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Artificial Intelligence and the Development of Smart Tourism

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Abstract

The main intention of this manuscript is to fill this gap by evaluating the impacts of artificial intelligence on the development of smart tourism. The study will start with discussing previous literature on smart tourism and contributions of artificial intelligence on the development of tourism based on earlier academic findings and practical implications. For methodology, the paper will follow literature review as a guideline and the findings will be critically evaluated. Besides that, the study will suggest a model whereby the impact of artificial intelligence on smart tourism will be quantitatively analyzed. In the suggested model, related economic, technological, social and environmental variables including total revenue created by smart tourism using artificial intelligence, contributions of technological improvement, the degree of social inclusion to tourism activities for disadvantaged individuals (such as elderly, people with disabilities, pregnant women etc.) with respect to the artificial intelligence applications, and the degree of environmental degradation parallel to the shift to smart tourism.

Keywords
Smart tourism,
artificial intelligence,
technology,
social inclusion,
sustainability

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In conclusion, the paper will argue that the presence of artificial intelligence has created a new opportunity for tourism where economic, social and environmental benefits can be obtained, therefore local and regional governments should promote the applications regarding to artificial intelligence as well as encouraging national and international stakeholders to invest in artificial intelligence induced smart tourism sector. All in all, the future of world are in the hands of current political and economic decisions; hence a focus on artificial intelligence in tourism may provide everlasting benefits not only for those who engage in tourism activity as tourists, but it is also capable of increasing the life quality of service providers and tourism investors by providing them an opportunity for a sustainable economic revenue within a healthier environment.

Introduction

Development of technology has led to improvements in various areas, enabled the emergence of new economic sectors and increased the efficiency of existing ones. Similar to mechanization of factories and increased output of production, service sector has gained acceleration to a great extent parallel to the availability of technological applications. As an important service sector, tourism also benefit from technological development. Although in the previous literature of tourism, artificial intelligence is mainly used to estimate tourist arrivals and forecasting the economic development in the future (Claveria & Torra, 2014; Stalidis et. al., 2015; Asadi et. al., 2016), currently the focus has shifted to technological applications in tourism and new sectors in tourism such as smart tourism.

Smart tourism is defined as a new social, cultural and economic activity where people move to other countries and places outside of their daily environment for a personal or professional aim (UNTWO, 2015). Started as a part of smart city applications, smart tourism has rapidly become an important economic activity that is capable of promoting local development and other industries in the region (Ren, 2013). The activity of smart tourism is connected to technological infrastructure, promotion of wifi, development of mobile applications, a new understanding of management as well as taking a new attitude for data collection and analysis (Gretzel et. al., 2015). The name "smart" and "intelligence" was used interchangeably in the previous literature, denoting the same meaning that consists of wide use of technological entities despite essential differences between the terms of smart tourism and intelligence tourism (Li et. al., 2017). The activity itself does not have a long past, however it has been growing in various parts of world especially after 2011 (Zhu, Zhang & Li, 2014). Parallel to the development of intelligence tourism guide system and new generation web-based systems, availability of smart tourism increased via mobile devices such as smart phones, tablets and other technological instruments (Goy & Magro, 2004; Owaied et. al., 2011).

The application of artificial intelligence in smart tourism has numerous benefits. First of all, smart tourism creates a new opportunity for employment and investment in an economic sense, along with enabling the development of side sectors such as accommodation, transportation, industry and so on. In addition to economic benefits, smart tourism with artificial intelligence can enhance the involvement of disadvantaged people. For instance, guidelines or gadgets designed for old people as well as provision of special assistance for those who would need such as people with disabilities or pregnant women can be ensured by technological services based on artificial intelligence. Finally, the artificial intelligence technology can transform tourism activity in an environmentally sustainable manner where water, land and air pollution may be reduced and the damage on environment can be erased.

Although there have been various studies in the previous literature, there has been no study found regarding to impact of artificial intelligence in smart tourism with a quantitatively analyzable form. In the next section, the four main determinants of the smart tourism will be briefly discussed, and then they will be presented in a suggested model.

Four determinants of smart tourism

In this section, the four determinants of artificial intelligence in smart tourism, namely the economic, technological, social and environmental impacts will be discussed.

Economic aspects

Starting with the economic gains, the contributions of artificial intelligence in smart tourism can be measured through the extra economic value that it creates as it enables technologies supporting new types of collaboration and value creation leading to innovation, entrepreneurship and competitiveness (Gretzel et. al., 2015). Smart transformation of touristic facilities eventually increases their competitiveness in the tourism market as they facilitate accommodation, transportation, and other-tourism related services. This improvement in the tourism services has a direct reflection on tourism revenues by contributing to the profits of stakeholders. The main intention of smart tourism is to acquire a new work environment where the efficiency of available service facilities increases and the cost of providing a service with a high maintenance decreases. The reliance of technological improvements with high efficiency rather than traditional practices contribute to financial well-being of stakeholders as they require less use of energy, less natural or human resources. In short, there is a positive relationship between the use of artificial intelligence in smart tourism and the revenues received by tourism stakeholders.

Technological aspects

Furthermore, the use of artificial intelligence in smart tourism design may further increase the advancement of technology. In the beginning, individuals may develop bias towards the presence of artificial intelligence systems, such as robots. Despite the rapid development of technology, the time needed by users to adapt technological devices properly takes some time. This is because people have long been exposed to traditional services, and they are most of the time looking for their human equivalent when they would like to benefit from a service. Compared to health-related services, the degree of such negative biases is small, yet an initial response for artificial intelligence applications in tourism may be limited to some extent. On the other hand, the artificial intelligence systems will become an integral part of the life as people become more and more exposed to these services. Smart tourism allows a design of facilities that can integrate further technological advancements in the future. Besides that, technological improvements are subject to time such that technology develops exponentially over time. In other terms, technological progress has acceleration for doubling itself, as the phenomenon is known as Moore's Law, named after the work of Gordon Moore (1965) on integrated circuits.

Social aspects

Third, advancements in artificial intelligence applications in smart tourism activity encourage the participation of disadvantageous groups in social life. For example, people with physical disabilities, elderly individuals, pregnant women etc. may require special assistance for movement in a facility and smart design of tourism facilities respond such demands with smart solutions including the use of robotics, moveable instruments, elevators, and so on. The main problem behind the social exclusion is that the individuals with disadvantages have no means to access social life, and they are generally isolated in the absence of social support. The introduction of artificial intelligence has therefore a great importance, as technology can replace the need for human power for caring these disadvantageous people to maximize their welfare they derive from these leisure time activities, and most importantly, provide them the means to be a part of a society. Hence, there is a positive relationship between the presence of artificial intelligence in smart tourism and the degree of social inclusion for people with disadvantages.

Environmental aspects

The cloud-based infrastructure of a "smart destination" generally promotes the emergence of well-developed mobile tourism applications by tourism stakeholders with lesser reliance on natural resources (Lamsfus et. al., 2015). When the information regarding to tourist arrival, accommodation, weather conditions in a destination, etc. can be delivered by using mobile devices and programs, the physical energy that would have been spent otherwise, will be saved. Reducing the burden on environment is also highly relevant to the transportation. Ride sharing services such as BlaBla Car or Uber provide an eco-friendly solution for the congestion. Moreover, mobile apps that allow users to locate and use a bike nearby have become very popular in European cities as well as in many tourism destinations.

One of the fundamental aspects of smart tourism is therefore decreasing the use of materials which previously dominate the tourism service with respect to industrial production, however, the new understanding of tourism service refers to economize the natural resource consumption and relying on alternative sources and methods. As the burden on natural resources is successfully replaced by smart technologies which enable the same or better services with less environmental damage, the tourism activity will become more environmentally sustainable. It should be also noted that, the regeneration of environment is subject to time, and the degree of regeneration will increase exponentially as time passes.

Suggested Model

Based on the discussion in the previous section, the model can be considered as the following:

(1) $AI = ß_0 + ß_1.TR + ß_2.TD^t + ß_3.SI + ß_4.ER^t + \varepsilon$

$t \geq 0, t = Z^+ : \{1, 2, 3, \ldots\}$

where,

AI implies the *impact of Artificial Intelligence*

TR implies *Total Revenues* created by smart tourism using artificial intelligence

TD implies *Technological Development* contributions

SI implies the degree of *Social Inclusion* to tourism activities for disadvantaged individuals

ER implies the degree of *Environmental Regeneration*

t implies *Time*

$ß_0$, $ß_1$, $ß_2$, $ß_3$ and $ß_4$ imply coefficients, and

ε implies residual (i.e. the effect of other variables).

In general, the impact of artificial intelligence on smart tourism can be evaluated by four main variables, namely total revenues created by smart tourism using artificial intelligence, contributions of technological development, the degree of social inclusion to tourism activities for disadvantaged individuals, and the degree of environmental degradation. Besides that, there might be other variables that can explain the variance in the effect of artificial intelligence in smart tourism which the model did not capture. For example, satisfaction of tourists in a particular tourism destination as well as an increase in the life quality of local service providers can be important contributors for measuring the impact. For that reason, a residual is provided in the model which implies the variance that cannot be explained by four main variables.

This model is appropriate for any kind of numerical data since the aim of the suggested model is to provide a tool for the measurement of the effect of artificial intelligence on smart tourism in a quantitative form. Moreover, the research enables the measurement of the impact through statistical analysis by modeling the four man variables in a mathematical framework instead of focusing on subjective methods that may diminish the reliability and objectivity of the findings.

Concluding remarks

In conclusion, the use of artificial intelligence in smart tourism has various benefits for people as well as for the environment. As discussed previously in this paper, the artificial intelligence systems are capable of increasing the total revenue derived by tourism stakeholders, contributing to further developments in technology as people get to know these services and they acknowledge the importance of technological devices for facilitating their lives, increasing the degree of social inclusion in the society by providing a means for disadvantageous people to socialize and also boosting the environmental regeneration by decreasing the burden on environment. In this study, these benefits have been expressed into a mathematical model.

Taking these benefits into consideration, artificial intelligence practices needs to be increased as a form of smart tourism. However, the adaptation of users can be slower compared to rapid development of technology, as argued above. In order to establish and spread the artificial intelligence technology through smart tourism, governments need to collaborate with tourism stakeholders, promote smart tourism applications to increase economic competitiveness and reduce social and environmental costs. Moreover, the number of courses given to children regarding to technological adaptation in schools should be increased. Generations should not only learn how to adapt new technology, but they also need to “think” by the means of technology, by offering creative and smart solutions for the problems that they face in their daily lives. All in all, being “smart” is not only restricted to the business sphere, but rather it is a way of living and philosophy of life, that increases the well-being of individuals along with providing economic, social and environmental benefits, with only small changes.

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Gastronomy Tourism Growth in Malaysia: A Case Study of Malay Restaurants Performance in Klang Valley

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Abstract

Today one of the most popular niche tourism markets is gastronomy tourism. The popularity of gastronomy tourism is also called as soft power approaches by some tourism scholars. This niche market is part of cultural and ecotourism market. Malaysia is recognized as a multi-ethnic and multicultural country that includes countless ethnics such as Malay, Chinese, Indian and others. Although Malay leads the major ethnics in Malaysia, Malay restaurant less likely can stay longer in the industry. There are several factors from previous cases involve in Malay restaurants that result to this ethnic's restaurant fail to survive. Since Malaysia is a multi-ethnic country the food in Malaysia have combination from all ethnics and unique in its own way. Each state in Malaysia has their own dishes and some dishes may differ from another state. Since Malay or Bumiputra ethnic comprises the biggest ethnic in Malaysia with more than half of the country's population, the objective of this study was to analyze the internal factors affecting business growth performance in Malay ethnic restaurant. Survey questionnaires were distributed to selected Malay restaurants to find out about their growth rate performance.

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Findings in this study found that the internal factors are consisting of management orientation, organizational culture, technology orientation, alliance and cooperation and market orientation.

Introduction to gastronomy tourism

This article can be divided into four main section. The first section will discuss the introduction followed by literature review, than methodology, after that result and discussion will be presented and finally conclusion and recommendation. Tourism Malaysia states that the multiculturalism has made Malaysia a gastronomical paradise and home of hundreds of colourful festivals (Tourism Malaysia 2019). Malaysia have fourteen states and in each state of Malaysia, it has its very own unique traditional food (Omar, Mohd Adzahan, Mohd Ghazali, Karim, Abdul Halim & Ab Karim 2011) due its multiethnicity. Malaysia total population is estimated 32.68 million according to the Department of Statistics Malaysia in 2020. The biggest ethnic is Malay or Bumiputra (69.3%), followed by Chinese (22.8%), Indian (6.9%) and others (1.0%). The country is well known as the melting pot of Asia and most multicultural nations in southeast Asia (Webster 2010) since the 16th. century. As a result, most of Malaysian culture including dishes and food have mixture from these ethnics. They influence each other to some extent and that is the significant different of Malaysian food compared to other countries although some might have similar names. For example, Malaysian *sate* and *rendang* dishes have similar names with Indonesia dishes but the ingredients, preparations and taste are different. Based on the uniqueness of Malaysian food many scholars agree it has great potential to become one of the country's attraction for tourists. Food or gastronomy tourism also help to boost up the tourism industry of one country and serve as soft power for the country (Hussin 2018). For example, many scholars agree food can be a useful soft power vehicle such as, hamburgers associated to the United States, sushi link to Japan and tomyam associated to Thailand, and when applied correctly can produce control and coercion in both the political and social spheres (Reynolds 2012).

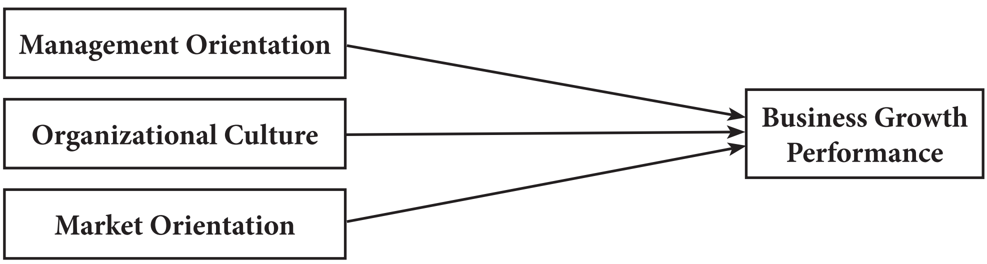
In Asia, food play a significant role in their culture and lifestyle. For example, in Malaysia, people eat almost 24 hours and as a result there are many 24 hours eateries all over the country including in small towns. Also, it is common for Malaysians to have six meals a day particularly during special events and food price is still reasonable even in big cities. When Malaysians hosted their guests one of the most important aspects is to serve their guests with a lot of good food. Although food play a significant role in Malaysia but Malaysian food is underrated and not getting the global recognition it deserves (Calderon 2017) compared to her neighbour like South Korea, Vietnam and Thailand. International market are more aware with kimchi and spicy noodle (South Korea), tomyam and somtam (Thailand), and Vietnam roll (Vietnam). As a result, in 2009 Malaysian government under the then Ministry of Tourism and Malaysia External

Trade Development Corporation (MATRADE) introduced Malaysia Kitchen program to the international market. They started with the United States, United Kingdom, Australia and China. The main aim of this program is to generate publicity about Malaysian cuisine, restaurants, and also food and beverage products (The Star 2013). They received positive response from these countries and as a result the international market starting to recognise Malaysian dishes such as; nasi lemak, rendang and sate. All of these dishes are part of Malay ethnic traditional cooking which also represent Malaysian culture and these dishes have different taste, ingredients and preparations compared to Indonesian dishes although the names are similar. Nonetheless, the popularity of Malay ethnic dishes domestically and internationally does not represent the sustainability of their restaurants in the market. Malay ethnic restaurants have the lowest life span of business in the market (Othman, Zahari, & Radzi, 2013).

According to Says Malaysia (2016), seven restaurants that are still on going for business in Malaysia for over five decades mostly come from Chinese ethnic restaurants although their population is much lower than the Malays. On one hand, the Chinese ethnic are stated to eat outside more often compared to other ethnics in Malaysia (Dass, 2019). On the other, this can be an indicator to represent that Malay restaurant is still lacking in many aspects in order to grow and develop within this business sector. Although there are a few Malay ethnic restaurants that are successful in Malaysia such as; Sate Kajang Hj Samuri and Tam Nasi Ayam both started their eatery businesses in Klang Valley but their numbers are significantly low as compared to Chinese and Indian ethnic restaurants. There are several factors from previous cases which involved Malay restaurants that are failed to survive. According to Parsa, Self, Njit, and King (2005), managerial perspective, such as the managerial restrictions and lack of skills, is the factor that can lead to restaurant failure. In addition, the organization culture also has become the issue of restaurant failure. O'Donnell and Boyle (2008) state that, organizations' culture compresses the things that the company has practiced before. According to Othman, et al. (2013), Malay restaurants were unable to operate for a long period due to lack of customers' interactions with the staffs, low in service quality and service offers which are always being criticized with the overall of given lowly service delivery in restaurant. Besides that, although Malay restaurants are remained to growth quickly, however, these restaurants persist with troubles in terms of service delivery especially in waiting times for customers to receive their meals (Othman et al. 2009); Othman, et al. (2013). Whereas the success of Indian ethnic especially "Mamak" (Indian Muslim) restaurants in Malaysia is due to factors such as; good location, environment, product, facilities, service and price (Othman, Kandasamy, Abu Bakar, & Chua, 2018). Hence, Othman et al. (2018) suggested that food operators in Malaysia should emulate the strategies and practices of Mamak restaurants' management to maximise the potential of their business.

