more households have been able to take full advantage to reach the top tier income distribution level as per researcher.

4.4.2.5 Change in Major Area of Expenditure

The researcher found that both homestay households allocate their budget to various expenses, including cooking materials, cultural dresses, sanitation essentials, residential maintenance, primary care for tourists, children's education, hospital checkups, and saving contributions to mother groups.

4.4.2.6 Change in Monthly Saving

The data in the below table reflects the monthly savings of tourists staying at Maghi Homestay and Bhada Homestay, categorized into different savings ranges: below 5000 and 5000-10000. At Maghi Homestay, the majority of respondents fall into the below 5000 savings category, representing 73.33% of the total. In comparison, Bhada Homestay also has a significant portion of respondents in the below 5000 savings range, accounting for 61.54% of their total. Meanwhile, in the 5000-10000 savings bracket, Maghi Homestay has 26.67% of respondents, while Bhada Homestay has 38.46%.

Table 4.20: Saving table

Monthly Saving	Maghi Homestay		Bhada Homestay	
	Number of Respondent	Respondent percent	Number of Respondent	Respondent percent
Below 5000	11	73.33	8	61.54
5000-10000	4	26.67	5	38.46
10000-15000	0	0	0	0
More than 15000	0	0	0	0
Total	15	100	13	100

Source: Field study, 2019

It's noteworthy that neither homestay reported respondents with monthly savings exceeding 10000. This data suggests that both homestays predominantly attract tourists with limited monthly savings, indicating that budget-conscious travelers are a significant part of their clientele. Understanding this financial aspect is crucial for the homestay owners to tailor their services, pricing, and marketing strategies to meet the needs and financial constraints of their target audience.

4.4.2.7 Change in Indebtedness

People use the both formal and informal source for loan equally as the need of their money. People use the microfinance for small amount of money and they use formal sector for huge amount of money. People took the loan mainly for the study of

children, farming and health check-up. The source for payback the debt is multiple i.e., income from the multiple sources like agriculture, homestay, etc.

In terms of economic status, it is well noted that Bhada homestay receives more tourists than Maghi homestay as 15.38% of respondents of Bhada homestay welcomes more than 30 tourists per month as compared to 6.67% of respondents welcoming the same number. Talking about the least number of tourists, it is again Maghi homestay's households (3 households) welcomes less than 10 tourists per month as compared to just 2 households welcoming less than 10 tourists in Bhada homestay. The data of both homestays shows price-conscious travelers to be frequent visitors of their homestay. However, the increased flow of tourists in Bhada homestay implies more revenue from them as well. 23.07% of tourists spend more than 1,500 in Bhada homestay as compared to 13.34% of tourists spending more than 1,500. With the tourist flow, the average monthly income of both the homestays stays head-on with more than 30% in both communities earning more than 15000 per month. Most of the households are earning a nominal earning that lies below 10,000 and above 5000 in both the homestays. The addition of homestay tourism to basic earnings has changed their earning strata as there is no household that earns less than 5000 per month in either the homestay households. Comparing both the homestays, more people in Maghi homestay have benefitted by homestay as more households' income have grown to 10-15 thousand mark but in Bhada homestay, more households have been able to take full advantage to reach the top tier income distribution level as per researcher. Moreover, the increase in income attributed to additional expenditure as well as saving. The saving table of the homestays shows the dominance of Bhada homestay in saving i.e., 38.46% of households from Bhada homestay save between 5-10 thousand per month as compared to 26.67% of households. None of the respondents have recorded saving more than 10,000 per month. With the increased earning, there are some savings among the people of both homestays leaving the indebtedness they have been under since long time.

In comparing the social and economic statuses of Bhada and Maghi Homestays, it becomes evident that Bhada Homestay has a higher percentage of people relying on it for income generation (38.46%) compared to Maghi Homestay (20%), leading to a greater attraction towards homestay tourism in the former. However, there has been a

decrease in interest in homestays among people from Maghi Homestay in recent times. Both homestay communities have shown progress in terms of self-reliance and increased decision-making power, particularly among women, with 88.46% involvement in Bhada and 83.33% involvement in Maghi. Furthermore, improvements in sanitation have significantly reduced the frequency of spreading and non-spreading diseases, such as waterborne illnesses, benefiting both communities. These improvements have been aided by more frequent visits to formal health institutions rather than relying on spiritual ones, marking a notable change in the Bhada community compared to the Maghi community.

