

**Community empowerment through community-based
homestay tourism (CBT)**

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Lecture Outline

- **Recap on how alternative tourism departs from conventional mass tourism**
- **Discuss homestay tourism as a form of CBT**
- **Identify different aspects of empowerment**
- **Assess the impact of CBT on local community empowerment in Nepal**

Mass Tourism	Alternative Tourism
Controlled by multi-national companies	Local control
Outsiders make decisions	Involves local people in decision making
Disregards social, cultural and environmental costs	More sensitive to the local resources

Forms of Alternative Tourism

- **Community-based tourism (CBT)**
- **Ecotourism**
- **Pro-poor tourism (PPT)**
- **Volunteer tourism**
- **Responsible tourism**

Community-based Tourism Definitions

- **“Tourism owned and/or managed by communities and intended to deliver wider community benefit”
(Goodwin and Santilli, 2009: 12).**
- **“CBT development is characterised as a form of locally situated development that uses tourism to generate economic, social and cultural benefits within a community” (Johnson, 2010:150).**

Homestay Tourism Definitions

- **“A form of accommodation ... where tourists are given the chance to live with a host family ... to interact and experience the families’ way of lives” (Hussin and Kunjurman, 2014: 44).**
- **“Alternative accommodation facilities for the tourists at affordable rates and with frequent opportunities to uniquely interact and immerse with the hosts and their lifestyle choices” (Acharya and Halpenny, 2017: 2).**

Types of homestay tourism

- **Private homestay**
- **Community-managed homestay**

Criticisms of Alternative Tourism

- **Intense contact between tourists and hosts**
- **Socially and culturally more intrusive**
- **Local elites can monopolise the economic benefits**
- **Less development opportunities due to its focus on small and/or medium scale development**
- **Locals may be less knowledgeable than people having expertise**

Empowerment definition

- **“A mechanism by which people, organisations and communities gain mastery over their affairs”
(Rappaport, 1987: 122).**

Empowerment: a multi dimensional construct

According to Scheyvens (1999) 4 aspects:

1. Economic

2. Social

3. Psychological

4. Political

Nepal: A less developed country between China and India



Nepal: Topographic division



Other features of Nepal

- **Home to some of the world's highest mountain peaks**
- **Country of villages**
- **40 ethnic groups**
- **124 languages**

Caste division

- *Tagadhari*
- *Matawali*
- *Pani nachalne choi chito halnu parne*
- *Pani nachalne choi chito halnu naparne*

Ghale Gaun homestay	Dalla Gaun homestay
Located in the hilly region	Situated in the plain terrain
Lies in the Annapurna trekking circuit, a world famous trekking route	Sits by a community forest
Run by Gurung community	Run by Tharu community

Ghale Gaun



Dalla Gaun



Economic empowerment: direct employment

Ghale Gaun

“Serving tourists in homestays is similar to other jobs that pay you money because when I serve them in my house I get money from them” (A homestay operator).

Dalla Gaun

“I used to go to India because I did not have any source of income in Dalla Gaun. When I came back to the village, I saw some villagers running homestays. Then I decided to try if I can earn money like other homestay operators. I cannot earn a lot of money from homestay but I can earn as much money as I used to while working in India” (A homestay operator)

Indirect employment

Ghale Gaun	Dalla Gaun
<p><i>“You can see many villagers are spending more time in farming than before. Some are doing poultry farming and others are involved in goat farming. There are some villagers producing green vegetables. They sell their produce to the homestay operators” (A homestay operator).</i></p>	<p><i>“Many people in Dalla Gaun are encouraged to produce more vegetables because they can be sold in homestay. Hence, many people are seen working in the field these days than before because they can make money by selling their produce” (A homestay non-participant).</i></p>

Indirect employment contd...

Ghale Gaun	Dalla Gaun
<p><i>“Not only are the adults but also the school going children earning money in the village by participating in cultural shows” (A homestay non-participant).</i></p>	<p><i>“The villagers have opportunities to earn money by singing and dancing in cultural performances” (A homestay non-participant).</i></p>

Equitable distribution of tourism revenue

Ghale Gaun	Dalla Gaun
<p><i>“I cannot ask the secretary to send guests to my house. I have to wait for my turn. Every homestay has to wait for their turn” (A homestay operator).</i></p>	<p><i>The secretary sends the guests to the chairperson’s homestay regularly. First he sends guests to the chairperson’s homestay and then his own homestays. After that he thinks about others” (A homestay operator).</i></p>

Equitable distribution of tourism revenue contd...

Ghale Gaun	Dalla Gaun
<p><i>“Although I am not in the homestay group, I am earning money by dancing in cultural shows” (A homestay non-participant).</i></p>	<p><i>“They [Homestay operators] have trained their sons and daughters for cultural dances. If they do not have time, they ask us to perform in cultural shows” (A homestay non-participant).</i></p>

Social empowerment: social cohesion

Ghale Gaun	Dalla Gaun
<p><i>“We have learnt from homestay that if all villagers work together, we can succeed. You can see we are successfully running homestays because of the villagers’ joint work” (A homestay participant).</i></p>	<p><i>“All households of Dalla Gaun used to help clean the village by participating in village cleaning activities in the early days of homestay, but it is different these days. Only the homestay operators clean the village every month” (A homestay operator).</i></p>

Quality of life

Ghale Gaun

“The money we get from tourists has supported us to buy the things that we use in our kitchen. We can buy salt. We can buy oil. Not only that we can buy clothes for our children and ourselves. At least we are in the position to buy basic things” (A homestay operator).