Therefore, since the problems that caused Malay restaurants failed to sustain in the industry have been identified, there is a conceptual framework that can be developed to overcome this issue. This research attempted to investigate the internal factors in Malay ethnic restaurants to grow, stay competitive and remain their business in foodservice industry for a long term period. The specific research objectives would be: 1) to determine the relationship between management orientation and business growth performance; 2) to identify the relationship between organizational culture and business growth performance and 3) to identify the relationship between market orientation and business growth performance. The conceptual framework for this study has been developed based on Storey (1994) model as a guideline in order to investigate the internal factors in Malay ethic restaurant (refer figure 1).

Figure 1: The conceptual framework



Source: Storey (1994)

Literature review

In this section discussion on related literature will be presented. According to the World Travel and Tourism Council (WTTC) (2015), travel and tourism industry is developing more rapidly compared to all broader economy and other important sectors like automotive, financial services and health care at recent years. Statisca (2016) reported that food and beverage industry in Malaysia was revenue with amount of US$17 million in September 2016 and it is forecasted to be US$71 million in 2021 by the annual advance rate of 33.6 % from the market volume. In addition, many types of food service establishments have emerged in Malaysia in the earlier decades such as fine dining, specialty, fast food, casual, theme, ethnic restaurants and even mixture of more than one category (Othman et al., 2013). The main ethnics in Malaysia (Malays, Chinese and Indians) have developed their own ethnic restaurants as to serve the meals to own ethnics and portray their culture and heritage to other citizens and foreign tourists. These restaurants play the crucial role to attract the tourists to know more about the Malaysia and at the same time to enhance the economy. However, the minority ethnics such as; Middle Eastern, Portuguese and Thais also have their own restaurants establishments all across Malaysia.

Each ethnic has their popular dishes and gained recognition in the local and international market. Among the popular Malay ethnic dishes are such as; nasi dagang, nasi kerabu, nasi lemak (figure 1), rendang and sate. While Chinese ethnic is popular for their char kueyteow, dim sum and steamboat dishes. The Indian ethnic is well known for roti canai, mee goreng mamak and nasi kandar. All of these dishes are becoming the country's image and everyone enjoy eating them. Unfortunately, Malaysian food is still unknown to the international market whereas it is one of the most remarkable and exciting cuisines in the world because it has roots in so many cultures and ethnics in Malaysia (Leesan, 2019). In addition, Malaysia has always been in the top 20 most visited country in the world for the past 20 years. However, that is not the main issue of this study. The main issue of this study to find out the business growth performance of Malay ethnic restaurant that is hard to sustain in the market although they have many popular dishes locally and internationally. In addition, a government funded initiative program to promote Malaysian cuisine called *Jom Makan* (Lets Eat) restaurants open in Britain and Japan was deemed a failure. All the restaurants closed down after only a few years of operation (Kosaku, 2010). Whether there is connection between the program and Malay ethnic restaurants is something future research need to address.

Figure 2: The traditional nasi lemak in Malaysia

Source: bakewithpaws.com (2018)

This study has come up with a modified conceptual framework from Storey (1994) has been adopted by this study as shown in figure 1. There are three elements this study identified to look at;

Management orientation

Management orientation is define as management process of anticipating, identifying and satisfying requirements profitability which consist of several objectives including; increase sales volume, growth rate, market share, market penetration, minimise return on investment, promote social responsibility and promoting positive company image (Chartered Institute of Marketing, 2014). An organization's decision of reaction within the environment depends on its beliefs about the environment and its beliefs on regardless of whether its activities can have an effect on the environment. A number of researchers have examined the relationships between specific, tangible organizational variables and firm level performance. McGahan and Porter (2002) found that industry association, business specific impacts, and corporate-parent impacts positively anticipated financial performance, yet were subject to change after some time.

Organizational culture

Titiev (1959) found the culture should be learned in the organization. Schein (1990) defined organizational culture is about what a group learns over period of time as that group solves its problems of survival in an external environment and its problem of internal integration. Restaurant operators are very concern with the organizational commitment that affects between the employees. Jorritsma and Wilderom (2012) stated that improving service through organizational culture change is important to the survival and growth in the companies. According to Koutroumanis, Watson and Dastoor (2012) the main elements of organizational culture is relating to service quality and customer intentions. Pantouvakis & Bouranta, (2013) added that the role of employee job satisfaction is related to organizational learning culture and customer satisfaction. Furthermore, successful leadership can raise employee commitment and brand supporting behaviours (Wallace, de Chernatony & Buil, 2013).

Market orientation

Altinay (2010) define market orientation as values concept of people and state that it portrayed the visualization, the strategic way, and orientation of a firm. Market Orientation has been rationally created as applicable to whole commerce performance (Perry, 2014). Furthermore, Mujahid Hilal and Mubarak (2014), in their research identified that the market orientation is one of the critical elements to corporate management as well as production or cost orientation and employee orientation as it can lead to the corporate success. Protcko and Dornberger, (2014) prove that the previous research by Narver & Slater (1990), where they found that market orientation is correlated to return on assets (ROA). Mokhtar (2014) also stated that, the multi-functional of market orientation also include that the communication, interpretation, and spreading of marketing information must occur towards some important functional areas of the organization.

Although there are other elements in business growth performance used by other studies but for this study managment orientation, organisational culture and market orientation are sufficient enough to measure the issue of this study. Researchers such as; Storey (1994), Tuan and Takahashi (2009) also used three factors in their conceptual framework to measure the business growth performance. Hence, this study decided to follow their example.

Research methodology

Quantitative method was used by this study in order to get the data needed. The questionnaires was designed based on the conceptual framework of business growth performance discussed earlier and taking into consideration the three objectives set by this study. The main reason why questionnaires is used to gather the data for this study are because; inexpensive, practical, fast results, scalability, comparability, easy analysis, validity and reliability, standardized, no pressure and respondent anonymity (refer Bryman and Bell 2015). Due to that questionnaires is the best option for this study due to the nature of the topic.

The sample populations of this study were among the management staff of Malay restaurant located around Shah Alam, Selangor. Shah Alam is the capital city of Selangor state which located in Klang Valley and identified to have one of the highest Malay ethnic population group in Malaysia also known as "Malay City". Based on Department of Statistics Malaysia 2010 census 65.5% of the city population are from Malay ethnic. As a result, the number of Malay ethnic restaurants in Shah Alam is significantly high. Since the topic of this study is focusing on Malay ethnic restaurant Shah Alam is the best choice to conduct this study. The sample size of response was calculated based on the total number of Malay restaurants in Shah Alam registered with Companies Commission of Malaysia (SSM) until 2017. In addition, the researchers also identify few characteristic before distributing the questionnaires in order to get the best sampling for this study. For instance, the restaurant has to provide at least 80 percent of Malay food, the restaurant must have established at least 2 years and above, and also the respondent shall be among supervisor, managers and above. In addition, the restaurant should have a staff of over 10 employees. From the total number of Malay restaurants in Shah Alam, only 35 were chosen as the sample size for this study with 102 respondents. Sekaran (2013) defined sampling a process of selecting an enough essential features from the population, so that the study of the sample and an understanding of its characteristics would make it possible for the researcher to generalize to the population.

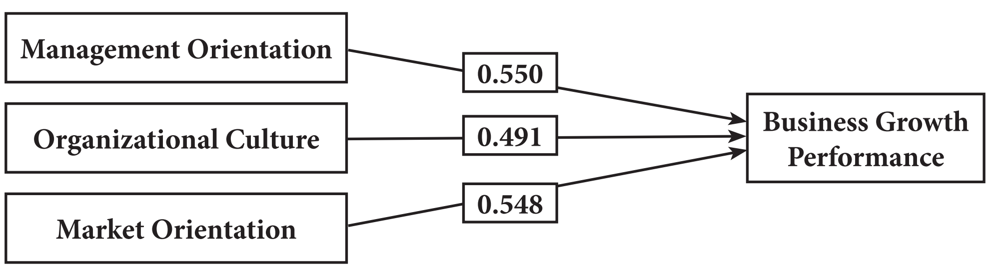
The questionnaires was distributed by hand directly to the supervisors, manager and above at their restaurant establishment with the presence of enemurator of this study for the period of three months. This is to make sure the respondents answer the questionnaires immediately once they received the questionnaires and to guide them in answering the questions better. As a result, this study managed to get good respond rate from the respondents. All data is analysed using SPSS software package for questionnaires.

Results and discussion

In the demographic section, there were 55 female respondents with 53.92% of total respondents and 47 (46.08%) were male respondents. There are seven groups of respondents in the restaurant which involve; (1) owner, (2) senior management, (3) manager, (4) executive, (5) supervisor, (6) officer and (7) others. The highest frequency respondents role in restaurant is supervisor with the frequency of 28.43% (n=29) and followed by the owner of the restaurants with 24.51% (n=25). Besides that, about 19.61% (n=20) represent the respondents with the others role in the restaurant despite than management team and 16.67% (n=17) is the frequency from respondents with manager of restaurant. Apart from that, respondents of senior management frequency is 4.90% (n=5) followed by executive and officer roles of the restaurant from respondents have the frequency of both 2.89% (n=3). There are three kind of concept in this result includes; (1) Original concept (never existed in or out Malaysia), (2) Originated from an existing concept in Malaysia and (3) others concept. The highest frequency of restaurant concept of Malay ethnic restaurant is originated from an existing concept in Malaysia with 92.16% (n=92) followed by the others concept as with the frequency of 4.90% (n=5) and lowest is original concept (never existed in or out Malaysia) with the frequency of 2.94% (n=3). Since Malay ethnic restaurant is the well-known ethnic food service establishment in Malaysia, therefore, the concept of most of the respondent's current working restaurant is the originated from an existing concept. Five type of restaurant's legal status have been grouped in this study which including (1) sole proprietorship, (2) joint liability, (3) limited liability, (4) partnership, (5) joint venture and (6) professional. Within this study, sole proprietorship is shown the highest frequency with 88.24% (n=90). Besides that, the frequency of partnership in restaurant is shown 9.80% (n=10) followed by the joint liability and joint venture both were recorded 0.98% (n=1). Meanwhile, the other restaurant business entities such limited liability and professional are none within in this study.

In this study, the researcher used multiple regression analysis to answer the research questions appropriately where it involves several predictors and dependent variables. The results from the output shows that the R Square values was 0.302, which means 30.2% of the variation in business growth performance value can be explained by the dimensions of independent variable which is the management orientation. This analysis was being used with the aim to explore the relationship between the management orientations towards business growth performance in Malay Restaurant. Based on the analysis, the p-value for the management orientation was 0.00, which is less than 0.05. Hence, researcher are able to conclude that there were a significant effect and relationship between the management orientation and business growth performance. Meanwhile, Beta coefficient score measures of the total variation in the dependent that was explained by the independent variable (Pallant, 2013). Above, the figure showed the score of beta coefficient for management orientation was 0.550 (refer figure 2). It reflects that 55.0 percent of the total variation of business growth performance value was influenced by the dimension of management orientation. Thus, it also indicates that the management orientation has become one of the contributor to business growth performance value in the Malay restaurant. This analysis used in order to explore the relationship between the organizational cultures towards business growth performance in Malay Restaurant. From the results, it shows that the R Square values was 0.241, which means 24.1% of the variation in business growth performance value can be explained by the dimensions of independent variable which is organizational culture. Based on the analysis, the p-value for the organizational culture was 0.00, which is less than 0.05. Hence, researcher are able to conclude that there were a significant effect and relationship between the organizational culture and business growth performance. Meanwhile the figure showed the score of beta coefficient for organizational culture was 0.491 which reflects that 49.1 percent of the total variation of business growth performance value was influenced by the dimension of organizational culture. Further, it also displays that the organizational culture has become one of the contributor to business growth performance value in the Malay restaurant. The analysis shows that the R Square values was 0.300, which means 30.0% of the variation in business growth performance value can be explained by the dimensions of independent variable which is the market orientation and the figure showed the score of beta coefficient for market orientation was 0.548. It reflects that 54.8 percent of the total variation of business growth performance value was influenced by the dimension of market orientation. Thus, it also indicates that the market orientation has become one of the contributor to business growth performance value in the Malay restaurant.

Figure 3: Result for internal factors



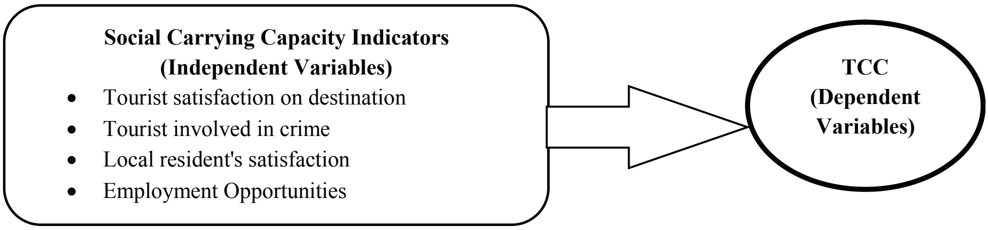
Above, the figure showed the score of beta coefficient for each internal factors and management orientation was said to be the highest one which was 0.550. It reflects that 55 percent of total variation of business growth performance value was influenced by dimension of management orientation. Based on this analysis, it can be concluded that all hypothesis under all dimensions were supported and accepted. It could be concluded based on the result that the internal factors which is management orientation, organizational culture, and market orientation provided by the Malay restaurant does influence the business growth performance value.

The findings suggested that food service leaders are aware with the effective organizational culture that could determine the level of future operational success. Culture also involve employees, the power of a strong culture to guide business success become more obvious, happiness, better to co-workers and high morale. Jorritsma & Wilderom, (2012) found that improving service through organizational culture is an essential tool to the survival and growth in the companies. According to Koutroumanis, Watson and Dastoor (2012) the main components in the organizational culture includes service quality and customer intentions. Organizational learning culture and customer satisfaction have the relationship with the role of employee job satisfaction (Pantouvakis and Bouranta, 2013). According to the data collected, this study found that, market orientation is crucial as to enhance the business development and performances. This result also portrayed that, about 54.8% of management teams of Malay ethnic restaurant come to an agreement that the internal factor of market orientation has influenced the positive business development performances.

Conclusion

The research objectives were to investigate the relationship of management orientation, organizational culture and market orientation toward business growth performance in Malay restaurant. Explicitly, it shows that the management staff in Malay restaurant agree that management orientation has become one of the primary factors that contribute to business growth performance. Based on the result, researcher also conclude that organizational culture and market orientation had a positive and significant relationship towards business growth performance Malay restaurant. In addition, Malay ethnic restaurants can learn from the success of 'Mamak" restaurant in Malaysia. Not only most of "Mamak" restaurants able to sustain in the market for a long time but they also managed to expand their restaurant business by opening many branches all over Malaysia. Chinese ethnic restaurants also are not as successful as the "Mamak" restaurant in expanding their businesses and branches all over Malaysia.

The outcome in this study has emerge the new knowledge that can be beneficial for industry and academician based on the internal factors such management orientation, organizational culture and market orientation towards the business growth performance. Within this study, the researcher manages to get the positive significant relationship for all internal factors onto business growth performance



in Malay ethnic restaurant. Therefore, this finding shown positive outcome as well as proven from the previous study had made with differ factors in the business context and differ demographic data. Lastly, it is recommended that the owner or management must using professional development such as doing the business market research. Business market research is the process of collecting data to decide whether a particular products or services will satisfy the needs of the competitors. Market research is important because it can build a stronger business such as understand customer needs and wants, identify the new opportunities, develop marketing strategies, minimises risk and can help to make a better decisions and gain advantage against the competition.

Future research must do in dept study to better understand the problem of this topic due to the nobleness of the topic. As such mixed method should be used by future researchers. By using mixed methods the study will get robust data from both quantitative and qualitative approaches. The findings will be better with good representation from psychological aspect and statistical. Also, mixed method will be able to provides strengths that offset the weaknesses of both quantitative and qualitative research. Hence, by using mix methods the strengths of each approach can make up for the weaknesses of the other (FoodRisc Resource Centre 2016).