Economically, Bhada Homestay receives more tourists, with 15.38% of respondents welcoming over 30 tourists per month compared to 6.67% in Maghi Homestay. Price-conscious travelers frequent both homestays, but Bhada benefits from higher tourist numbers, resulting in more revenue. 23.07% of tourists spend more than 1,500 in Bhada Homestay compared to 13.34% in Maghi. Both communities have seen their average monthly income rise, with over 30% in both earning more than 15,000 per month. No household earns less than 5,000 per month in either homestay, and Maghi has seen more households' incomes grow to the 10-15 thousand marks. Bhada, however, has more households reaching the top tier of income distribution. Additionally, Bhada Homestay leads in savings, with 38.46% of households saving between 5-10 thousand per month compared to 26.67% in Maghi. These increased earnings have allowed people in both homestays to save and reduce their long-standing indebtedness.

The socio-economic status of households of Maghi homestay has changed as the homestay have aided in income generation, women empowerment, skill development, sanitation awareness and played a pivotal role in preservation of culture. Similarly, the homestay development has helped Bhada homestay in saving cultural identity, income generation, improved social relation, enhance social prestige and development of skills.

4.5 Problems and Prospects of Homestay Tourism

4.5.1 Problems and Prospects in Maghi Homestay

Being one of the first homestays in Kailali, Maghi homestay has many prospects as well as problems. For the collection of data for problem and prospects, KII and FGD was taken in the field. For KII, 3 respondents were taken; first being field officer of bird conservation Nepal, second being the information officer and third being the homestay chairperson. In terms of FGD, 8 people from the study area were selected and FGD agendas were used to conduct the FGD.

4.5.1.1. Prospects of Maghi Homestay

In the study to find the prospects of tourism in Maghi homestay, KII with the specialized persons were taken with the help of KII guidelines as shown in Annex. In the study, researcher found out the vital prospects of this homestay.

The homestay tourism business in this area has seen significant improvements, with individuals investing in upgrading their houses to comply with homestay regulations. As a result, newly constructed houses now adhere to these regulations. At present, construction is underway for 15 new houses that will collectively offer 30 rooms and 60 beds, each equipped with attached bathrooms to cater to tourists. These accommodations are thoughtfully designed with contemporary amenities and cutting-edge technology, aiming to enhance the overall guest experience.

Additionally, there has been a steady increase in the flow of tourists, making this region an attractive destination for travelers. Moreover, the potential for this homestay to develop into a world-class birdwatching site is evident, given the presence of approximately 266 bird species, some of which are rare and endangered, within the territory of Ghodaghodi Lake.

The development of other tourism infrastructure, such as boating facilities in village ponds, is also progressing steadily. Government initiatives, including the construction of view towers and museums, are in the planning stages to further boost the tourism industry.

One promising aspect of this homestay tourism is the opportunity to immerse visitors in the typical culture of the Tharu community of the area. This cultural experience adds another layer of appeal to the homestay tourism offerings.

Furthermore, the involvement of Bird Conservation Nepal and the Ministry of Agriculture in bird conservation, organic farming empowerment, support for offseason farming, economic assistance for homestays, material support, and training for homestay households, augments the prospects of homestay tourism in this region.

Finally, the sustainability of this industry is assured due to its role in preserving the culture and traditions of the Tharu community, providing them with income opportunities, and contributing to environmental conservation. As participation from the Tharu community and other communities continues to grow, the future of this industry looks promising.

In summary, this region boasts a strong combination of cultural and natural attractions, including the rich Tharu culture in the Ramsar-listed Ghodaghodi Lake area, making it a prime location for homestay tourism. Additionally, its status as one of the best areas for bird watching, coupled with committed leadership and support from conservation partners like Bird Conservation Nepal, ensures its continued success. Moreover, the involvement of locals in various economic activities, from commercial vegetable farming to beekeeping, further enhances the authenticity of the homestay experience

4.5.1.2. Problems of Maghi Homestay

Located in a rural area, there are some problems in this homestay. Some of the problems enlisted from the field study have been shown below:

i. Transportation

Despite the fact that the homestay is located a distance of 3 kilometers away from the highway, there is currently a notable lack of convenient transportation options available for tourists. As it stands, visitors must rely on either walking or utilizing electric rickshaws to access the homestay from Shukhad Bazar. This limited

transportation infrastructure can be a challenge for tourists seeking easy and efficient means of reaching their destination

ii. Lack of electricity

In the context of our technologically advanced world, it's worth noting that the area in question faces a significant challenge when it comes to the availability of electricity. Unfortunately, the supply of electricity in this location is quite insufficient, to the extent that it cannot support the operation of electronic devices or appliances. This shortage of electricity can pose a considerable obstacle for visitors who may expect access to modern conveniences during their stay.

iii. Lack of telephone communication

In addition to the electricity issue, this place also lacks adequate communication facilities. The network coverage is extremely poor, and there is no access to the internet. This lack of connectivity can significantly impact the ability of visitors to stay in touch and access essential online resources during their visit.

iv. Infrastructure

The traditional housing system of Tharu, characterized by houses made of wood, hay, mud, and bamboo, is on the decline. This shift is attributed to various government policies, including those related to forests and grants, as well as initiatives from community forests.