Dalla Gaun

“We did not have money to buy basic things but we are free from that problem now. We do not need to worry about that. I can feed my family from the income of homestay” (A homestay operator).

Quality of life contd...

Ghale Gaun	Dalla Gaun
<p><i>“Several development works have been carried out after the villagers started homestay. You can see we have clean drinking water facilities. We have streetlights. We have stone paved trails. Our village is much better than before” (A homestay non-participant)</i></p>	<p><i>“Although Dalla Gaun is a famous tourism village, we still lack basic facilities such as clean drinking water. We still need to rely on tube well for drinking water” (A homestay operator).</i></p>

Quality of life contd...

Ghale Gaun	Dalla Gaun
<p><i>“It was a dirty village. You could see garbage everywhere. You cannot believe nobody in the village had toilet. However, this is different now. You can see Ghale Gaun as a clean village” (A homestay operator)</i></p>	<p><i>“We did not know that we have to keep our houses, our yards and our village streets clean before we started homestay. We were used to throwing rubbish everywhere” (A homestay non-participant).</i></p>

Psychological empowerment: increased popularity of villages

Ghale Gaun	Dalla Gaun
<p><i>“It is a matter of pride for the residents of Ghale Gaun to say that we are living in a popular homestay village” (A homestay non-participant).</i></p>	<p><i>“Many actors of the Nepalese film industry have been to our village. You know even Rajesh Hamal [superstar of Nepalese film industry] also came to Dalla Gaun once. Rajesh Hamal does not go to other remote villages like Dalla Gaun” (A homestay non-participant).</i></p>

Media attention

Ghale Gaun	Dalla Gaun
<p><i>“You know, our village is frequently shown on different television channels. It is a matter of pride for us to see remote villages like Ghale Gaun on television” (A homestay operator).</i></p>	<p><i>“I do not remember our village being covered by any newspaper and television before 2011[The year homestay started]. However, we can often read about Dalla Gaun in newspapers these days and we can watch the village on television” (A homestay operator).</i></p>

Increased levels of confidence

Ghale Gaun	Dalla Gaun
<p><i>“I do not feel uncomfortable to talk to the tourists, like before. We talk to them as if we are talking with the Ghale Guan residents” (A homestay operator).</i></p>	<p><i>“I used to say yes even if I did not like the proposals brought to the meetings because I did not have courage to speak even if I disagreed. I do not have to say yes if I did not like something now because I can talk with others now” (A homestay operator).</i></p>

Political empowerment: local control

Ghale Gaun	Dalla Gaun
<p><i>“The villagers have formed a tourism development committee to decide tourism activities. The committee makes decision after collecting opinions from the villagers” (A homestay non-participant).</i></p>	<p><i>“The tourism development and management committee takes all tourism related decisions. Only Dalla Gaun villagers are in the committee so that when we have to decide, we sit together and make decisions” (A homestay operator).</i></p>

Composition of management committee

Ghale Gaun	Dalla Gaun
<p><i>“I do not have a homestay but I am working as a GTDMC member. You will find some other people who are not running homestay but they are committee members” (A homestay non-participant).</i></p>	<p><i>“The homestay operators do not want us to be in the committee. They have kept a woman in the committee just to show other people that there are both homestay operators and the homestay non-participants in the committee” (A homestay non-participant).</i></p>

Management committee formation procedure

Ghale Gaun	Dalla Gaun
<p><i>“We decide the GTDMC members through a village meeting. All households, whether they run homestay or not, gather on that special day and discuss about the new GTDMC committee” (A homestay non-participant).</i></p>	<p><i>“We organise homestay owners’ meetings and decide about the TDMC leadership positions” (A homestay non-participant).</i></p>

Decision-making processes

Ghale Gaun	Dalla Gaun
<p><i>“I do not run homestay in my house but I attend village meetings regularly. The committee listens to the voice of the villagers and decides what is good for the overall village” (A homestay non-participant).</i></p>	<p><i>“We used to organise regular village meetings when we started homestay, but we do not organise such meetings these days” (A Homestay non-participant).</i></p>

Summary

- **Distinguish between mass tourism and alternative tourism**
- **CBT and homestay tourism as alternative tourism approaches**
- **Empowerment and its multiple facets**
- **How CBT can influence multiple dimensions of empowerment**

Recommended reading

- Acharya, B. P. and Halpenny, E. (2017) Sociocultural sustainability of small tourism enterprises: observations from Ghalegaon's community based homestays. *Journal of Tourism and Hospitality Education*, 7, pp. 1-24.
- Goodwin, H. and Santilli, R. (2009) *Community-based tourism: a success?* Leeds: ICRT & GTZ. Available at: <http://www.haroldgoodwin.info/uploads/CBTaSuccessPubpdf.pdf>
- Hussin, R. and Kunjuran, V. (2014) Sustainable community-based tourism (CBT) through homestay programmes in Sabah, East Malaysia. *Proceedings of the Social Sciences Research ICSSR*, pp. 41-61.
- Johnson, P. A. (2010) Realising rural community-based tourism development: prospects for social-economy enterprises. *Journal of Rural and Community Development*, 5, (1/2), pp. 150-162.
- Rappaport, J. (1987). Terms of empowerment/exemplars of prevention: toward a theory for community psychology. *American Journal of Community Psychology*, 15(2), pp. 121–148.
- Scheyvens, R. (1999) Ecotourism and the empowerment of local communities. *Tourism Management*, 20 (2), pp. 245-249.