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Buddhism and Tourism: A Study of Lumbini, Nepal

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Abstract

Buddhism is one of the major religions in the world. About four hundred million Buddhist people and millions of peace-lovers around the globe admire to visit the holy places following the footsteps of the Buddha as the Buddha himself enshrined pilgrimage as an important act in the life of a peace seeker. Peace and happiness are the main pursuit of people longing for, but in many ways they are starving. Buddhism has been source and way forward for peace and happiness- this is how people have started realizing today. In pursuit of peace, billions of dollars worth Buddha images, Buddhist souvenirs and puja paraphernalia are sold every year in Buddhist sites of different countries that make local economy vibrant. There are many Buddhist heritage sites that have been explored, excavated, conserved, developed and promoted because of tourism activities all over the world. But very few studies have been done, so far, to understand relation between Buddhism and tourism. This study examines the relation between Buddhism and tourism in the context of Greater Lumbini Area, Nepal for planning, development, promotion and educative purpose. The findings of present study reveal

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that there is "complementary and positive relation between Buddhism and tourism". It means promotion of Buddhism helps develop quality tourism in the GLA vis-a-vis development of tourism in the region promotes Buddhism and Buddhist sites.

Introduction

Buddhism is one of the major world religions founded in the sixth century B.C.E. on the teachings of Siddhartha Gautama in Indian sub-continent, which, later spread to most parts of Asia through China, Korea, and Japan, and on to the West. Buddhism teaches individuals to reach the state of nirvana adhering to the path showed by the Buddha. Anyone can get enlightened with proper practice, wisdom and mediation (Agarwal, 2015, p. 1). Buddhism is an atheistic religious movement and the philosophy of correct way to live set fold by the Buddha, the enlightened one. Buddhism focuses on personal spiritual development and the attainment of a deep insight into the true nature of life. Buddhists regard him as an enlightened teacher who taught to free other beings from suffering. His teachings aim at eliminating ignorance by understanding the law of dependent origination, which is the root cause of sufferings (de Rooij & Koczan, 2015, p. 1).

Tourism etymologically, is meant for an action or process of leaving a point, traveling round and returning the same point again (Theobald, 1997, p. 6). Tourism is denoted as a variety of activities for Hinduism. Sanskrit literature mention different terms for tourism derived from the root *atan*, such as paryatan (going out for pleasure and knowledge), deshatan (going out to other countries primarily for earning), tirthatan (pilgrimage) etc. (Negi, 1982, p. 22). Tourism is an act of self-expression (like art, writing or speech), desire to enjoy freedom (freedom to spend, to movement, to experience); and to communicate these desires in commercial, aesthetic, physical, virtual, real, and emotional travel and tourism decisions and actions (Kunwar, 2017, p.5).

The concept of travel in Buddhism is seemed to have initiated by the Buddha himself. Pilgrimage got much importance as the Buddha treasured it as a sacred act for the followers of Buddhism. The Buddha mentioned four important places that should be visited with the reverence in heart and mind. They are: Lumbini: "Here the Tathagata was born! Buddhagaya: "Here the Tathagata became fully enlightened, in unsurpassed, Supreme Enlightenment!, Sarnath: "Here the Tathagata set rolling the unexcelled Wheel of the Law!, Kusinagara: "Here the Tathagata passed away into Nirvana! Further the Buddha said, "And whosoever, Amanda, should die on such a pilgrimage, with his heart established in faith, he at the breaking up of the body, after death, will be reborn in a realm of heavenly happiness." (Digha Nikaya - Mahaparinibbana Sutta No. 16, in Walshe (Trans.) (1995), pp. 263-264; Anguttar Nikaya - Sambejanya Sutta No. 120, in Bhikkhu (Trans.) (2012), p. 500). Naquin & Yu (1992) mention that very first group of people who engaged in Buddhist pilgrimage in China were monks, scholars and literati, starting around 265 AD. Undertaking pilgrimage became common and the practice peaked during the Tang dynasty when many lay people, regardless of their social class, started making pilgrimages to the Buddhist Sacred Mountains of China (in Wong, McIntosh, & Ryan, 2013, p. 214-218). According to Bremer, it is very difficult to draw a clear dividing line between pilgrims and tourists because there is very thin line in-between these two phenomena. At present many religious and sacred sites in China are promoted as historical and cultural sites worth visiting for secular reasons in addition to their religious charisma. The monasteries and temples in China are not necessarily perceived by the Chinese Hans as holy, but often simply as interesting destinations that are worth a visit and provide a 'sense of cultural depth' (Zhang et al., 2007, p. 105). These studies show that Buddhist people first traveled to sacred sites out of faith for peace, good health, prosperity or merits. In due course of time, faith among some Chinese for sacred places declined but the trend of travel continued out of cultural sense for recreation, leisure, knowledge etc.

Buddhist people visit four major Buddhist sites (Lumbini, Bodhgaya, Sarnath and Kushinagar), and other Buddhist shrines, in pilgrimage aspiring for religious merits and fortunate rebirth out of devotion to the Buddha's word. Tourists, irrespective of their color, caste, or faith around the world are attracted by Buddhist heritages as the Buddha's teaching of compassion, non-violence, peaceful co-existence and fraternity has become more relevant in today's chaotic world than ever before. Dignitaries like former US Secretary General Ban Ki-moon, Bhutanese queen mother Ashi Wangchuk, Nobel peace laureate Aung San Suu Kyi and many others have commented, "The dream of my life has come true while being in Lumbini, the holy birthplace of Lord Buddha" on the visitors' book of Lumbini Development Trust during their Lumbini visit. There are millions of devotees who are eager to fulfill their lifetime dream of visiting major Buddhist pilgrimage sites quoted by the Buddha.

The Buddhist heritage sites of Greater Lumbini Area (GLA) encompass more than 200 historic sites mainly associated with the life of Sakyamuni Buddha and two earlier Buddhas namely, Krakuchhanda and Kanakamuni. A tourist route named "Lumbini Buddhist Circuit" connects the major Buddhist sites of the GLA (TRPAP, 2007, p. 41). The Buddhist route that encompasses the birthplaces of three Buddhas is found nowhere else in the whole world. The pilgrims will have very good opportunity to worship and pay homage to three Buddhas in a single trip. Despite a huge potential, tourism has not benefitted the region in a way it otherwise had to. Buddhism based thematic tourism development would definitely yield more benefit to the GLA and Nepal as in Mecca Madinah, Jerusalem and Vatican City. The study of relation between Buddhism and tourism in the context of GLA is undertaken to create new understanding to contribute to the quality tourism development in the region.

Literature review

The historic sites associated with the life of three Buddhas, namely Sakyamuni, Kanakamuni and Krakuchhanda in the GLA have been studied by Mukherji (1969),Fuhrer (1972),Rijal (1978; 1996), Pradhan (1979), Pandey (1985), Tange & Urtec, (1998),Guruge (1998), Gurung (1998), Kwaak & Brenes (2002),Bidari (1990; 2002; 2004; 2007; 2009) from the perspective of history and archaeology. These studies have explored, excavated, conserved and highlighted the historical past of GLA. These studies contributed to enlist Lumbini into World Heritage List and Tilaurakot and Ramagrama in the tentative list. Another group of scholars: DEVA (2004), Acharya (2005), Ghimire (2005; 2006; 2011; 2013; 2014; 2017), TRPAP. (2007), Nyaupane (2009), Rai (2010; 2011; 2013), Sapkota (2011), LDT (2011; 2012; 2013; 2017 a; 2017 b), Giri (2011; 2013; 2014), Bhusal (2012), Kunwar & Ghimire (2012), Baral (2013), ICOMOS Nepal (2013), UNESCO (2013), KC & Gewali (2014), Nyaupane, Timothy & Poudel (2015), Neupane, F. K. (2015),Panthi (2016), and Basnet & Neupane (2020) have focused on sacred complex, touristic destination, tourism development, development of Lumbini, history, peace, Buddhism, culture and religion. Some of these studies are related to bio-diversity, nature conservation and environment protection.

Review of previous studies shows a dearth of research in understanding of relation between Buddhism and tourism, at least in the context of GLA. The study of relation between the two may contribute to enhance the quality of thematic tourism in the region; therefore, this study aims at revealing the relation between Buddhism and tourism.

Conceptual framework of the study

Present study is carried out in three phases. In the first part of the conceptual framework, Buddhism and Buddhist heritages in GLA are analyzed and discussed. In second part, the study examines the cultural and heritage tourism in GLA. In third part, the relation between Buddhism and tourism is studied in the context of Greater Lumbini Area by employing triangulation (research method) of visitors' survey, field observation and in-depth interview. The study is concluded with the summary of the findings.

Methodology

Methodologically, mixed research method of qualitative and quantitative approaches has been employed in this research. Triangulation of questionnaire survey, in-depth interview, and field observation is employed to make the study findings more reliable and valid. Following sources of data and research method are employed in this study.

Field observation. The researcher carefully observed ten prominent Buddhist sites of Greater Lumbini Area. State of conservation, site presentation, infrastructure, and support service were cautiously observed at each of Buddhist heritage sites. The findings of the observation were carefully noted and recorded that were later cross examined with the data obtained from questionnaire and interview for verification. Field observation was undertaken by following the procedure given below.

Subject, population and sample selection. There are about 150 archaeological sites so far identified in the Greater Lumbini Area. Ten sites namely, Lumbini and Devadaha of Rupandehi; Tilaurakot, Kudan, Gotihawa, Niglihawa, Araurakot, Sagarahawa and Sisaniya of Kapilavastu district and Ramagrama of Nawalparasi district were visited at least three times as per the necessity of the study from 2015 to 2017. Necessary information and data were collected. Present situation of the sites was carefully studied.

Data collection procedure. Field data were collected primarily using the diary method; however, photography and audio/visual recording method also were employed. All possible important information from each of the sites was noted down in a diary. The screening and categorizing of the findings were finalized as soon as possible. Both participant observation and non-participant observation methods were adopted as per the demand of the situation.

Data analysis. Data collected from field observation was analyzed with the help of qualitative explanation. Words, sentences, and paragraph were used to analyze the data.

Visitors' survey. Questionnaire was executed as one of the most important instruments in this research. Two sets of questionnaires, one set for the domestic tourists and the other for the foreign tourists were prepared. The questionnaires were divided into different parts and contained both close and open-ended questions. The aim of the questionnaire included two parts: i) Inquiry about personal information of the respondent and ii) A set of five questions (What are you in Greater Lumbini? Do you know other sites around Lumbini? Are you Planning to visit any site of the GLA? Is Lumbini your main destination or secondary? How long do stay in the GLA?).

Subject, population and sample selection. Total 1193828 tourists visited Lumbini in 2014. Of them, the strata wise populations of research were: domestic- 902,621, Indian-154,216 and passport holder- 136,991. Keeping the annual visitors increment trend of Lumbini in mind, ten percent increment of the total visitors of year 2014 was estimated for the population of study that calculated to be 1313210. The sample size was determined by employing Taro Yamane formula as follows:

$$n = \frac{N}{1+N(e)^2}$$

Where,

n = number of samples

N = number of total populations

e = acceptable sampling error (95% confidence level and 0.05 significant level)

The total sample number was calculated 399.87 by using above formula which was round figured to 400. Stratified random sampling method was used in sample selection. Out of 400 total sample size, the strata wise sample size determined was 100 for domestic tourists (25%), 100 for Indian tourists (25%) and 200 for Passport Holder (50%) tourists according to their economic contribution and other significance in the tourism of the area. But 425 questionnaires were executed randomly among pre-stratified visitors found in the study area.

Data collection procedure. The questionnaire method was employed to collect the data from the tourists visiting the Greater Lumbini Area. 211 Passport Holders, 101 Indians and 113 Domestic visitors totaling 425 tourists were the size of the sample. The visitors' survey was executed as per the stratified random sampling method. The questionnaires in Nepali language for the domestic tourists and in English for the foreigners were prepared for the purpose of this study.

Data analysis. The data were processed by employing SPSS 2019. Numerical measurement such as: frequency, percentage, ratio etc. were used as a measurement tool to analyze the data. Analytical tools such as comparative table, ratios, percentage, and correlation regression analysis were appropriately used. After analysis of the data, the outcomes were meaningfully presented in line with the objectives of the study to answer the research questions.

In-depth Interview. In-depth interviews were taken with tourism related government officials, site managers, monastic communities, community leaders and experts in following ways.

Subject, population and sample selection. In-depth interview was taken with total of 8 key informants of related fields. Expert group was selected carefully who have deeper insight on Buddhism, tourism, marketing and planning, and occupational sectors. For which non-random purposive sample selection method was employed. Categorically, 3 monk/nun, 1 site managers, 1 heritage experts (heritage -1, tourism -1), and 2 from private sectors (Hotel Association-1 & Travel Association-1) were interviewed in a great detail for deeper understanding the relation between Buddhism and tourism (See Appendix).

Data collection Procedure. The experts were carefully selected so as to covering major fields of expertise. The experts were interviewed one by one from January 5 to November 20 in 2018. An interview lasted for one hour in average which dug into understanding relation between the two. The interviewees were informed about the purpose, the expected duration of the interview. The interviewees were assured of confidentiality of the information, and the use of the instrument. The key data were summarized immediately after the interview.

Data analysis. The data were transcribed and reviewed. The patterns or themes of the responses were grouped in a meaningful way. Qualitative descriptors were used to present the results. The results were described in unbiased manner but carefully interpreted in the line with objectives of the study.

Buddhism and Buddhist heritages in GLA

A Buddha is a fully enlightened one who has realized ultimate truth to free sentient beings from bondage or suffering. Nepali dictionary describes the meaning of the Buddha as 'wise, knowledgeable, rational and awakened person' (Sharma, 2012, p. 961). The term Buddha is derived from the Pali root *budh,* meaning 'awakened from the ignorance. Buddha is a person, who has attained supreme knowledge, wisdom, nirvana (salvation) and enlightenment; and is a flawless being who has got victory over all human frailties. Born in 623 BC in Lumbini Nepal, Sakyamuni Buddha was simply a human being like us. He got enlightenment after a long practice of meditation, penance and proper rationalization of phenomena, and became supreme human being, the enlightened one (Basnet & Neupane, 2020, p. 1).

The Buddha preached only about the true law of nature. He never taught Buddhism as a religion, as religion is conceived today, and the term 'philosophy' was not coined in those days. After his first sermon, the Buddha continuously preached his doctrine for 45 years. But he never wished to establish Buddhism as a religion. During expansion and evolution of Buddhism, after emerging of Mahayana sect, the Buddha was regarded as a god and his doctrines were established as religious commands, and thus Buddhism became a religion (ibid, p. 17). The concept of religion and philosophy came into existence much later the Buddha's lifetime. Today, Buddhism has been established both as a religion and a philosophy. Buddhism has qualities of both religion and philosophy as well. Therefore, the Buddha's sermon is both religion and philosophy. The doctrine of the Buddha propounded in 6th Century BC and taught for forty-five years in south east Asia later expanded around the globe. Today, the Buddha's doctrines of world peace are adopted as religion, philosophy and science. It is followed as a religion in almost half of Asia and is being a popular religion even in Europe and America. Similarly, Buddhism has been established as a prominent philosophy of peace, harmony and non-violence world over at present (Neupane, 2015, p. 8).

Buddhism is regarded as the science of spirituality that systematically teaches to remain in peaceful mental state and help others remain peaceful. Spirituality is derived from the Latin word *spiritus*, spirit, the essential part of the person (Piles, 1990), which 'controls the mind and the mind controls the body' (Neuman, 1995 p. 48). Chan (2006, p. 5) defines spirituality is an inherent quality of all humans that drives the search for meaning and purpose in life. Spirituality encompasses physical, psychological and social components (Henderson, 1967). Ambroz, & Ovsenik (2011 p. 75) opines that the concept of spirituality is often mistakenly swapped with religious beliefs which is not in reality. Recent studies have showed that spirituality is related to mental health and physical health in general and can be utilized for health benefits (Baker, 2003). Meditation is an important tool widely used in spiritual practices. Meditation helps overcome negative attitude to live a tranquil life. A study of Buddhists by scientists at the University of California has also found that meditation tames amygdala, the frontier part of the brain involved with fear and anger to overcome them (Conlin, 2004). Spirituality, in general, has recently become an important subject of research that has added a new dimension to the tourism industry. Spiritual tourism, also termed as religious heritage tourism, includes all the religions, sacred places, emotional attachment to these centers and infrastructure facilities for the tourists (Ghimire & Rai, 2015, 2). Spiritual tourism is the visit to the hearts and the minds of the sages at different places and especially at where existed the abundant civilized environments" (Từ, 2004). 'Interestingly, spiritual tourists have been classified as practicing pilgrimage, religious, special interest, cultural or experiential tourists by academic researchers' (Haq & Jackson 2009; in Haq, 2011 p.22).

Heritage is defined as abroad concept that includes tangible assets, such as natural and cultural environments, encompassing of landscapes, historic places, sites and built environments as well as intangible assets such as collections, past and continuing cultural practices knowledge and living experiences (ICOMOS, 1999, p. 1). Greater Lumbini Area is an outstanding heritage tourism circuit hallowed by the births Krakuchhanda, Kanakamuni, and Sakyamuni, the three Buddhas. It is the best place for Dhamma discourses, meditation, worship of Buddhas birthplaces, spend old age, a reclusive and spiritual vacation. The region also offers an ample opportunity for spiritual learning and self-realization, visit/worship Lumbini international monasteries, offering dan, pilgrimage to sacred shrines. These whole bunches of pious acts of self-purification, devotional pilgrimage, donations, worship, meditation etc. make spiritual/pilgrimage activities in GLA which is a lifetime dream of many aspirants and eager people around the world.