As the construction of new infrastructure for the homestay is currently underway, it's important to note that until these new houses are completed, there are no separate rooms or bathrooms available for guests at the homestay

v. Pollution (i.e., air)

The road leading to the area consists mainly of gravel, with only a small section being paved. Unfortunately, this gravel road contributes to air pollution when vehicles traverse it. Various forms of transportation, including rickshaws, motorcycles, and tractors, all contribute to this pollution, creating challenges for everyone in the vicinity

vi. Lack of Adequate Managerial Skill

The committee and members of the homestay operator lack adequate managerial skills. This deficiency is evident in several key areas. Firstly, there is a poor record-keeping system in place at the homestay. Additionally, the distribution of visitors among the homestay operators is not well-managed, which is essential for effective homestay operations. Furthermore, the homestay has been unable to offer a well-trained tourist guide facility for its visitors. These shortcomings collectively hinder the overall quality of the homestay experience

vii. Lack of Safe Drinking Water

When it comes to drinking water, there is a glaring lack of safe and reliable facilities. Currently, people are primarily reliant on a hand pump and an Atejen pump as their water sources. This situation poses a considerable health risk, as both villagers and tourists are forced to drink unpurified water due to the absence of proper purification facilities.

viii. Tourist Misconception about Homestay Tourism

There was a lack of clarity among people regarding the concept of homestays. People, especially tourists from nearby areas, often have a misconception that a homestay provides services similar to a hotel. It's important to understand that homestays cannot offer the same level of facilities and services as hotels at all times.

ix. Lack of proper use of tourist attraction nearby

Despite the presence of popular tourist sites such as Ghodaghodi Lake, the area has not been able to harness the full potential of these attractions. Unfortunately, there are no packages or offers available for activities like bird watching or other tourism-related experiences within the homestay. This represents a missed opportunity to fully capitalize on the region's natural beauty and tourist destinations.

x. Poor promotion and marketing

Marketing is a crucial element in the development of tourism, and in this regard, the Maghi Homestay is lacking in some key areas. Notably, the homestay has failed to

adopt modern techniques such as online marketing. Furthermore, it does not even have a dedicated web page, which is a significant shortcoming in today's digital age.

Maghi Homestay, one of the pioneering homestays in Kailali, presents both promising prospects and notable challenges. The prospects are highlighted by significant improvements in the homestay tourism business, with locals investing in upgrading their houses to meet regulations and a steady increase in tourist flow. The area's potential as a world-class birdwatching site due to the presence of numerous bird species in the Ghodaghodi Lake area adds to its appeal. Infrastructure development, government initiatives, and cultural immersion opportunities further enhance its prospects. Bird Conservation Nepal and the Ministry of Agriculture's involvement in conservation and support initiatives bolster the region's potential. However, Maghi Homestay faces challenges such as transportation limitations, lack of electricity and communication facilities, traditional housing issues, pollution, managerial shortcomings, water safety concerns, tourist misconceptions, underutilization of nearby attractions, and inadequate marketing efforts. Addressing these challenges while capitalizing on its strengths can lead to a thriving and sustainable homestay tourism industry, preserving Tharu culture and benefiting the community.

4.5.2. Problems and Prospects in Bhada Homestay

Bhada Homestay, on the other hand, exhibits a range of prospects and challenges. Data pertaining to these issues was gathered through Key Informant Interviews (KII) and Focus Group Discussions (FGD) conducted in the field. Unlike the approach used in Maghi Homestay, in the case of KII, two respondents were interviewed, with one being the ward chairperson and the other the homestay secretary. Similarly, for FGD, a group of eight individuals from the study area was selected, and the discussions were guided by specific FGD agendas. This method provided valuable insights into both the strengths and weaknesses of Bhada Homestay.

4.5.2.1. Prospects of Bhada Homestay

Bhada Tharu Homestay is celebrated as one of the most culturally significant destinations among homestays, often likened to a living museum of tradition and culture. It provides visitors with a unique window into the rich heritage of the Tharu community. Bhada Homestay has evolved significantly since its establishment.

Initially, when it was established, it had 19 households offering 24 rooms and 48 beds to cater to tourists. However, in its present scenario, Bhada Homestay has slightly reduced the number of households to 13, but it still maintains a comfortable accommodation capacity with 19 rooms and 38 beds. This adjustment might have been made to enhance the overall quality and experience for guests while ensuring that the local community remains actively involved in providing lodging and dining services. Bhada Homestay continues to offer a welcoming and immersive experience for tourists, allowing them to enjoy both delicious local cuisine and the picturesque environment of the area.

The prospects for Bhada Homestay are diverse. Tourists have the opportunity to fully immerse themselves in the Tharu way of life, gaining insights into their agricultural practices, participating in vibrant festivals and fairs, observing traditional rituals, and savoring the cultural wealth through the donning of traditional attire and ornaments.

Located in close proximity to the border zone and the bustling Dhangadhi sub-metropolitan city, Bhada Homestay enjoys a heightened potential for attracting tourists. Moreover, it holds the distinction of being the very first homestay established in the entire Terai region, a testament to its pioneering spirit.

In terms of infrastructure, Bhada Homestay surpasses its regional counterparts, significantly enhancing the overall visitor experience. This homestay has garnered substantial support from various governmental and non-governmental entities, including the sub-metropolitan municipality, tourism development board, NTB, VTOP, and HoSAN.

The array of opportunities for Bhada Tharu Homestay is extensive. It has the potential to evolve into a living Tharu museum and homestay, dedicated to preserving and promoting Tharu culture, traditions, and art-based tourist activities. These activities encompass a wide range, from culinary learning and engaging in Tharu folk dance and music to exploring Tharu wall art and painting, experiencing Tharu craft, wearing traditional Tharu attire, and even enjoying fishing in the Tharu fish pond.

Additionally, Bhada Homestay can serve as a versatile training and workshop venue, catering to a diverse audience, including the Dhangadhi-based public, private sector, and development partner agencies. This wide array of opportunities firmly positions

Bhada Tharu Homestay as both a cultural treasure trove and an educational hub within the region. It enriches the tourism landscape while diligently preserving the invaluable Tharu heritage.

Indeed, surveys have underscored the pivotal role of both homestays in enhancing interpersonal relationships, nurturing positive attitudes towards tourists, and fueling the expansion of homestay tourism. As a result, it can be concluded that homestays play a vital role in accumulating and leveraging social capital, further enriching the overall community and tourist experience.

4.5.2.2. Problems of Homestay of Bhada

When Bhada Homestay was initially established, it boasted 19 households, providing a total of 24 rooms and 48 beds to accommodate tourists. However, in its current state, Bhada Homestay has made a slight reduction in the number of households to 13, resulting in an accommodation capacity of 19 rooms and 38 beds. This adjustment may pose certain challenges and issues in enhancing homestay tourism, such as potential limitations in accommodating a larger number of visitors. Nonetheless, it also presents an opportunity for a more intimate and personalized experience for guests, as well as a chance to focus on improving the quality of services and amenities to make each stay memorable.

In terms of problems, the research has dug out some of the issues that are to be solved if the homestay is to be sustainable. The problems of this homestays are enlisted as:

i. Transportation

Accessing the homestay from other routes is possible for tourists, namely via Rajipur Chaumala Bajar and Chaumala Bajar. However, it's important to note that reaching this homestay is not the most comfortable experience. While there is a limited availability of public buses connecting Bhada to Dhangadhi, there are more electric rickshaws at hand for transportation.

ii. Lack of safe Drinking water

Both Maghi and Bhada Homestays share similar challenges because of their reliance on similar water resources, namely hand pumps and Atejen pumps. Unfortunately,

both villages confront a common issue of insufficient access to clean and safe drinking water, primarily due to the absence of adequate filtration mechanisms.

iii. Lack of tourist guide

In both homestays, there is a common issue related to human resources. The problem at hand is the shortage of personnel to serve as tourist guides, and in response to this challenge, teachers have stepped in to fulfill this role.

iv. Tourist misconception about homestay tourism

Visitors to the homestays often lack awareness of the concept of homestays. They arrive with varying expectations, often without a clear understanding of what a homestay truly entails. Unfortunately, the homestays struggle to effectively communicate and educate the market about the concept of homestays and what it entails.

v. Limited tourism product

Despite being rich in both natural and cultural resources, Bhada has primarily concentrated on culture-based products within its homestay offerings. However, it is essential for the homestay to broaden its focus and give due attention to nature-based products as well. Currently, there is a lack of emphasis on these nature-oriented experiences within Bhada Homestay.

vi. Lack of adequate managerial skill

The committee and members of the homestay operator lack adequate managerial skills. This deficiency is evident in several key areas. Firstly, there is a poor record-keeping system in place at the homestay. Additionally, the distribution of visitors among the homestay operators is not well-managed, which is essential for effective homestay operations.

vii. Lack of Marketing Strategies

Bhada Homestay has yet to adopt modern marketing tools and strategies. They do not have a web page, utilize pamphlets, organize seminars, or engage in online marketing

efforts. This absence of contemporary marketing methods hinders their ability to effectively promote and attract visitors to their homestay.

viii. Training

The researcher discovered that the residents of the households received training in homestay management from various Civil Society Organizations and Local Government Mechanisms. However, in Bhada Homestays, 25% of the households underwent specialized training, including the production of bamboo stools (Muda) and baskets (Dhakiya). Additionally, they received training in cooking, serving as tour guides, and providing hospitality services.