Greater Lumbini Area is extended in Rupandehi, Kapilavastu and Nawalparasi districts over an area of 5,260 sq. km in the southwestern plains of Nepal (LDT, 2017 b, p. 17). Verardi (2002) has listed 136 important archaeological sites only in the area of Kapilavastu district between the Kodhi and the Banganga rivers (p, 40-44). Three Buddhas namely: Krakucchhanda, Kanakamuni and Sakyamuni were born at Gotihawa, Niglihawa and Lumbini respectively within the radius of 30 km in Greater Lumbini Area. A pilgrimage to Greater Lumbini Area is a lifetime opportunity for Buddhists and peace-loving people around the world as they can pay homage to three Buddhas' birthplaces in a single trip. Lumbini, the birthplace of Sakyamuni Buddha was inscribed in world heritage site in 1997 while Tilaurakot, ancient Sakya capital city where Prince Siddhartha spent 29 years of his early life; and Ramagrama, single stupa containing original relic of the Buddha are in World Heritage Tentative List (UNESCO, 2013, p. 28). The GLA houses more than 200 archaeological sites associated with the life of three Buddhas namely Krakuchhanda, Kanakamuni and Sakyamuni. Such circuit encompassing the birthplace of three Buddhas within the radius of 30 km. is found nowhere else in the world. The GLA is extended over an area of 5,260 sq. km in the southwestern plains of Nepal (LDT, 2017 b, p. 17). Verardi (2002) has listed 136 important archaeological sites only in the area of Kapilavastu district between the Kodhi and the Banganga rivers (p, 40-44) that exceeds 200 in the region. Major tangible heritages that are associated with the life of Sakyamuni, Kanakamuni and Krakuchhanda Buddha include: Kudan, Gotihawa, Tilaurakot, Niglihawa, Sagarahawa, and Sisaniya of Kapilavastu district; Lumbini and Devadaha sites of Rupandehi district; and Ramagrama of Paresis district.

The GLA is very rich intangible heritages as the region is the melting pot of people from Himalayas, Hills and Teri. The region is multi-lingual, multi-cultural and multi-religious where dozens of interesting intangible heritages can be recorded but this study includes only languages, religions, and festivals of the region. The society of Lumbini area is composed of multi ethnic, multi lingual, multi religious and cultural group of people with majority of the Hindus and the Muslims. The fairs and festivals are the byproduct of religions and socio-economy in the society. The festivals are the part and parcel of the society which serves multi dimensions: as a mean of religious rituals and activities; a source of entertainment; and an opportunity share sorrows and happiness each other. All people celebrate international festivals; mainly, Nepalese nationals rejoice national festivals; and the ethnic communities observe their respective religious and ethnic festivals. However, best wishes and greetings are exchanged to each other among the religious/ethnic groups of people during these ethnic festivals; and festivals have been an important means to extend cooperation and harmony among the people in the GLA (Rai, 2010, p. 106 &107). The intangible heritages of GLA includes: sixty-two daily religious activities and one hundred fourteen annual Buddhist events and celebrations; and twenty-four national festivals that can attract large number of visitors to the GLA throughout the year round (LDT, 2017, p. 39-40).

Cultural and heritage tourism in GLA

Cultural and Heritage Tourism serves as a tool of economic development which drives the economic growth by attracting visitors from outside a host community, who are motivated wholly or in part by interest in the historical, artistic, scientific or lifestyle/heritage offerings of a community, region, group or institution (Silberberg 1995, p. 362). Such travel is focused upon experiencing cultural environments, including landscapes, the visual and performing arts and special lifestyles, values, traditions, and events (Rosenfeld, 2008, p. 2).

Cultural heritage assets form the building blocks for cultural tourism (McKercher & du Cros, 2002). Norman (2012, p. 20) roughly grouped spiritual tourist experiences into five varietal categories – healing, experimental, quest, retreat, and collective - that often overlap. Spirituality is not always characterized with religion. Spiritual tourists have described themselves in a number of different ways; as 'travelers', 'seekers', 'pilgrims', 'devotees', 'conference/events/festival attendants' and 'adventurers. 'Interestingly, spiritual tourists have been classified as practicing pilgrimage, religious, special interest, cultural or experiential tourists' by academic researchers (Haq & Jackson 2009; in Haq, 2011, p.22). Spirituality lies as a heart of culture and human civilization. Amram (2007) illustrates seven dimensions of Spiritual Intelligence (SI). These dimensions are worth reviewing in the context of Lumbini spiritual tourism development. These dimensions are as follows:

(a) Consciousness: Developed refined awareness and self-knowledge; (b) *Grace*: Living in alignment with the sacred manifesting love for and trust in life; (c) *Meaning*: Experiencing significance in daily activities through a sense of purpose and a call for service, including in the face of pain and suffering; (d) *Transcendence*: Going beyond the separate egoic self into an interconnected wholeness; (e) *Truth*: Living in open acceptance, curiosity, and love for all creation (all that is); (f) *Peaceful surrender* to Self (Truth, God, Absolute, true nature); and (g) *Inner-Directedness:* inner-freedom aligned in responsible wise action (Amram, 2007, p. 1).

Lumbini as such 'spiritual destination' demonstrates an appropriate milieu that the visitors can experience aforementioned dimensions (Ghimire & Rai, 2015, p. 3). There are certain attributes and characteristics that make Lumbini's universal value outstanding as a world heritage site (UNESCO, 2013a p.5). Pilgrims and visitors come to Lumbini and express their religious and spiritual sentiments in various ways, often linked to their diverse cultures. They come to worship, meditate, chant, beat on drums, offer gold leaves, offer coins, incense or milk. They all come with the expectations of peace and harmony from the birthplace of the Buddha (ibid p.11). Many scholars designate Lumbini as *an unmatched spiritual destination of the Buddhist world. The spiritual feeling of being at the holy birthplace of the Enlightened One nurtures devotion* *and faith in their mind and fills their heart with purity, compassion and wisdom (Ghimire & Rai, 2015, p. 7).* Tourists visit Lumbini for listening Dharma discourses from monk or nun; meditation and self-purification; spiritual learning and self-realization; visit/ worship Lumbini international monasteries; offering dan; worship to the birthplace of the Buddha; pilgrimage to Kapilavastu sites; pilgrimage to Ramagrama sites; spend old age/breathe; spend a reclusive and spiritual vacation; and pilgrimage to Devadaha sites (Ghimire and Rai, 2015, p. 3). While touring Lumbini, visitors should start from the north to south, subsequently proceeding ahead to inter the Monastic Zone. They pray, meditate and worship in monasteries. Continuous prayers, meditation, and worship in monasteries help them increase faith and purify their mind. After having certain level of mental clarity, devotion, and faith, they are now eligible to enter the Sacred Garden, hallowed by the birth of the Buddha to realize apprehensive nature of impermanence. The historical monuments refresh history of the Buddha's birth and make visitors sentimental in the sacred complex. Its sanctity and serenity transmit eternal peace and solace. Moreover, one can feel the Buddha's blessing within the tranquility. The pilgrims may be overwhelmed by the spirituality of the complex and make vow to the teaching of the Buddha (Rai, 2010 p.19).

Government of Nepal has taken some initiatives to develop tourism through excavations of historic sites and conservation, infrastructure development and publicity campaigns. The government enforced Lumbini Development Trust Act, 1985 and established Lumbini Development Trust for the implementation of Lumbini Master Plan and the exploration, conservation and development of greater Lumbini Area. To publicize and promote the Buddha and his teachings in national and international levels, the Government of Nepal organized First World Buddhist Summit in 1998, followed by hosting of First International Buddhist Conference 2001, Second World Buddhist Summit 2004, and Second International Buddhist Conference 2018. The Government has also established Gautama Buddha International Award in 2011 and commenced to award from the same year. To further accelerate the promotion of Buddhism and Lumbini, the government organized Visit Lumbini Year in 2012.

Despite several problems, tourist visitation in Lumbini is gradually increasing, except in 2015, the years devastating earthquake shattered Nepal. Following table illustrates category-wise tourist visitation to Lumbini from 2014 to 2019.

Table No. 1: Six-year tourist visitation in Lumbini

Year	Nepali	Indian	Third Country	Total	Percentage difference of consecutive years
2014	902621	154216	136991	1193828	
2015	488852	130262	129180	748294	**-37.32%** (2014 & 2015)

Year	Nepali	Indian	Third Country	Total	Percentage difference of consecutive years
2016	1015158	134269	136253	1285680	**71.81%** (2015 & 2016)
2017	1251346	155444	145796	1552586	**20.80%** (2016 & 2017)
2018	1170571	193635	169904	1534110	**-1.19%** (2017& 2018)
2019	1178140	206171	174015	1558326	**1.58%** (2018 & 2019)

Source: LDT, Information Centre, 2014-2019

Total of 1193828 tourists visited in Lumbini in 2014. Category-wise tourist numbers in the year were: Nepalese (902621), Indian (154216) and Third country (136991).The number of tourists to Lumbini decreased by -37.32 % than in 2014 to be 748,294 in 2015 because of devastating earthquake and political instability. Tourist visitation swelled to 1,285,680 in 2016 which is increment by 71.81% than the previous year. Lumbini received 12,51,346 Nepalese, 1,55,444 Indian and 1,45,796 third-country tourists in 2017 totaling 15,52,586 that make 20.76 % increment to the previous year's total tourists' arrival. Lumbini had received total of 1,534,110 tourists in 2018 which increased to be 1558326 in 2019.1178140Nepalese, 206171Indian and 174015third-country visitors visited Lumbini in 2019 that makes 1.58 % increment in total comparing to 2018.

Speedy development activities of Lumbini Development Trust, wider range of publicity of Lumbini, better accommodation and road way facilities and combined positive impact can be identified as reasons of increment of tourist (LDT, 2018). It shows that promotion of Buddhism and Buddhist sites in the GLA has caused growth in tourist visitation in the region. This study therefore is undertaken to understand the relation between Buddhism and tourism.

Relation between Buddhism and tourism

The studies show that tourism begun with touring to sacred Buddhist shrines in many Buddhist countries. Pilgrimage is defined as travelling to a sacred/religious place as a devotee and is a form of tourism. According to Naquin & Yu (1992), Buddhist pilgrimage destinations are associated with apparitions of Buddhist Great Beings. Such sites became hallowed as sacred sites and evolved as the important Buddhist pilgrimage destinations. This is the case of Pu-Tuo, the earthly apparitions of Guan Yin, also known as Bodhisattva Avalokitesvara, the deity to which Pu-Tuo-Shan is exclusively dedicated, have been recorded in Buddhist scriptures and are believed in by many Buddhists. Subsequently, monasteries were built near the stupas. The Buddhist monasteries symbolically represent locations where the continuation of Buddha's teaching takes place and they become the symbol of Buddhism when and where the religion plants its roots in a new place (Keyes, 1987, p. 348).

Bremer tells that a review of the religious tourism literature reveals religious sites, while a few academic studies investigate the host/guest relationship at sacred sites and only a very few of those studies refer to the Buddhist religion. In addition, it is generally the tourists' side that is studied which are commonly concentrated in the motivations of the visitors of sacred sites and their behavior. He opines that pilgrims and tourists share four common concerns that are: both demonstrate a concern for space and deeply attach to special places. They have an articulation of identities. They keep pervasive concern with aesthetics; they regard much to the beautiful, uplifting and edifying things. And further, he opines that all things, all places and all experiences become potential commodities in the tourist economy; and Buddhism (religion) also becomes commodities without exception (Bremer, 2004, pp. 3-6).

Pilgrims and tourists are considered as dichotomous. Many literatures have portrayed dichotomous nature of pilgrims and tourists. Looking at the dichotomy between pilgrims and tourists, on the basis of WTO definition of tourist and the Oxford Dictionary definition of pilgrims, both pilgrim and tourist have to leave his/her home to get closer to the centre of his religion, a pilgrim thus is a kind of tourist (Wong, 2011, p. 37). Buddha, having formed a Sangha, the monastic community, entrusted with the mission to continue his teachings after his parinirvana. To ensure the lay people would continue to listen to the Sangha's preaching, the Buddha told Ananda, one of his principal disciples to arrange to build stupas at the crossroads enshrining the relics after his demise so that the members of the Sangha and lay Buddhist would thereby pay reverence to his relics. The Buddhist literature mention of eight relic stupas built enshrining Buddha's relics. Apart from devotional aspects, pilgrimage involves sightseeing, travelling, visiting different places and, in some cases, traveling by air or sea, etc. and buying the local memorabilia. (Gupta, 1999, p. 91). According to Turner and Turner (1978, p. 20) from tourism industry's perspective, there is no clear difference between a tourist and a pilgrim. They call a Christian in pilgrimage is a "tourist half a pilgrim and half a tourist". Too (2003) states this is how the Buddhists pay reverence and receive Buddha's teaching in an early form of the Buddhist pilgrimage and to absorb Buddha's teaching (in Wong, McIntosh, & Ryan, 2013, p. 216).

According to Buddhism, a man never gets birth on his own consent. He is bound to take birth because of the karma-klesha (passed defilements) of previous life. The cause of the man's birth is his own thoughts and actions. Human birth is an ample opportunity to free himself from endless ocean of sufferings (the vicious cycle of life and death) because liberation or nirvana from the defilements is possible only in human realm, and is impossible in other realms (Basnet & Neupane, 2020, p. 17). Devotees visit sacred Buddhist shrines in pilgrimage for forgiveness of their sins, peace, prosperity, good health and happiness in present life and rebirth in higher realm as the Buddha himself told the importance of pilgrimage to Ananda. Hence, there is a deep relation between Buddhism and tourism but it has not studied yet.

The relation between tourism and cultural heritages has been studied in some places. Mrda & Scitaroci (2015, p. 8) has proposed a model to see the relation between tourism and cultural heritage. The main criteria of using the set of valorization model are: 1) the long-term protection of the area in the form of the cultural values, 2) the preservation of value, specifics and identity of the area by identifying, evaluating and preserving the heritage resources / attractions, and 3) the creation of socio-cultural and experiential aesthetic worthy and globally competitive tourism environment with positive effects on the state of the local community and local recognition (p. 8).In the past, conflict theory has formed the basis of most of the studies of relationships between tourism and other sectors. Mc Kerchera, Hoa, & Crosb (2005) has outlined a continuum reflecting different levels of maturity in the relationship between these two sectors. According to tourism and cultural heritage, seven different possible relationships are denial, unrealistic expectation, parallel existence, conflict, imposed co-management, partnership, and cross purposes (p. 544-546). There is dearth of studies on relation between Buddhism and tourism. Present study has studied the relation between Buddhism and tourism in the context of GLA as follows.

Findings of the study. Field observation, visitors' survey, and in-depth interview were undertaken to understand the relation between Buddhism and tourism in the context of Greater Lumbini Area. Some important findings were as follows.

Field observation. The researcher visited the study sites multiple times during study period, from 2015-2017. The researcher meticulously observed ten Buddhist sites and interviewed with the local people to deeply understand the relation between Buddhism and tourism. The researcher assumed that development of a Buddhist site will help promote the Buddha and Buddhism. For the comparative study purpose, number of tourists at a destination determines the quality tourism (the more tourist number the better tourism), though it is not only the determining factor of quality tourism. Development of ten destinations was studied under the headings connectivity, site presentation and conservation, utility and worship facilities and interpretation system, and then was compared with tourist visitation at the given destination. The findings are presented in following table.

Table No. 2: Comparative table of tourist visitation and development of Buddhist sites

Tourist Destination	Tourist Number in 2017	Destination Development			
		Connectivity	Site presentation and conservation	Utility and worship facilities available	Interpretation System available
Lumbini	1552586	Well-connected with broad black top road from all sides	Lumbini is being well developed according to well-planned Master Plan. The site is well presented and conserved.	All types of utility facilities such as toilet, restaurant, souvenir shop etc. are available to meet need of all visitor types.	Maps, signboards, notice boards, brochures, guides are available.
Tilaurakot	51604	Connected with black top road from two sides	The site is being conserved but not presented in a way that attracts more visitors.	Limited utility facilities are available but cannot meet the need of high-end tourists.	Limited maps, signboards, brochures, guides are available.
Kudan	36502	Connected with black top road from one side	Conserved to some extent but not presented in a way that attracts more visitors	No any utility facilities except one toilet are available.	Limited maps and signboards are available.
Niglihawa	24124	Connected with black top road from one side	Conserved to some extent but not presented in a way that attracts more visitors	No any utility facilities except one toilet are available.	Limited maps and signboards are available.