Bhada Homestay, renowned for its rich cultural heritage, presents a promising array of opportunities and also faces specific challenges. Its potential lies in offering visitors an immersive experience in Tharu culture, traditions, and art-based activities, alongside its proximity to the border and Dhangadi city, making it an attractive destination. Strong government and NGO support, coupled with its role as the first homestay in the Terai region, enhance its prospects. However, challenges include transportation issues, limited access to safe drinking water, a shortage of tourist guides, visitor misconceptions about homestays, and a focus primarily on culture-based products. There is also room for improvement in managerial skills and modern marketing strategies. Nevertheless, Bhada Homestay's commitment to preserving Tharu culture, combined with the potential to serve as a cultural and educational hub, positions it as a valuable asset in the tourism landscape of the region.

Maghi Homestay, one of the pioneering homestays in Kailali, exhibits significant promise in the realm of homestay tourism. It has witnessed substantial growth, with locals investing in house upgrades to comply with regulations, resulting in a rise in tourist numbers. The proximity to Ghodaghodi Lake, with its diverse bird species, adds to its allure as a potential world-class birdwatching destination. Infrastructure development and government support, along with opportunities for cultural immersion, further bolster its potential. The involvement of organizations like Bird Conservation Nepal and the Ministry of Agriculture contributes to its conservation efforts. However, Maghi Homestay contends with challenges such as transportation limitations, lack of electricity and communication facilities, traditional housing issues,

pollution, managerial deficiencies, water safety concerns, tourist misconceptions, underutilization of nearby attractions, and marketing shortcomings. Addressing these challenges while harnessing its strengths can pave the way for a thriving and sustainable homestay tourism industry that preserves Tharu culture and benefits the community.

In contrast, Bhada Homestay is renowned for its rich cultural heritage and offers unique opportunities for visitors to immerse themselves in Tharu culture, traditions, and art-based activities. Its proximity to the border and Dhangadi city adds to its appeal as a tourist destination. Robust support from government and NGOs, coupled with its distinction as the first homestay in the Terai region, augments its prospects. Nevertheless, Bhada Homestay grapples with its own set of challenges, including transportation difficulties, limited access to clean drinking water, a shortage of trained tourist guides, misconceptions among visitors about homestays, and a primary focus on culture-based offerings. There's also room for improvement in terms of managerial skills and modern marketing strategies. However, Bhada Homestay's unwavering commitment to preserving Tharu culture and its potential to serve as both a cultural treasure and an educational hub underscore its significance in the regional tourism landscape.

CHAPTER FIVE: SUMMARY, CONCLUSION AND RECOMMENDATION

5.1. Summary

The study, "Comparative Analysis of Homestay Tourism of Bhada and Maghi Homestays in Kailali District," has several objectives. It examines tourism products, emphasizing diverse experiences. It evaluates compliance with Homestay Regulation 2067 BS to ensure legal standards. The research analyzes homestay tourism's role in transforming socio-economic status, highlighting economic benefits. It explores challenges and opportunities in homestay tourism.

The research employs Descriptive Research Design to study homestay tourism in Bhada and Maghi villages of Kailali, Nepal. Kailali's potential for tourism due to diverse landscapes and cultural diversity justifies this choice. Qualitative and Quantitative nature of data is gathered through surveys, interviews, focus groups, and observations.

Key findings reveal differences between Bhada and Maghi homestays. Maghi has increased bed numbers and attracted more tourists, while Bhada has decreased interest in homestay management. More people in Bhada rely on homestays for income. Both homestays positively influenced community perception, resulting in improved attitudes.

With homestay income, households in both villages became more self-reliant, enlarged social circles, and empowered women. Sanitation improved, reducing waterborne diseases. Income increased due to additional expenditure and saving. Bhada households saved more (38.46% saved 5,000-10,000 per month). No noticeable long-term indebtedness exists.

Key findings on attractions highlight cultural, natural, and religious sites in both homestays. Both offer Typical Tharu housing and meals, providing authentic cultural experiences. Maghi stands out for proximity to Ghodaghodi tal, Sita Kuwa, and Churia Hill. Bhada offers cultural dressing, jewelry, dance, and visits to Shree Behada Baba temple, Lahadu rides, and Tharu culture. Both benefit from Kailali's heritage, including Nainadevi Mandir and dolphin viewing spots.