Tourist Destination	Tourist Number in 2017	Destination Development			
		Connectivity	Site presentation and conservation	Utility and worship facilities available	Interpretation System available
Gotihawa	22458	Connected with gravel road from one side	Poorly conserved and not presented in a way that attracts more visitors	No any utility facilities are available.	Limited maps and signboards are available.
Araurakot	18679	Connected with gravel road from one side	Not conserved and not presented well.	No any utility facilities are available.	Few maps and signboards are available.
Sagarahawa	15160	Connected with gravel road from one side	Not conserved and not presented well.	No any utility facilities are available.	No interpretation facility was observed
Ramagrama	7,787	Connected with gravel road from one side	Conserved to some extent but not presented in a way that attracts more visitors.	No any utility facilities except one toilet are available.	Few maps and signboards are available.
Bhawanipur (Devadaha)	3032	Connected with black top road from one side	Poorly conserved and not presented in a way that attracts more visitors	No any utility facilities except one toilet and some restaurants are available	Few maps and signboards are available.
Sisaniya	2145	Connected with gravel road from one side	Not conserved and not presented well.	No any utility facilities are available.	No interpretation facility was observed

Source: LDT, Information Centre, 2017; Visitor book of Kapilavastu & Ramagrama (2017); Personal Observation (2015 - 2017)

Buddhist sites namely, Lumbini, Tilaurakot, Kudan, Niglihawa, Gotihawa, Araurakot, Sagarahawa, Ramagrama, Bhawanipur (Devadaha), Sisaniya were visited by 1552586, 51604, 36502, 24124, 22458, 18679, 15160, 7,787, 3032, and 2145 tourists (domestic and foreign) respectively in the year 2017. Above table shows that Lumbini, the destination with the largest tourist visitation has the best conditions of destination development indicators (connectivity, site presentation and conservation, utility and worship facilities and interpretation system) while Sisaniya received the least number of tourists in the year has the worst condition of tourism development indicators. The same pattern of relation between tourist visitation and tourism infrastructure development can be observed in other remain eight Buddhist sites. The table illustrates a sequential pattern that the highest the tourist visitation at a destination, the best the condition of destination development indicators; the higher the tourist visitation, the better the condition of destination development indicators; the lower the tourist visitation, the worse the indicators; and the lowest the tourist visitation, the worst the indicators.

While analyzing the reason of above pattern, it is evident that the pressure of tourists' number coupled with tourist activities at a destination compels the tourism authorities and private sectors to explore, excavate and conserve the Buddhist heritages at least for tourist consumption. The force of tourism also motivates site managers and tourism entrepreneurs to develop tourism infrastructures like connectivity, utility and worship facilities, interpretation system etc. Similarly, above table has also indicated that the sites where Buddhism is promoted well (site presentation and conservation, worship facilities, interpretation of Buddhist teachings and heritages) have higher number of tourist visitation and better tourism. Hence, the study findings clearly reveal that Buddhism helps develop tourism and vice versa- tourism promotes Buddhism in GLA.

Visitors' survey. Relation between Buddhism and tourism was studied with stratified random sample of 425 visitors in Lumbini. The relation between the two variables was examined with the help of cross tabulation of various factors. Cross tabulation of faith with identity of visitors in GLA; faith with their pre-knowledge about GLA; faith with their plan to visit any site of the GLA; faith with their priority to GLA; faith with their length of stay in the GLA; and preferred spiritual/pilgrimage activities in GLA were studied in the visitors' survey. The findings are discussed below.

Cross tabulation of faith with identity of visitors. The cross tabulation was studied to understand social distance pattern among 425 visitors. The survey findings showed that chronologically Buddhists, Hindus, Christians and others have stronger feeling of pilgrimage in Lumbini in order that showed social distance among the visitors in Lumbini.

Table No. 3: Cross tabulation of faith with identity of visitors in GLA

Faith/ Religion	What are you in Greater Lumbini?								Total	
	Pilgrim		Tourist		Both		Other			
	N	%	N	%	N	%	N	%	N	%
Buddhist	39	54.2%	43	20.0%	38	36.2%	14	42.4%	134	31.5%
Christian	6	8.3%	92	42.8%	17	16.2%	7	21.2%	122	28.7%
Hindu	27	37.5%	41	19.1%	32	30.5%	9	27.3%	109	25.6%
Other	0	.0%	24	11.2%	11	10.5%	1	3.0%	36	8.5%
Non	0	.0%	15	7.0%	1	1.0%	1	3.0%	17	4.0%
Muslim	0	.0%	0	.0%	6	5.7%	1	3.0%	7	1.6%
Total	**72**	**100%**	**215**	**100%**	**105**	**100%**	**33**	**100%**	**425**	**100%**

Source: Personal survey, 2018

Above table illustrates that there is a pattern of clear social distance among the GLA visitors. The study reveals that the Buddhist have strongest feeling of pilgrims (54.2%) and both (tourist and pilgrim; 36.2%); then the Hindus have stronger feeling of pilgrims (37.5%) and both (30.5%); and then the Christians have feeling of pilgrims (8.3%) and both (16.2%); whereas, 'Others', 'Non', 'Muslim' categories of visitors have less or no feeling of pilgrims or both while being in the GLA. In reverse, Others, Non, Muslim categories of visitors have identified themselves as tourists or others largely.

Although above table depicts that the Muslim visitors do not visit Lumbini because of the faith in the Buddha, local Muslim communities have been kind enough to safeguard the Buddha's birthplace for centuries. Despite the richness of Buddhist heritage, Lumbini is surrounded by a predominantly Hindu (67%) and Muslim population (32%), with only 1% of the population Buddhist; and more Hindu temples and Muslim mosques are evident than Buddhist stupas in the surrounding area (Nyaupane, 2009, p. 170). The sanctity of Lumbini has remained fully intact despite its sandwiched positioning between the Hindu and Muslim communities. For the Buddhists, GLA is a beautiful oasis that should be visited by all for spirituality. The Hindus regard the Buddha as the ninth incarnation of Lord Vishnu and hence is equally holy site for them as well while the Muslims regard it as their pride - world heritage property and source of income. Thus, Lumbini is one of the best examples of interfaith tolerance and harmony for the human civilization, the world can learn from.

It has been clearly understood that the Buddhists, the Hindus and the Christians have felt closer to Lumbini sentimentally and emotionally than 'other', 'non' and 'Muslim' categories of the tourists in GLA. The understanding of social distance pattern of visitors in the region will help host communities to plan tourism according to the interest of market segments. However, local Muslim communities are kind enough to welcome every faith and creed of people from around the globe with the same modesty and hospitality.

Cross tabulation of Faith with their pre-knowledge. The cross tabulation revealed that Buddhist visitors know more about the heritages of GLA than other faith groups. It means the visitors with faith in Buddhism are more likely to visit more places and spend more money in GLA than other visitor groups because they are aware of abundant Buddhist heritages of the region. As Buddhist visitors have more pre-knowledge, they will plan for longer stay and more spiritual/tourist activities.

Table No. 4: Cross tabulation of faith with their pre-knowledge about GLA

Faith/ Religion	Do you know other sites around Lumbini?						Proportional % between Total & Yes
	Yes		No		Total		
	N	%	N	%	N	%	
Buddhist	104	34.66%	30	24.00%	134	31.53%	77.61
Christian	83	27.66%	39	31.20%	122	28.70%	68.03
Hindu	76	25.33%	33	26.40%	109	25.65%	69.74
Other	21	7.00%	15	12.00%	36	8.47%	58.33
Non	12	4.00%	5	4.00%	17	4.00%	70.58
Muslim	4	1.33%	3	2.40%	7	1.65%	57.14
Total	**300**	**100.00%**	**125**	**100.00%**	**425**	**100.00%**	

Source: Personal survey, 2018

Above table shows that the Buddhist visitors are the cleverest of all faith groups who have more pre-knowledge about other historic sites of the GLA. The proportional percentage of the Buddhist between the "Yes response" and "total" was 77.61%. Other faith categories in descending order to know about the other sites are- Non (70.58), Hindus (69.72), Christians (68.03), Others (58.33), and finally Muslims (57.14). The study revealed that majority of the Buddhist knows about Kapilavastu, Devadaha and Ramagrama sites around Lumbini.

It can be assumed that Buddhism help develop tourism in the GLA because Buddhist people have more pre-knowledge about Buddhist sites around Lumbini than other faith categories and pre-knowledge plays important role in buying more tour packages and staying longer at the destination. Greater Lumbini Buddhist Circuit package can be sold to them while other faith categories need more information about the other historic site to sell the package. The visitors may not manage time to visit other sites even though they are informed of the peripheral heritages at the destination.

Cross tabulation of faith with their plan to visit other sites. The cross tabulation was conducted to understand the relation between faith-based tourist categories and their plan to visit other sites in the periphery of Lumbini. The study showed that largest percent of Buddhists had planned to visit other sites around Lumbini than other visitor categories. Following table illustrates the cross tabulation of faith and visit plan of the 425 visitors.

Table No. 5: Cross tabulation of Faith with their plan to visit other sites of the GLA

Faith/ Religion	Are you Planning to visit any site of the GL						Proportional % between Total & Yes
	Yes		NO		Total		
	N	%	N	%	N	%	
Buddhist	44	36.06%	90	29.71%	134	31.53%	32.83
Christian	38	31.15%	84	27.72%	122	28.70%	31.14
Hindu	32	26.23%	77	25.41%	109	25.65%	29.35
Other	5	4.10%	31	10.23%	36	8.47%	13.88
Non	2	1.64%	15	4.95%	17	4.00%	11.76
Muslim	1	0.82%	6	1.98%	7	1.65%	14.28
Total	**122**	**100%**	**303**	**100%**	**425**	**100%**	

Source: Personal survey, 2018

Above table shows that the chronological order of faith categories of the tourists from most eager to least interested is Buddhist, Christian, Hindu, Other, Muslim and Non with their proportional percent between Total & Yes 32.83 %, 31.14 %, 29.35 %, 13.88 %, 11.76 %, and 14.28 % respectively. This table also illustrates that Buddhism helps transfer more tourists from Lumbini to other parts of the region.

The study shows that Buddhism helps develop tourism because larger percentage of visitors with Buddhist faith have plan to visit other Buddhist sites around Lumbini than other faith group. It can be assumed that Buddhist visitors regard GLA as the dreamland of their life. They plan for longer holidays in the GLA to fulfill their desire. When more people visit the peripheral areas of the main destination, it contributes to tourism development by increasing tourist length of stay, tourist expenditure, and maintaining carrying capacity of the destination. Thus, Buddhism helps to develop tourism in the GLA.

Cross tabulation of faith with their priority to GLA. The cross tabulation study revealed that the largest number of Buddhist and Hindu visitors called GLA, their main destination. Both Buddhists and Hindus regard Lord Buddha as their god. Such beautiful example of religious harmony helps promote Buddhism and tourism together. The survey findings on faith and their priority to GLA is presented in following table.

Table No. 6: Cross tabulation of Faith with their priority to GLA

Faith/ Religion	Is Lumbini your main destination or secondary?						Proportional % between Total & Main
	Main		Secondary		Total		
	N	%	N	%	N	%	
Buddhist	72	37.71%	62	26.49%	134	31.53%	53.73
Christian	27	14.14%	95	40.60%	122	28.70%	22.13
Hindu	80	41.88%	29	12.40%	109	25.65%	73.39
Other	7	3.66%	29	12.40%	36	8.47%	19.44
Non	3	1.57%	14	5.98%	17	4.00%	17.64
Muslim	2	1.04%	5	2.13%	7	1.65%	28.57
Total	**191**	**100%**	**234**	**100%**	**425**	**100%**	

Source: Personal survey, 2018

The survey findings reveal that largest percent of Hindus (Proportional % between Total & Main; 73.39 %) have Lumbini the main destination and the Buddhist place themselves in second position (53.73%) after the Hindus. While verifying with short interviews, the researcher found that majority of the foreign Buddhist tourists do not come only Lumbini but also visit Bodhgaya, Savannah, Kushinagar and other Buddhist sites of Nepal and India during pilgrimage. So, it justified why the Hindus stood the first in priority setting. Nevertheless, the Hindus also regard the Buddha as the incarnation of the lord Vishnu; the belief also might have helped to result as shown in the table. The Muslim, Christian, Other, and Non faith categories lie in descending order with their proportional percentages 28.57%, 22.13%, 19.44%, and 17.64% respectively.

Tourists undertake more activities and spend more time and money at the main destination than in secondary destination. The study reveals that the group of visitors who believe Lord Buddha as their god (Buddhists and Hindus) regarded Lumbini as main destination of their tours. Hence, it is obvious that the Buddhists and the Hindus spend more time and money in Lumbini out of faith in the Buddha and Buddhism. Thus Buddhism helps develop tourism in the GLA.

Cross tabulation of Faith with their length of stay. The faith categories were tested with their length of stay in the GLA. The study found that the believers spent longer in the GLA than the non-believers. The survey result is presented below.

Table No. 7: Cross tabulation of Faith with their length of stay in the GLA

Faith/ Religion	How long do stay in the GLA?						Total		Proportional Cumulative Score
	Less than 1 day		1 day		More than 1 day				
	N	%	N	%	N	%	N	%	
Buddhist	25	29.76%	44	33.11%	65	31.10%	134	31.50%	308
Christian	13	15.49%	35	23.65%	74	38.30%	122	28.70%	305
Hindu	34	40.47%	48	32.43%	27	14.00%	109	25.65%	211
Other	3	3.57%	7	4.73%	26	13.50%	36	8.50%	95
Non	7	8.33%	6	4.05%	4	2.10%	17	4.00%	31
Muslim	2	2.38%	3	2.03%	2	1.00%	7	1.65%	14
Total	**84**	**100.%**	**148**	**100%**	**193**	**100%**	**425**	**100.%**	

Source: Personal survey, 2018

Points 1, 2 and 3 were allotted for 'Less than 1 day', '1 day' and 'More than 1 day' respective. And then proportional cumulative scores were calculated to understand category-wise length of stay in GLA. The study found that the Buddhist visitors spend longest time of all in Lumbini which is followed by the Christians, the Hindus, Others, Non and the Muslims with their respective proportional cumulative scores: 308, 305, 211, 95, 31, and 14.

The survey verified the assumption that believers naturally spend longer period of time the GLA than the non-believers. Length of stay determines the quality of tourism at a destination. It means the longer the length of stay, the higher the quality of tourism because tourists spend more money to buy tour packages, support services, shopping and entertainment, accommodation and food services while staying longer at a destination. The heritages and environments of the destination are conserved well when the host communities earn more from tourism. Thus Buddhism helps develop tourism and tourism conserves Buddhism in return.

Most preferred tourism types in GLA. Visitors' survey was executed among stratified random sample of 425 visitors in Lumbini to understand the chronological order of most preferred tourism types in Greater Lumbini Area. The survey findings unveiled Buddhism as the heart and soul of tourism in the GLA. Buddhism, Buddhist culture, archaeology, and spirituality are the main product of tourism in the region. The findings are as follows.

Table No. 8: Most preferred tourism types in GLA

Appropriate Tourism Type in Greater Lumbini	Preferred					Total	Score
	1	2	3	4	5		
Spiritual Peace tourism	14	9	58	94	250	425	1832
Pilgrimage tourism	27	25	77	85	211	425	1703
Culture heritage tourism	11	33	109	132	140	425	1632
Archaeological tourism	27	39	82	110	167	425	1626
Nature history (flora fauna and bird watching)	24	27	121	121	132	425	1585
General sight seeing	46	46	101	104	128	425	1497
Village rural tourism	32	52	131	107	103	425	1472
Medical wellness tourism	55	71	104	110	85	425	1374
Meeting, incentives, conference and exhibition tourism	67	62	116	87	93	425	1352
Cross border tourism	95	39	117	66	108	425	1328

Source: Personal survey, 2018

The study revealed that spiritual/peace tourism is on the top of all tourism types in the region with PCS 1832. It was followed by pilgrimage tourism; culture heritage tourism; archaeological tourism; nature history (flora & fauna and bird watching); general sightseeing; village rural tourism; medical wellness tourism; meeting, incentives, conference and exhibition tourism; and cross border tourism with their respective PCS 1703, 1632, 1626, 1585, 1497, 1472, 1374, 1352, and 1328.

The findings show that ten types of tourisms can be developed in the GLA. All type of tourisms is possible to develop in GLA but main categories are Buddhism based tourisms such as spiritual/peace tourism, pilgrimage tourism, culture heritage tourism, archaeological tourism. The core of these tourisms is Buddhism i.e. Buddhist spirituality, Buddhist history and culture, Buddhist archaeology, Buddhist pilgrimage etc. which attract larger tourist number toward the region. Nature history (flora & fauna and bird watching), General sightseeing, Village rural tourism, Medical wellness tourism, Meeting, incentives, conference and exhibition tourism and Cross border tourism fall under secondary category of the preferred tourism in the region. The study reveals that Buddhism helps develop tourism in GLA.

In-depth interview. Interviews were executed with a group of eight key informants: three Buddhist practitioners senior monk Maitri Mahasthavir (January 6, 2018); Ven. Nareshman Bajracharya, (February 9, 2018); Ven. Bhaddamonika, (January 6, 2018); Er. Saroj Bhattarai, Project Chief, LDT (January 10, 2018) representing site manager; Dr. Suresh Shrestha, Heritage Chief, DoA, (January 28, 2018) representing government; Sanjaya Bajimaya, First Vice President, NATTA, (February 7, 2018), representing travel agency; Sunil Shakya, MD, KGH Group of Hotels, representing hotelier (February 15, 2018); and Prof. Gitu Giri, Professor UT, (February 25, 2018) representing university.