In the realm of homestay compliance regulations, Bhada Homestay in preserving cultural architectural elements, achieving a flawless 100% compliance rating, while Maghi is awaiting ratings due to ongoing house renovations. However, both homestays maintain a pest-free environment and provide primary health care facilities at 90% and 100% compliance, respectively. Additionally, they are committed to environmentally friendly tourism, heritage conservation, public toilets, and plantation initiatives, all achieving a 100% compliance rating. Overall, Bhada Homestay exhibits slightly better compliance in health, sanitation, and safety, holding a 5% advantage over Maghi Homestay..

Problems faced by both homestays include accessibility, electricity, communication, infrastructure, air pollution, and safe drinking water. Limited tourism products and tourist misconceptions hinder growth. Bhada faces managerial and marketing challenges, while Maghi deals with misconceptions and underutilized attractions.

Both homestays have prospects. Boating facilities, cultural experiences, and infrastructure development offer promise. Maghi envisions making Ghodaghodi Lake a world-class bird-watching destination, while Bhada, being the first Terai homestay, has a unique advantage. Tharu museums, view towers, and training venues can attract more tourists and support sustainable development.

In summary, this research provides insights into Bhada and Maghi homestays, highlighting strengths, challenges, and growth potential. It underscores homestay tourism's positive impact and the need for compliance and marketing improvements to maximize its potential.

5.2. Conclusion

The comparative analysis of Maghi Homestay and Bhada Homestay in Kailali district reveals a complex landscape of strengths, challenges, and opportunities within the realm of homestay tourism. Both homestays feature joint family structures and larger household sizes, with active workforces and high literacy rates, indicating capable individuals within the communities well-suited for the homestay sector.

Each homestay offers distinct attractions, with Bhada Homestay showcasing typical Tharu culture and Maghi Homestay benefiting from its proximity to Ghodaghodi

Lake, positioning itself as a future birdwatching destination. These unique offerings tap into cultural and natural attractions, enhancing their tourism potential.

Compliance with homestay regulations is crucial, and both homestays are making progress. Bhada Homestay excels in preserving cultural elements and maintaining compliant toilet facilities, while both need improvement in kitchen and cleanliness standards, with Maghi addressing drinking water supply issues. In health, sanitation, and safety, Bhada slightly outperforms Maghi.

Socially, Bhada Homestay draws a higher percentage of income-reliant individuals, increasing community involvement. In contrast, Maghi Homestay has seen a decline in interest. Both homestays have improved self-sufficiency and women's decision-making power, with reduced disease incidence. Economically, Bhada Homestay attracts more tourists, generating higher revenue. Most households earn between 5,000 and 10,000 rupees monthly, highlighting the transformative impact of homestay tourism on community well-being. Maghi has more households in the 10,000 to 15,000 rupees bracket, while Bhada has a higher top-tier income distribution. Looking ahead, Maghi shows promise with growing visitor numbers but faces challenges like transportation, electricity, housing, pollution, managerial shortcomings, and marketing gaps. Bhada, rich in Tharu culture and educational potential, faces challenges in transportation, clean water access, tourist guides, misconceptions, and product focus.

In conclusion, both Maghi and Bhada Homestays have made significant strides in homestay tourism, benefiting their communities economically and socially. Addressing challenges while leveraging their unique strengths can lead to sustainable growth, preserving Tharu culture and offering immersive experiences in Kailali district. The future holds promise for these homestays as they continue to contribute to community development and regional tourism.

5.3. Recommendations

Recommendations for the development and promotion of homestay tourism include the identification of new cultural and natural tourism products, efficient management of infrastructure like electricity, road access, drinking water, and communication facilities, as well as the preservation and promotion of local handicrafts and

traditional architectural designs. Homestay operators should embrace modern and online marketing strategies to broaden their reach and competitiveness. Training in hospitality, housekeeping, souvenir development, marketing, and team management should be prioritized by the Homestay Management and Development Committee in collaboration with the government and stakeholders to enhance the quality of the homestay experience and support sustainable tourism growth. Addressing the issue of tour guides through organized training opportunities for local residents is essential. Additionally, prioritizing local organic production for authentic and sustainable dining experiences, ensuring equitable distribution of tourists among homestay households for a balanced and sustainable tourism experience, and formulating a comprehensive development plan for homestays are crucial steps. For new researchers, dedicating their studies to exploring evolving dimensions and changing patterns of tourism can contribute to the development and promotion of homestay tourism in a dynamic and ever-changing industry.

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SURVEY QUESTIONNAIRES

Q.N.

Household head Name:Gender:

Address:Contact number:

Religion: Ethnic group:

Household involved in homestay.....

A. Change in social structure:

1. **Family status:**

NO.	Name	Age	Gender	Marital Status	Occupation	
					Before	After
1.						
2.						
3.						
4.						
5.						
6.						
7.						
8.						
9.						
10.						

*Symbol:***Age:**A= below 15yrs, B= (15-59) yrs., C= above 59**Sex:**M= Male, F= Female, O= other**Marital status:** A= Married, B= Unmarried, C=Divorced, D= Widowed**Occupation:** Before= before the establishment of homestay, After= After the establishment of homestay2. **Education Status:***Symbol:***Level of Education:**

a. Formal: Primary= A, Lower secondary= B, Secondary= C, Higher Secondary= D, Bachelor += E

- b. Informal= F
- c. Illiterate= G

Source of Education

- a. Community School= A
- b. Boarding School= B
- c. Public School=C

Reason of Drop-out

- a. Economic Reason= A
- b. Socio-cultural Reason= B
- c. Lack of interest in Studies= C

2. Training:

Before	After

3. Employment status:

S.N.	Particular	Before		After	
		No. of people involved	Type	No. of people involved	Type
1.	Agriculture				
2.	Homestay				
3.	Service				
4.	Business				
5.	Labor				
6.	Hotel				
7.					
8.					

Symbol:

Employment types:Full Time=F and Partial=P

4. Perception

S.N.	Topic	Before		After	
		Like them	Dislike them	Like them	Dislike them

1.	People's perception towards them				
2.	Their perception towards other peoples				
3.	Their perception towards tourists				
4.	Villagers' perception towards tourists				

4. People Attitude:

a. How people act in front of them?

Before		After	
Normally	Abnormally	Normally	Abnormally

b. Maximum intra-household circle:

Before	After

5. Self-reliance

a. How much help do you seek from neighbors?

Help	Before	After
Maximum		
Normal		
Minimum		

Help:

-) Maximum= Requires help from neighbor more often (most of the activities)
-) Normal= Requires neighbors help sometimes in needs only
-) Minimum= Requires neighbors help in dire situation only

b. Expecting aid from any other people or organization?

Before	After

6. Self-respect

S.N.	Area of study	Before	After
1.	Any time of demoralization on your own work? If yes then why?		
2.	Do you have confidence on what you are doing? Why?		

7. Women Empowerment

Status of women	Before		After	
Decisive power of women in family?	Yes	No	Yes	No
If no, why?				
What kind of decision can women make?				
Female's involvement in family income generation activity	Yes	No	Yes	No
Which kind of economic activity where women are involved?				
Number of women involved in economic activity? (Household)				
Time of involvement of women				

Symbols:

) **Decision power:**

A= Social decisions

B= Economic decisions

C= Cultural decision

D= Educational decision

E= Health related decision

) **Activity of Women's**

A= Entrepreneurship

B= Sales of forest products

C= Agriculture related activity

D=Homestay

E=.....

F=

) **Time of Involvement**

A= Full time

B= Part-time

8. Health

S.N.	Title		Before		After	
1.	Sanitation status	Personal hygiene	Yes		Yes	
			No		No	
		Kitchen hygiene	Yes		Yes	
			No		No	
		Toilet system	Open Toilet		Open Toilet	
			Closed Toilet		Closed Toilet	
		Cooking stove	Traditional		Traditional	
			improved		Improved	
		Toilet and bathroom hygiene	Yes		Yes	
			No		No	
2.	Diseases Frequency	Water-borne diseases				
		Air-borne diseases				
3.	Primary health services					
4.	Health institution preferences					

Symbol:

) Water-borne Diseases

A= Diarrhea, B= Dysentery, C= Cholera

) Air-borne Diseases

D= Breathing Problem, E= Problems in Lungs, F= Asthma

J Health Institution

A=Cultural and Traditional Institution, B=Public institution, C=Private institution

9. Infrastructures:

S.N.	Topics	Before	After
1.	Means of Roadway Transportation		
2.	Types of roads	Graveled	
		Black-topped	
3.	Houses	Concrete house	
		Stone made House	
		Bamboo and sheet house	

10. Natural Resource management practice:

Before	After

B. Change in Income structure:

Agriculture practice:

1. Land possession?

If yes, size of land.....

Land possession	Before		After	
	Own	Rent	Own	Rent
Below 5 katha				
(5-10) katha				
(10-15) katha				
(15-20) katha				
More than one bigha				

2. Which agricultural products do you produce in your farm?

NO.	Products Name	Before	After
1.			

2.			
3.			
4.			
5.			
6.			
7.			
8.			
9.			
10.			