Two main questions were asked to each of the key informants; and were followed by overarching sub questions. The main questions were: 1) How does tourism help in promotion of Buddhism in GLA? And 2) How does Buddhism help in development of tourism in GLA? Important themes/ideas coded from the transcriptions were as follows.

Table No. 9: Main themes revealed on how tourism helps in promotion of Buddhism in GLA.

Main themes revealed	No. of Opinions	%
Tourism generates income that can be used in conserving Buddhist heritages.	7	87.5
Buddhist festivals and events are organized for tourist consumption and they get continued.	6	75
Non-Buddhist visitors become aware of the Buddhist heritage sites, the Buddhist cultures and the teachings of the Buddha.	6	75
Infrastructures are developed around the Buddhist sites that secure the Buddhist heritage	5	62.5
State is motivated for state funding in and around Buddhist sites.	4	50
Tourism businesses campaign in publicity and marketing of the Buddhist heritage, cultures, history, archaeology etc.	3	37.5

Source: Personal interview, 2018

Six main themes were revealed from the in-depth interviews with key informants on how tourism helps in promotion of Buddhism in GLA. Above table illustrates a chronological order most important ideas on how tourism help promote Buddhism in the region. The reasons in order are tourism income conserve Buddhist heritage (87.5%); tourist events and festivals are promoted for tourism consumption (75%); Non Buddhist people know about Buddhist cultures and heritages (75%); infrastructures are developed in and around Buddhist sites (62.5%); state funding is encouraged (50%); and tourism businesses campaign in publicity and marketing of Buddhism (37.5 %). Thus tourism promotes Buddhism in GLA.

Similarly, six important themes/ideas were coded from the transcriptions for second question. The interview revealed that Buddhism helps in development of tourism as follows.

Table No. 9: Buddhism helps develop tourism in GLA

Main themes revealed	No. of Opinions	%
Buddhist people visit the GLA out of faith despite facility conditions.	8	100
Visitors spend longer period of time in GLA at participate Buddhist festivals, events, conferences.	7	87.5
Buddhist festivals and event attract tourists from around the world.	6	75
Infrastructures developed before, during or after Buddhist events and festivals	6	75
Foreign investments (private and public) are attracted in the region	5	62.5
Interpretation systems, transports, support services, security arrangement are set up the state to meet the need during VIP visits from Buddhist countries and UN.	5	62.5

Source: Personal interview, 2018

The interview findings have set a chronological order thus: Buddhist people visit the GLA out of devotion (100 %); Buddhist festivals and events increases length of stay (87.5%); Buddhist festivals and events attract more visitors (75%); foreign investments are attracted in the region (62.5%); and infrastructures and support services are established before and during events (62.5%). Hence, the study reveals that Buddhism helps in development of tourism in GLA.

Hence, the in-depth interview findings reveal a complementary and positive relation between the Buddhism and tourism. Tourism helps in promotion of Buddhism, and Buddhism helps in the development of tourism in the GLA.

Conclusion

The study has identified a positive and complementary relationship between Buddhism and tourism. The study clearly showed that tourism helps promote Buddhism in Greater Lumbini Area because tourism income conserves Buddhist heritage; tourist events and festivals are promoted for tourism consumption; Non-Buddhist people know about Buddhist cultures and heritages; infrastructures are developed in and around Buddhist sites; state funding is encouraged; and tourism businesses campaign in publicity and marketing of Buddhism. It was evident in the study that the pressure of tourists' number coupled with tourist activities at a destination compels the tourism authorities and private sectors to explore, excavate and conserve the Buddhist heritages and motivates to develop tourism infrastructures like connectivity, utility and worship facilities, interpretation system etc.

Similarly, Buddhism helps in development of tourism in GLA in many ways: Buddhist people visit the GLA out of devotion; Buddhist festivals and events increase length of stay; Buddhist festivals and events attract more visitors; foreign investments are attracted in the region; and infrastructures and support services are established before and during events. The study also found a pattern of social distance between the believers and non-believers. The believers of Buddhism were found more aware of Buddhist heritages around Lumbini, ready to stay longer and spend more money in the GLA. The core of tourism in GLA was identified Buddhism i.e. Buddhist spirituality, Buddhist history and culture, Buddhist archaeology, Buddhist pilgrimage etc. which attract larger tourist number toward the region and retain longer at the destination.

Hence, it is concluded that there is a complementary and positive relationship between the Buddhism and tourism. It means Buddhism helps promote tourism in GLA and tourism conserves Buddhist heritages and propagates Buddhist teachings of eternal peace, harmony and non-violence.

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Attitude, Motivation and Barriers for CSR Engagement among Travel and Tour Operators in Nepal

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Abstract

The surging interest of tourists in responsible business practices and their global popularity is making CSR imperative for tourism SMEs, including TTOs of Nepal. Consequently, there has been a rise in CSR engagements among tourism SMEs in developing countries. Nonetheless, due to limited attention by researchers, knowledge about their CSR engagement is scant. The same is also true for TTOs residing in Nepal. In such a scenario, it is prudent to generate an understanding of CSR engagement of Nepali TTOs. For this reason, this exploratory study investigated various dynamics of CSR engagement among TTOs (n=141) registered in the National Association of Tour and Travel Agents through a paper-based survey. The results showed that half of TTOs claimed that they had incorporated CSR in their mission and strategy; they exhibited positive attitudes about the benefits of CSR to businesses, customers' favorability towards businesses implementing CSR, and the need for a higher value to CSR within the tourism industry. Societal benefits and well-being, and the opportunity to market their image among customers motivated them to engage in CSR, whereas lack

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of resources and knowledge restrained them. Three fourth of them claimed to practice CSR of some sort, and most of them intended to continue their CSR engagement in the future. Collectively, TTOs had a positive outlook towards CSR. However, there are some deterrents for them to engage in CSR. This study provides valuable baseline insights to formulate the right plans and policies to influence CSR employment by TTOs, ultimately leading to sustainable tourism.

Introduction

Tourism has gained the reputation of being a mainstay industry in Nepal (Thapa, 2012), a small southeast developing country between India and China. Moreover, over the years, Nepal has witnessed growth in its tourism industry, which has a significant contribution to its national economy in various economic fronts like income generation, foreign exchange gain, and employment opportunities, etc. (Turner & Freiermth, 2017). Consequently, on the negative side, the high inflow of tourists also generated multitudes of environmental and social problems like deforestation, loss of biodiversity, pollution, crowding, litter, waste disposal and sanitation, cultural modification, and youth migration. (Banskota & Sharma 1996; Nepal, Kohler & Banzhaf 2002; Nepal, 2000; Nyaupane & Thapa, 2006; Panta & Thapa, 2018). Amidst this situation, the general consciousness about the adverse effects of tourism and the possibilities of alternative sustainable tourism practices have also grown. This has led to positive traction towards Corporate Social Responsibility (CSR) and sustainable practices among public, private, and non-governmental organizations of Nepal (Baniya, Thapa & Kim, 2019).

Understandably, Travel and Tour Operators (TTOs) in a developing country like Nepal are small and medium enterprises (SMEs) in terms of their scopes and sizes. Furthermore, these tourism SMEs are the key stakeholders in the industry due to the reasons that they occupy a relatively large share of the industry (Pikkemaat, Peters & Chan, 2018) and play a critical facilitation role in its successful running (Baniya, Thapa & Kim, 2019). Besides, SMEs are well-known to benefit job generation and poverty reduction in developing countries (de Kok et al., 2011). Additionally, in the scenario where Nepal has not fully embraced the web economy, TTOs are providing the much-needed linkage between tourism suppliers like hotels, transports, etc. and the tourists. They can often be a strong influence in both the demand and supply side of the tourism industry (Buhalis & Law, 2008; Pennington-Gray, Reisinger, Kim & Thapa, 2005; Sigala, 2008). Due to their relevance and importance, TTOs' role in destination sustainability (Budenau, 2005; Tepelus, 2005; Van Wijk & Persoon, 2006) and CSR implementation across the industry is unquestionable (Van Wijk & Persoon, 2006).

Moreover, in recent years, encouragingly, TTOs have started getting involved in CSR activities due to various reasons like - increasing customer's receptiveness towards the environment, recognizing their responsibilities for the negative impact of tourism and increasing global initiatives to promote sustainable tourism (Budeanu, 2005; Wijk & Peersoon, 2006; Baniya, Thapa & Kim, 2019). At the TTO level, there is some evidence of their CSR engagements like giving a certain percentage back to the community for a social cause, supporting environmental causes, and being part of conservation and cleaning campaigns (Shrestha, 2012). Hence, the notion that SMEs are increasingly involved in CSR is genuine.

Despite the importance of TTOs in the tourism industry and their growing engagement in CSR, in-depth studies regarding it disclosing relevant aspects (like perception, motivations, barriers, etc.) are inadequate. Furthermore, literature shows that CSR engagements of SMEs in developing countries have gained the least attention among researchers (Jamali, Lund-Thomsen, & Jeppesen, 2017). More specifically, in the context of Nepal, the primary research and information about CSR from the participant stakeholders are lacking (Adhikari, Gautam, & Chaudhari, 2016), and the tourism sector is not an exception. For these reasons, it is prudent to explore the CSR engagement of TTOs in Nepal. The study can generate invaluable benchmark insights that can assist in formulating programs and policies to influence TTOs to practice CSR to attain the overarching goal of making the whole tourism industry sustainable.

Thus, responding to the gap in the literature, this exploratory research devised five interconnected questions to collect baseline data about TTOs CSR engagement – 1) What is the current understanding of the term 'CSR' among travel and tour operators? 2) What is the attitude of TTOs regarding CSR? 3) What are the motivations and barriers to CSR implementation? 4) What kind of CSR activities are they prefer? 5) What is their future intention regarding CSR practices?

Literature review

CSR in Nepal and Nepali tourism industry

Despite the term 'CSR' was coined by Bowen in 1953 only, responsible actions from Nepali businesses had been visible since the past 100 years (Adhikari, 2012). There were several pieces of evidence of business communities donating wealth to educational institutions, temples, and large inns for religious purposes (Adhikari, Gautam & Chaudhari, 2016). These sporadic but responsible activities by businesses have always existed in the Nepali society. More distinctively, the notion that prospering businesses should contribute to societal welfare had its roots in the religious belief that - human will suffer in 'Narka' – the hell for all the sins and wrongdoings, and will enjoy 'Swarga' – the heaven for all the good works that includes social or religious contributions (Legal, 2006). Hence, the socially responsible practices and charities by Nepali business communities can be attributed more to 'fear and greed' than to the real sense of responsibility. Also, in most accounts, the evidence showed that these activities were mostly philanthropic (Adhikari, 2012). Hence, even with such a rich history of responsible behaviors by the Nepali businesses, their CSR mindsets did not move beyond philanthropy.

Over the years, various types of businesses have established themselves in Nepal. Among them, family-owned businesses and entrepreneurial establishments have predominantly taken center stage (Adhikari, 2012). These businesses are run either by family philosophy or by owner's conviction. Further, these businesses are typically governed by two main objectives – 'gaining profits' and 'protecting the family brand image.' The widespread presence of these businesses consequently shifted the focus of CSR from 'following religions belief' to 'instituting owner or family's images.' In simple terms, CSR of these businesses was guided by the notion of creating, maintaining, and establishing their owner or main stockholding family's image. Still, for them, CSR remained random philanthropic goings-on (Adhikari, Gautam & Chaudhari, 2016).

With further advancement, foreign-based companies also appeared in Nepal, which was guided by basic work standard norms, employee rights, safety measures, pleasant working environment (Welzel, 2006). Foreign organizational cultures guided these practices that the Nepali businesses follow. They displayed significant philanthropic contributions in CSR, but its institutionalization, management, and conceptualization remained equivocal (Adhikari, 2012). Conclusively, businesses in Nepal have an unmethodical and ad hoc approach to CSR, making its presence among business communities conceptually immature and primitive and heavily focused on the economic domain of CSR (Adhikari, Gautam & Chaudhari, 2016).

From the side of government and CSR promoting independent organizations, there have been some positive efforts to promote CSR among Nepali businesses. For instance, the National Business Initiative (NBI) was established from non-government initiatives in July 2003 to enhance businesses' responsibility and contribution to Nepal's future. NBI has been conducting seminars to generate awareness about CSR among business communities. Furthermore, 18 points Business Code of Conduct was publicized by the Federation of Nepal Chambers of Commerce and Industry (FNCCI) in 2004 that provides basic guidelines for the Nepali business to follow. At the government level, Nepal has provisioned several acts and laws like Labor Act: 1992, Child Labor Act: 2000, Trade Union Act: 1992 (Adhikari, Gautam, & Chaudhari, 2016). These are instances of organized efforts to introduce and institute CSR in the business community. Still, on the weaker side, Nepali businesses are struggling to comply with these standards, and government and CSR promoting institutions like NBI have not been adequately successful in monitoring and implementing these standards (Adhikari, Gautam, & Chaudhari, 2016).

In totality, Nepali businesses are carrying out CSR predominantly to fulfill "moral minimum" or "preserve their brand image" or "barely to fulfill legal responsibilities" (Chapagain, 2010). The strategic approach to CSR lacks in general, and businesses are undertaking CSR as a non-essential luxury. More often, it is seen that businesses fail to practice the holistic CSR, and the voices from other stakeholders like government, pressure groups, and customers, etc. are not strong enough to influence them. Both legal and ethical domains of CSR are deficient among Nepali businesses, and with a lack of transparency and accountability, often, even the mandatory CSR standards are not appropriately followed (Chaudhary, 2017). Hence, despite growing CSR among Nepali businesses is limited to random philanthropic endeavors mostly guided by economic motives (Adhikari, Gautam, & Chaudhari, 2016).

In the context of the tourism industry, the scenario is not different. Guided by customer's demand and global influence, more tourism SMEs are practicing CSR (Baniya, Thapa & Kim, 2019). However, it suffers from similar issues regarding CSR like philanthropic driven, lack of strategic approach, often failing to follow the set standards, guided by for short term gains, etc. Furthermore, the fact remains, there is severe lacking primary research and information regarding CSR in Nepal (Adhikari, Gautam, & Chaudhari, 2016), including the tourism sector. Conclusively, CSR engagement of the Nepali tourism sector is an uncharted domain with a dearth of research on the topic.

TTOs as SMEs and CSR

TTOs as SMEs have their own difficulty to partake in CSR undertakings. Still, they are progressively engaging in CSR activities as permitted by their abilities (Norbit, Nawawi, & Shalin, 2017). It is traditionally assumed that there are lots of barriers for SMEs to implement CSR like lack of budget, time, and capacity (Jenkins, 2006). For those practicing CSR, the primary reason is gaining social capital (Sen, 2011). Further, they are also guided by values, pragmatism, and owners' role (Murillo & Lozano, 2006; Sarbutts, 2003) and influenced by customers' pressure and demand (Baniya, Thapa & Kim, 2019). Notably, the mounting preferences of customers towards sustainable consumption founded upon responsible business practices (Leal Filho, Pociovalisteanu, & Al-Amin, 2016) are putting pressure on SMEs to be responsible. Consequently, in recent years, the adoption and implementation of Corporate Social Responsibility (CSR) by SMEs in the tourism industry have been rising, especially in developing countries (Baniya, Thapa & Kim, 2019).

However, the focus and priority of CSR debates among the researchers in most studies are based on large firms. There are some misbeliefs that SMEs are "little big companies"; thus, particular attention to SME's CSR engagement is unnecessary (Tilley, 2000). Accordingly, it is presumed that CSR concepts and theories based on large corporations should seamlessly adapt to SMEs. Nevertheless, in reality, SMEs have their motivation, challenges, and engagement issues, that might not be the same as those of large companies (Venkatasubramanian, & Ramanakumar, 2018). Thus separate researches for understanding detail conditions and strategies of SMEs to adopt CSR is required. As Spence & Schmidpeter (2003) rightly put it: "*…we contend that an improved understanding of current CSR practices in SMEs has the potential of stimulating a high impact on the global economy and society as well as for the SMEs themselves.*" Furthermore, the fact that the local expression of CSR is not the same in developed and developing countries demands context-dependent exploration (Jamali & Karam, 2018). Conclusively, CSR engagement of SMEs of developing countries has its unique characteristics, which are context-specific and worthy of investigation.

Within this context to fulfill the existing gap, this study embraced the exploratory research to examine CSR engagement of tourism SMEs of Nepal. At a more specific level, the purpose of this study is to investigate the attitude, motivations, and barriers for TTOs to adopt and implement CSR. Such an assessment is beneficial in devising the right approach to assist the tourism SMEs to practice sustainable tourism.