3. Sufficiency of farm production:

S.N.	Before	Then
Yes		
No		

If no, what agriculture production do u buy from the market?

Before	After

4. Number of tourists per month in average

- a) Below 10
- b) 10-20
- c) 20-30
- d) More than 30

5. Average expenses of tourist:

- a) Below 1000
- b) 1000-1500
- c) 1500-2000
- d) More than 2000

6. Average monthly income from homestay

- a) Below 5000
- b) 5000-10000

- c) 10000-15000
- d) More than 15000

7. Change in Monthly income after and before homestay

Position of income	Before	After
Below 5000		
5000-10000		
10000-15000		
15000 above		

8. What are the major area of expenditure and source of expenses in homestay?

S.N.	Before			After		
	Area of expenses	Amount	Source	Areas of expenses	Amount	Source
1.						
2.						
3.						
4.						
5.						
6.						
7.						

9. How much money do u save monthly:

Position of Saving	Before	After
Below 5000		
5000-10000		
10000-15000		
Above 15000		

10. Indebtedness:

S.N.	Topic	Before	After
1.	Source of Loan		
2.	Reason for Loan		
3.	Amount of Loan	Below 10000	
		10000-20000	

		20000-30000		
		Above 30000		
4.	Source for payback the Debt			

Symbol:

Source of loan:

A=Formal Source (e.g. Banks, cooperatives, Finance, Microfinance)

B=Informal Source (e.g. Traders, Relatives, Moneylenders, Shopkeepers, Mother groups)

OBSERVATION CHECKLIST: COMPLIANCE OF HOMESTAY REGULATION

2067

Household Head Name:

Homestay Number:Address:

1. House, Room and Bed for homestay:

S.N.	Title	Conditions	
		YES	NO
1.	House with cultural architecture		
2.	Separate room		
	Number of room.....		
3.	Two Bed in a room		
	Number of bed.....		
4.	Provision of clean carpet or Raadi or Gundriin a room		
5.	Doormat at Door		
6.	White bedsheet and blanket cover		
7.	Clothes hanger		
8.	Lights	Electric bulb	
		Candle	
		Kerosene lamp	
9.	Dustbin		
10.	Mirror		
11.	Tea Table		
12.	Two chair		
13.	Slipper		
14.	Bed 6.5*3		
15.	Smokeless room		
16.	Painting and cultural arts in room		

2. Bathroom and Toilet:

S.N.	Title	Condition	
		YES	NO

1.	Separate toilet			
2.	Clean toilet			
3.	Bathroom	Separate		
		Clean		
		Bucket		
		Mug		
		Soap		
		Towel		

3. Kitchen and food services:

S.N.	Title	Condition	
		YES	NO
1.	Cattle house near the homestay		
2.	Smokeless kitchen chulo		
3.	Water facility	Normal water	
		Filtered water	
		Boiled water	
4.	Dining Table for foreigner		
5.	Comfortable place for local tourist during food i.e. paleti kasera basna milnay		
6.	Menu card		
7.	Healthy Food service		

4. Health, Sanitation and Safety

S.N.	Title	Condition	
		YES	NO
1.	Mouse free		
2.	Mosquito		
3.	Insects		
4.	Far from bad smell as well as cattle and cow farm		
5.	Facility of primary health care		

6.	Environment friendly tourism activity		
7.	Conservation of tourism heritage		
8.	Public Toilet		
9.	Plantation		

GUIDELINE FOR KEY INFORMANT INTERVIEW

KII Respondent's Name:Date: 2075/.... /.....

Name of organization.....Designation:

Registration Date:

1. What are the problems/ challenges for running the homestay?
2. What are the prospects of homestay?
3. What is the perception about the preservation of traditional technologies of people?

GUIDELINE FOR FGD

1. What are the products and attractions of this Area? Any history of that attraction?
2. Do you think that the tourists visiting your place are satisfied?
3. How do you plan on making the tourists stay longer than their average duration of stay?
4. Have you found any change over the livelihood of people running the homestay?

PHOTO GALLERY

Photos of Maghi Homestay



Figure 1: Welcoming gate of Maghi Homestay



Figure 2: Hospitality at Maghi homestay



Figure 3: Survey with homestay household



Figure 4: KII with women health volunteer



Figure 5: Maghi Homestay



Figure 6: Maghi Homestay Kitchen

Photos of Bhada Homestay



Figure 7: Bhada Homestay welcome gate



Figure 8: KII with ward representative Bhada homestay



Figure 9: Bhada homestay



Figure 10: Household survey Bhada homestay



Figure 11: Bhada Homestay



Figure 12: Bhada Homestay

(Source: Field Survey, 2019)