Methodology

Data collection

The sampling frame for the study comprised of 472 TTOs registered in National Association of Tour and Travel Agents (NATTA). Among them, 148 TTOs located in Kathmandu were randomly selected. Kathmandu was primarily chosen for having the significant presence of TTOs and being the first point of tourist entry with access to the only international airport of the nation. A trained fieldworker used a self-administered paper survey to collect the data on the spot or two to three weeks later after leaving the questionnaire in the TTOs office during the summer of 2018. The face validity of the questionnaire was ascertained through an expert judge (Hardesty, & Bearden, 2004). The survey took approximately 15 minutes to complete. Altogether, 141 usable responses were received, making the response rate of 95%. No compensation was provided to the respondent.

Operationalization of the variables

The study utilized both open-ended and close-ended questions as guided by its exploratory nature. The demographic details of the TTOs were captured using questions related to gender, age, position in the organization, nature of organizations, primary business, number of employees, and years in operation. Further, TTOs' understanding of CSR was assessed using the open-ended questions. The perception of travel and tour operators about CSR was assessed using three constructs 1) industry comparisons 2) benefits of CSR 3) perception of customers regarding CSR practicing organizations. Each statement was measured using a 7-point Likert scale with 1 =

strongly disagree to 7= strongly agree. The two open-ended questions were asked to identify their viewpoint about motivation and barriers of engaging in CSR for them. To understand TTOs preferences regarding the type of CSR activities, six most prominent types of CSR activities were provided, and they were asked to rate from 1 to 7 were with 1 = not necessary at all to 7= highly important. Their current practices were revealed by questions related to their investment in any CSR activities and allocation of any individual to manager CSR within their firm. Finally, to know about their future intention, three questions were asked about their intention to practice at least one CSR activity, their expectation to get involved in CSR in the next five years, and their thought on implementing any CSR activities. The instrument was adapted from a similar study conducted by Sheldon and Park (2011).

Data analysis

There were two stages in data analysis. Initially, descriptive statistics were generated to describe the data and reveal the data configuration. Then in the subsequent stage, content analysis of the qualitative data was performed to develop an understanding of TTOs' standpoints. MS Excel and SPSS 21 was used for data analysis.

Results

Respondent's profile

Among 141 respondents, females encompassed 30% and males 70%. The age groups of the respondents were - 28% in 18-25, 43% in 26-35, 15% in 36-45, 12% in 46-60, and 2% above 60 years old. The majority of the respondent were owners, followed by officers, managers, and assistants. 26% of the businesses were family-run, 68% were independently established, and 6% were start-up institutions in their early years. The average number of employees in the travel and tour operators was 8, and the average number of years in the operation was 11. All the TTOs contacted fell into SME status as designated by the Nepali government. Also, interestingly 60% of them had assigned employee(s) responsible for CSR. This was the general outlook of the sample respondents.

Awareness about CSR

Regarding 'top of the mind awareness' majority 73% defined CSR as 'contributing back to society,' 15% stated that CSR is 'to treat the customer right and provide quality service,' 8% expressed it as 'following government rules and regulations like paying taxes,' and only 4% termed it as 'philanthropy.' The understanding of CSR by TTOs was in contrast to their practice and the general assumption that TTOs comprehend CSR as philanthropy only. The awareness level of CSR among travel and tour operators was promising and in the right direction, though not holistic. Nearly half (52%) of the travel and tour operators claimed to have CSR incorporated into their mission statements and strategy, which was also encouraging.

Attitude towards corporate social responsibility

On a 7-point Likert type scale, TTOs expressed their attitude towards CSR through 17 statements related to CSR (See Table 1). These statements were grouped into three categories: the perceived importance of CSR in the travel industry versus other industries, perceived customer attitude towards CSR practicing companies, and perceived benefits of CSR. TTOs agreed that CSR is particularly essential for the travel industry (M = 5.3, SD = 0.98). TTOs believed that CSR provided benefits to the business (M=5.1, SD = 1.07). Also, TTOs approved that customers favor CSR practicing institutions (M = 4.9, SD = 1.02). All these are indicative of the fact that TTOs' attitudes towards CSR were positive. They believed that as being part of the tourism industry, they should be more responsible, CSR would bring excellent benefits to their businesses, and customers favored those companies which practiced CSR.

Table1: TTO's attitudes towards CSR

Perceptions toward CSR by the Travel and Tour Operators	**M**	**SD**
Travel Industry – Comparative	5.3	0.98
CSR is more important now than ever before.	5.70	1.40
In the future, more companies will be conducting CSR activities.	5.57	1.25
CSR is particularly crucial for the travel industry because it is so dependent on the destination's environment and society.	5.28	1.56
The travel industry has a moral obligation to practice CSR activities.	4.96	1.57
The travel industry is participating in CSR activities as much as other industries are.	4.91	1.52
Benefits of CSR	5.1	1.07
CSR is essential for our company's strategic competitive advantage.	5.40	1.44
Advertising our CSR practices is an excellent way to market our company.	5.39	1.40
The potential environmental benefits of CSR are more important than the potential social benefits.	4.98	1.56
CSR is essential for our company's bottom line.	4.95	1.49
Travelers will pay more to support travel industry organizations that practice CSR.	4.58	1.76
Perceived Customer Perception of CSR	4.9	1.02
Involvement in CSR activities also increases the company's reputation before customers	5.39	1.51
Consumer supports socially responsible business	5.09	1.49

Perceptions toward CSR by the Travel and Tour Operators	M	SD
Implementation of CSR activities increases customer loyalty	5.09	1.37
The motivation for implementing CSR comes from customer concern towards businesses being socially responsible	5.06	1.48
Consumer are more likely to purchase from the business involved in CSR activities	4.79	1.36
Our organization tend to involve in CSR activities because of pressure from external stakeholders especially customers	3.53	1.86
Involvement in CSR activities make the business competitive	5.06	1.56
Note: Each statement was measured on a 7-point scale, where one means strongly disagree, and seven means strongly agree. CSR = corporate social responsibility;		

Drivers of CSR

In open-ended questions, TTOs expressed their views about the drivers of CSR, which were categorized into six main topics (See Table 2). As per TTOs, the main driver for CSR engagement was dominantly societal betterment and well-being (45%), followed by marketing and brand image among customers (23%). Similarly, 12% of TTOs believed that getting involved in CSR would have financial implications for them like growth, profit, and cost-saving, and 8% of them believed it would maintain and enhance customer satisfaction and loyalty. 7% of them expressed they got satisfaction from getting involved in CSR, and 5 % believed it would enhance employee satisfaction and motivation. Thus, there were a variety of reasons TTOs to get involved in CSR activities, and the top two reasons were for societal reasons betterment and well being, and promoting and branding their image among customers.

Table 2: TTOs' opinion about barriers of CSR

Drivers of CSR	Percentage
Societal betterment and well being	45%
Marketing and brand image among customers	23%
Financial implication like growth, profit and cost-saving	12%
Maintain customer satisfaction and loyalty	8%
Internal satisfaction by being involved	7%
Enhance employees satisfaction and motivation	5%

Inhibitors of CSR

Similarly, 141 responses were received about the inhibitors of CSR (See Table 3). Those 141 responses were grouped into four distinct categories (See Table 3). The primary constraint to participate in CSR activities as 44% TTO expressed was lack of resources (money, time, and staff), followed by a lack of knowledge about CSR and its benefits as 36% expressed. A small portion of TTOs (13%) would not engage in CSR due to lack of government support and motivation, and finally, 8% of them said they were profit-oriented, which acted as a barrier for them. Hence the top two reasons for not engaging in CSR for TTOs were lack resources and knowledge. Some of them expected government support and motivation to engage in CSR activities.

Table 3: TTOs' opinion about inhibitors of CSR

Inhibitors of CSR	**Percentage**
Lack of resources (money, time and staffs)	44%
Lack of knowledge about CSR and its benefits	36%
Lack of government support and motivation	13%
Profit orientation as a barrier	8%

Importance of CSR activities and TTO's CSR practices

Furthermore, six different types of CSR activities were presented to TTOs and were asked to rate their importance, as well as questions were asked about their resource allocation to those activities (See Table 4). TTOs provided the highest importance to environmentally responsible business practices: recycling and energy saving, pollution minimization, clean-up programs (M = 8.66, SD = 1.70), and the secondary importance to socially responsible practices: community educational and social programs (M = 8.28, SD = 1.73). Similarly, third-ranking in the importance was cause-promotion: increasing the awareness of and concern for social causes or disadvantaged populations (M = 7.93, SD = 1.75) and fourth was (corporate social marketing: Behavior change campaigns such as education of travelers (M = 7.91, SD = 1.98). Community volunteering: Employees donation of their time and talents for social or environmental programs in the destination (M = 7.88 SD = 1.69) was second last, and the last place in terms of importance was taken by value-based programs within your firm: Human resource and CSR accounting practices (M = 7.77, SD = 1.86). It should be noted that all six types of CSR activities had above-average ranking from TTOs, which showed their positive inclination towards these programs.

Table 4: TTO's rating of importance of CSR activities and their current engagement

	Importance of CSR activities		Resource Allocations
	M	SD	Percentage
Environmentally responsible business practices: Recycling and energy saving, pollution minimization, clean-up programs	8.66	1.70	69.1%
Socially responsible practices: Community educational and social programs	8.28	1.73	61.6%
Cause promotion: Increasing the awareness of and concern for social causes or disadvantaged populations	7.93	1.75	46.4%
Corporate social marketing: Behavior change campaigns such as education of travelers	7.91	1.98	55.1%
Community volunteering: Employees' donation of their time and talents for social or environmental programs in the destination	7.88	1.69	61.6%
Value-based programs within your firm: Human resource and CSR accounting practices	7.77	1.86	44.2%
Note: Each Importance of CSR statement was measured on a 10-point scale, where one means not at all important and ten means highly necessary, and resource allocation was measured as 'Yes' and 'No.'			

Table 4 also showed the gap in the importance-resource allocation match up related to CSR activities. TTOs gave the highest importance to environmentally responsible business activities and provided the highest resource allocation (69.1%) to the same. The second highest resource allocation for CSR activities by TTOs was for recycling and energy saving, and community volunteering (61.6%), although community volunteering was given lesser importance. The resource allocation reflected their current CSR engagements.

Current CSR engagement and future intentions

78% of the TTOs claimed to have engaged in some sort of socially responsible practices. Among the ones who claimed to engage in CSR, 39% of the plan to increase CSR practices, and 31% of them plan to continue their current practices in the next five years. However, 10% of them were not sure, and only 1% planned to reduce their CSR practices in the next five years. Among the TTOs who had not implemented any CSR activities, 38% of them were considering implementing CSR activities, 30% were planning to undertake some socially responsible behavior, 15% were not sure, and 5% were not thinking of implementing any such activities. This demonstrated a positive stance of TTOs about CSR engagement in the current as well as future context. Most of them were already engaged in some kind of socially responsible activities, and among those who have not engagement in CSR activities, most of them planned to engage in the future.

Discussion and conclusion

The main objective of this study was to investigate the mindset of Nepali TTOs related to CSR. As a rare attempt to explore the topic in the context of Nepal, it intends to excite further investigation of CSR in the travel industry, primarily in the context of SMEs in developing nations. The findings of the study are affirmative that draw a baseline regarding the outlook of CSR among tourism SMEs' of developing countries. The result showed that nearly half of TTOs believed they had integrated CSR in their mission and strategy, and most of them understood CSR as a contribution to societal goods and wellbeing. They conveyed positive attitudes towards the outcome of CSR engagement. Being part of societal good and being able to do their brand promotion were two primary reasons for them to engage in CSR. However, lack of knowledge and resource hindered their willingness to undertake CSR. Most of them claimed that they were currently engaged in CSR, and substantial of them showed their intention to continue. These findings confirmed with the recent study by Baniya et al. (2019) that is tourism SMEs in Nepal are progressively engaging in CSR.

More specifically, results showed that nearly half of TTOs thought they incorporated CSR into their mission statement and strategy. This aligned with previous studies that showed that a sizeable number of tourism companies are integrating the concept of CSR in their business models, spearheading different agenda like attempting to recuperate the environment, enhancing local community's quality of life and ensuring employee welfares (Bohdanowicz & Zientara, 2008; Font, Walmsley, Cogotti, McCombs, & Häusler, 2012). Hence, TTOs in developing countries appeared in par with other tourism businesses from developed countries. This result is encouraging since TTOs have finally begun to understand the business-case argument of CSR that says, ultimately, CSR activities will be rewarded by economic and financial terms (Carroll & Shabana, 2010). However, the way TTOs were integrating CSR in their mission and strategy can be a matter of inquiry.

On the contrary to the general belief that TTO only understands CSR as philanthropy, they considered CSR as 'contributing back to society,' 'treating the customer right and providing quality service, 'following government rules and regulations' and finally 'philanthropy.' This finding is similar to Sweeney's (2007) study, which mentioned that Irish SMEs have a variety of definitions for CSR. Sweeney (2007) further mentioned that SMEs tend to describe CSR vaguely as responsibly conducting business. In the case of Nepal, TTOs loosely defined CSR as giving back to society. Conclusively, the understanding of CSR among TTOs is not uniform, but it is beyond philanthropy.

The three attitudes of TTOs towards CSR were measured; firstly, for being part of the tourism industry, they held more responsibility towards CSR. Secondly, CSR would provide benefits to them, and third that customers prefer companies that practice CSR. TTOs expressed their positive attitudes in all three contexts with a higher than average rating for all three propositions. Similar sentiments regarding higher responsibility towards CSR for being part of the tourism industry was expressed in a study by Kalisch (2002). Further, the benefits of CSR beyond financial benefits like reduced employee turnover, customer satisfaction had been registered by Galbreath, (2008).

Moreover, previous studies also indicated that companies were influenced by customers' preference for responsible companies (Fassin & Rossem, 2009; Helmig, Sprau, & Ingenhoff, 2016). Conclusively, TTOs had a positive attitude towards CSR, which was consistent with previous studies. This is promising because attitudes are often thought to play an essential role in determining people's behavior (Kroesen, Handy, & Chorus, 2017).

The main governing reason for TTO to undertake CSR was 'societal betterment and wellbeing.' Previous studies showed that most often, CSR engagement by SMEs was driven by managers' and owners' values and ethical orientation (Vives, 2010; Leopoutre & Heene, 2006; Hsu & Cheng, 2011; Freisleben, 2011), which aligned with the finding of the study. Also, Inyang (2013) identified 'better business returns,' 'improved customer loyalty,' and 'reliable identification with the community' as driving forces for SME's engagement in CSR activities. This was similar to another reason for TTOs to engage in CSR, which was marketing among the customers. Similarly, previous studies have found several obstacles that disallowed SMEs to participate in CSR activities. This study concurs with Murillo and Lozano (2006), who quoted a lack of awareness and financial resources inhibited SMEs' participation in CSR. The motivation and inhibitors for TTOs to implement CSR were consistent with existing literature, showing that they shared similar issues with other SMEs at another part of the world for CSR implementation. These insights can assist in creating an enabling environment and reducing barriers for TTOs to adopt and implement CSR.

Environmentally responsible business practices and socially responsible practices were the two most favored CSR activities among TTOs. This was not surprising due to the nature of the tourism industry and its close association with environment and society - '*wide... impact on the socio-economic and ecological development of regions and nations*' (Girard & Nijkamp, 2009). The other reason can be that TTOs are increasingly aware of burgeoning environmental and social costs that tourism brings to society. They might feel responsible for it and look for ways to minimize the adversity. Also, it has been noticed that SMEs are deeply connected to their local community, which can inspire them to solve issues available in their vicinity (Spence, 2004). For these reasons, the issues pertinent to developing countries like Nepal were in the priority of TTOs, as reflected in the study.

Finally, the majority of TTOs, i.e., nearly three fourth of them, claimed to engage socially responsible behavior, and most of them intended to increase or continue their current CSR activities. The finding is assuring and consistent with the growing popularity of CSR among tourism SMEs worldwide (Baniya, Thapa & Kim, 2019; Jamali, Lund-Thomsen & Jeppesen, 2017; Netaji & Azlan, 2009). CSR is likely to get more traction among tourism SMEs in the future, which demands a deeper understanding of the field. This can be fulfilled by more research and investigation on the topic. Collectively, the study provided an overview of the CSR mindset and circumstances of TTOs in Nepal, which was similar to those of SMEs of developing countries. This can be effectively used to formulate necessary strategies to influence tourism SMEs of developing countries to further engage in CSR to achieve the overarching goal of sustainable tourism.

Limitations and suggestions for future research

The study has some limitations which can be corrected in future studies. Firstly, the study had smalls sample size, i.e., 141 registered members of NATTA. Future studies can be conducted with higher sample size. Secondly, the study could be expanded beyond TTOs; there are other SMEs within the tourism industry, like in accommodation, transportation, and hospitality. They might provide similar or different opinions on CSR. Also, being an exploratory study employing mostly descriptive analysis and qualitative content analysis, future studies can take an empirical route with a robust confirmatory study. Despite these limitations, the study holds merit in providing an overview to understand the way Nepali TTOs view CSR. The findings from the study can effectively lead to meaningful interventions.

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SWOT Analysis of Forest Protected Area Based Sustainable Tourism Development: A Case Study in the Lawachara National Park, Bangladesh

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Abstract

Lawachara National Park (LNP) is one of the most important protected areas in the Sylhet region includedin the blessed with the natural beauty of the forest and diverse wildlife of Northeast Bangladesh. This paper explores the possibility of sustainable forest tourism development in the study arearegarding the sensible usage of the resource and local resident communities. To plan and properly implement this, various managements and decision-making tools were used, including interviews of local residents, visitors and the staff of the park, with the help of survey questionnaire (primary data) and secondary data acquired from Bangladesh ParjontanCorporation, conference proceedings, books, and journals. Based upon these data the strengths, weaknesses, opportunities, and threats (SWOT) were analyzed to identify the required management strategies to improve the sustainable forest protected area tourism in the hilly area. While introducing both domestic and international tourist attractions in the area, the influential factors in the region categorized into the four headings of strengths; weaknesses; opportunities and threats were included in our considerations and strategies or guidelines for a sustained eco-

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tourism development in the region provided. The research findings, the well-established area forest tourism destination with a variety of natural attractions and unique culture of local people retaining ancient culture are the strengths of the area while lack of infrastructures and fundamental facilities are significant weaknesses.To maximize the internal strengths and external opportunities and to minimize internal weaknesses and external threats on the several strategies have been suggested for the sustainable forest protected area tourism development and management. However, there is a scope for the continuous improvement of the SWOT analysis in identifying more viable options for the strategic management of sustainable tourism.

Introduction

It is widely predicted that the tourism industry is making a significant contribution to the socio-economic development of many countries in the Asian and Pacific region (IUCN 1994) through its role in expanding their economic base, increasing foreign exchange earnings, providing employment opportunities and enhancing standards of living (Chape et al 2003; Islam 2014). As a tool of potential for contributing to sustainable livelihoods of local communities (Chowdhury 2010) and conservation of natural environments, FPA tourism has been recognized paradigm internationally (Alam et al 2010; Butowski 2012). It providesan opportunity to create funds for sustainable conservation (Monavari 2007; Miandehi and Morteza 2013) benefits directly the economic development and political empowerment of local communities (Larson and Alexander 2008) and fosters respect for different cultures and human rights (Hanna et al 2015) which very significant for future generations as a sustainable environment (UNEP and UNWTO. 2005). In short, nature-based tourism is a small sub-section of the tourism industry catering tourists (Martha 2008) who wish to visit natural areas to observe wildlife, natural landscapes and traditional cultures (IUCN. 2012). Forest-based tourism, popularly known as 'ecotourism' which combined with 'ecology' and 'tourism', is defined as to enjoy and appreciate with nature environmentally responsible travel to natural areas, as to promote conservation, provide for beneficially active socio-economic involvement of local peoples and the low visitor impact (The Nature Conservancy, 2009). As defined by IUCN (The World Conservation Union) nature-based tourism is "environmentally responsible travel and visitation to relatively undisturbed natural areas, to enjoy and appreciate nature (and any accompanying cultural features both past and present) that promotes conservation, has low negative visitor impacts and provides for beneficially active socio-economic involvement of local people" (Ceballos Lascurain, 1996). There exist forest resources and indigenous culture to attract the tourists who were collecting trees and other non-timber products for their livelihood, in different income generating activities within conservation areas (Alam et al 2010). Bangladesh is a country of diverse attractions that include the lush green countryside, colorful cultural diversity;

remains of ancient civilization and the world's largest single patch mangrove forest (Islam and Tapan 2014). There are numerous potential tourism spot opportunities throughout the country.

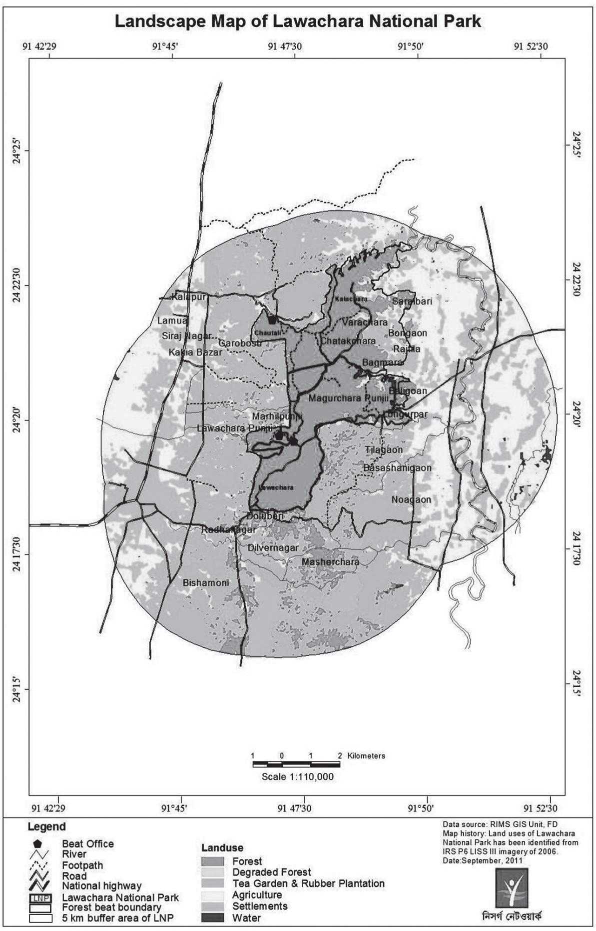
In recent times, with the gradual development of infrastructure facilities and increasing exposition, Bangladesh is fast emerging as tempting tourist spots (Aminu et al. 2013). FPA is one of the most explored areas for the local and international tourist and the number of visitors in the FPA is increasing day by day. It is noteworthy the young tourist community is one of the most important tourist communities in the FPA. To retain the growth of the number of visitors, it is necessary to emphasize the service quality. To anticipate the actual requirements of the tourists, the focus should also be given on their present state of service satisfaction. But a very small number of researches has been conducted regarding the tourism potentiality of wildlife although wildlife sanctuary is one of the most important Forest Protected Area (FPA) in Bangladesh (Hanna et al. 2015). Unfortunately, no relevant literature has been found regarding trends and function of tourism development in FPA in Bangladesh. Ministry of Finance (2010) Bangladesh Economic Review states that Bangladesh has three sectors of generating revenue: Industry, Agriculture and Service. Tourism is one of the parts of the service sector which is contributing a leading part of the total GDP of Bangladesh(Reddy et al. 2016). Though the contribution of tourism in GDP is only 7% in 2004-05; it has increased to 9.44% by the year 2009-10 (Bangladesh Economic Review 2010, Ministry of Finance and 2011 Bangladesh Economic Impact Report, World Trade and Tourism Council). This data could be helpful to understand how eco-tourism, especially hilly area based sustainable eco-tourism promising the sector is for Bangladesh. Nowadays' many developing and under-developing countries have prepared plans, particularly at the central level to guide sustainable tourism development, as they have recognized the tourism sector as an important source of foreign currency earning and employment.

At the beginning of Bangladesh, tourism was not included as an industry but from 1999 it's included as an industry it represents the importance of the tourism as well as a major provider of jobs and a significant generator of foreign exchange at the national level. FPA e.g. Aila Bee Wildlife Sanctuary, Bhawal National Park, Chimbuk Wildlife Sanctuary, Chunati Wildlife Sanctuary, HakalukiHaor Wildlife Sanctuary, Lawachara National Park, Satchari National Park, Sundarbans East, South, and West Wildlife Sanctuary, etc. tourism are one of a new horizon for sustainable rural development. In fact, tourism in Bangladesh is becoming an emerging issue both for the public and private sectors to establish their eligibility for accomplishing a successful business as well as marketing activities development (Akteruzzaman and Ishtiaque, 2001). Thus, it can be stated that this paper is the first initiative to measure the service satisfaction of tourists in the FPA. This paper emphasizes on Strengths, Weaknesses, Opportunities, and Threats on future tourism development in the FPA considering the Wildlife Sanctuary tourism development and strong potentiality to be the future visitors of the FPA.

Study area

The Lawachara National Park (LNP) covers approximately 1,250 ha (12.5 km2) as a major national park and nature reserve in Bangladesh (BBS. 2016). It is located at Kamalganj Upazila, Maulvi Bazar District in the northeastern region of the country which located within the 2,740 ha (27.4 km2) West Bhanugach Reserved Forest. (BBS. 2016). Considering its biodiversity values and conservation needs, the government declared a part of the Reserved Forest as the declared a national park by the Bangladesh government on 7 July 1996 under the Wildlife Act of 1974 under the IUCN category of Protected Area (II). LNP is the part of Tarap Hill Reserve Forest in ChanurughtUpzila, under the Maulvi Bazar District of Sylhet Division. This Tarap hill Reserved forest remains for its diverse flora, fauna and high conservation value which is about 76% of the forest is still in a natural condition, plantations only cover about 9% area of the forest(Subroto et al. 2016). Under the 1st gazette (No. 11/ FR-68/81/882, dated 7-1- 1982) Notified the area about 1095 ha approx. (2705 acres) and another 2nd Gazette Notification(No. PBM (Sec-3) 7/ 96/ 371, dated 7-7- 1996) for extension 700 ha approx (1730 acres). Biological diversity in the Lawachara National Park consists of 460 species, of which 167 species are plants, 4 amphibian species, 6 reptile species, 246 bird species, 20 mammal species, and 17

Figure 1: Lawachara National Park of Bangladesh



insect species. One of these is the critically endangered western hoolock gibbons, of which only 62 individuals remain in the area(Islam et al. 2019). Rahman and Alam (2016) mentioned that the LNP is bordered along most of its northern and western boundaries by forest department lands, along part of its southwestern boundary Tea Estate lands, along its southern and eastern boundaries by India, and along a small portion of its northern boundary by Khas lands. It is one of the reaming patches of tropical natural hill forest in Bangladesh which is under extreme threat due to climate change-driven natural calamities and anthropogenic pressure. It is also home to various indigenous communities including Tripura, Marma, Chakma, Orang and local people living inside and adjacent to the park and who depend heavily on forest resources for their food and livelihoods (Rana and Akter 2010). This protected area (PA) is unique from the perspectives of biodiversity richness as well as for the high level of exploitation and human interference.

Table 1: Major National park and sensitive ecosystems in Bangladesh base on IUCN Category

S. No.	National Parks	Location	IUCN Category	Area (ha.)	Gazette notification date
1	Bhawal National Park	Gazipur	IV	5022.29	11-05-1982
2	Madhupur National Park	Tangail and Mymensingh	IV	8436.13	24-02-1982
3	Ramsagar National Park	Dinajpur	IV	27.75	30-04-2001
4	Himchari National Park	Cox's Bazar	IV	1729.00	15-02-1980
5	Lawachara National Park	Moulavibazar	II	1250.00	07-07-1996
6	Kaptai National Park	Chittagong Hill Tracts	II	5464.78	09-09-1999
7	NijhumDweep National Park	Noakhali	II	16352.23	08-04-2001
8	Medhakachhapia National Park	Cox's Bazar	IV	395.92	04-04-2004
9	Satchari National Park	Habigonj	II	242.91	10-10-2005
10	Khadimnagar National Park	Sylhet	IV	678.80	13-04-2006

S. No.	National Parks	Location	IUCN Category	Area (ha.)	Gazette notification date
11	Baroiyadhala National Park	Chittagong	II	2933.61	06-04-2010
12	Kuakata National Park	Patuakhali	II	1613.00	24-10-2010
13	Nababgonj National Park	Dinajpur	IV	517.61	24-10-2010
14	Singra National Park	Dinajpur	IV	305.69	24-10-2010
15	Kadigarh National Park	Mymensingh	IV	344.13	24-10-2010
16	Altadighi National Park	Naogaon	IV	264.12	14-12-2011
17	Birgonj National Park	Dinajpur	IV	168.56	14-12-2011
18	National Botanical Garden, Mirpur	Dhaka	-	87.10	27-08-2018
19	Sheikh Jamal Inani National Park	Cox's Bazar	-	7085.16	15-04-2019

Source: http://www.bforest.gov.bd/

Methodology

To complete the objectives of the study, the primary and secondary data have been collected from different categories of fields, people and institutions involved in promoting nature-based tourism in the protected area. The primary data have been collected from the field, formal and semi-formal interviews with tourists and local people and use the statistically designed questionnaire to collect the opinions and information from the local residents, tourists and the staff of the wildlife sanctuary. The research was carried out in the period from February 2019 to April 2019 and only the respondent from a household, representingthe household, participated in the research, and the total number of samples was 117. The respondents aged between 25 and 59 (72.9%), with secondary (58.6%) and high (31%) education, were the most numerous. The secondary data have been collected during different stages of work. Accordingly, the methodological selection suitable for this data was on SWOT (Strengths, Weaknesses, Opportunities, and Threats) analysis. It was considered the most valuable representatives and people who are most familiar with the area, local opportunities, and social, ecological and economic needs. The questionnaire consisted of two sets of questions. The first set was comprised of closed questions and based on the social and economic needs of local communities. Based on the Likert* scale, the answer to each question is given on a scale from 1to 5.

The second part comprises of four open-ended questions about the strengths and weaknesses, opportunities and threats to the sustainable development of tourism and sustainable development of local communities (under the impact of tourism) in the FPA zone. Employing the qualitative SWOT analysis, respondents' responses were collected. The SWOT analysis can be conducted at different levels to gain a holistic understanding of the potential of a destination. This analysis allows the identification of the most effective strategy that maximizes strength and cap-abilities and minimizes weaknesses and threats (Saaty 1987). Strengths and opportunities represent the values and appeal of the assessed site and weaknesses and threats refer to the constraints of sustainable tourism development (Mondal 2013). Geriszewska and Romanowska (2002) highlighted that SWOT is not a method of strategic analysis but is a "unique algorithm of the strategic study process, a systematic proposal and a wide-ranging evaluation of external and internal factors which specify tourism in the current status and its development potential."SWOT analysis is also known as SWOT matrix, has often been used in the field of development and extended to that of natural resources management to assess a given decision, project or policy directive in a methodical way (Sofique, 2010). The quality of life of the local population in the study area is directly influenced by the basic dimensions of sustainable development (ecological sustainability, economic efficiency, and social responsibility). Data processing was carried out in the IBM SPSS Statistics No.22, the program that loads data perform analyses and generates output results. Based on the answers to the first set of questions, their average values, which are in the second part connected to the defined parameters according to their affinities, are determined, after which the factor of influence (weight) for each of the parameters is determined. After data processing, the second set of questions, the relative frequency was derived as quantitative data from SWOT analysis (Hashemi, 2010; Hashemi and Ghaffary, 2017). In each category (strengths and weaknesses, opportunities and threats), the five most important parameters would be used as indicators. Elsewhere, much research on different aspects of tourism development including the role of nature-based tourism promotion was carried out using SWOT (see, Geriszewska and Romanowska, 2002, (Khanal and Shimizu 2019)). Finally, based on the collected data, simple statistical tables and tables for SWOT were prepared and analyzed. Along with primary data, substantial secondary literature, information and data were used collecting from multiple published and unpublished sources.

Figure 2: A SWOT matrix (Based on Geriszewska and Romanowska, 2002)

<table>
<tr><td rowspan="2">Factors</td><td>External</td><td>Opportunities</td><td>Threats</td></tr>
<tr><td>Internal</td><td>Strengths</td><td>Weaknesses</td></tr>
<tr><td></td><td></td><td>Positive</td><td>Negative</td></tr>
<tr><td></td><td></td><td colspan="2">Factors</td></tr>
</table>

Results

Based on the results of primary and secondary data, SWOT analysis was run through an internal factor evaluation matrix and external factor evaluation matrix to determine the priorities. After collecting primary and secondary data SWOT analysis was focused to assess the suitability of sustainable nature-based tourism in LNP through analyzing the results and causing the dominances. Although SWOT analysis,the research method is frequently used in business fields it has now been extended to natural resource management to assess the proper decision and policy and as a tool of an assessment of sustainable tourism. The strengths and weaknesses (local analysis) remain the internal factors while opportunities and threats (global analysis) are external factors (Rauch 2007; Harfst et al., 2010; Miandehi et al 2013). Evaluation of internal and external environmental factors is an important part of strategic planning (Reihanian et al 2012) which is instrumental in adopting the strategies and becomes a component of sustainable ecotourism management (Tahernejad et al 2013). In this study, the SWOT analysis was conducted on the LNP to assess the sustainability of ecotourism development. In this process, the internal factors (strengths and weaknesses) and external factors (opportunities and threats) were identified and listed. For evaluation of Internal Factor Estimate Matrix (IFEM) and External Factor Estimate Matrix (EFEM) were used. IFEM represents internal strengths and weaknesses while EFEM indicates external opportunities and threats. In formulating the matrices, each factor was evaluated by giving a weight between zero (non-important) to one (most important) such a way that the total point in each matrix is unity. Further, each factor was scored with a number between one and five (1 = poor; 2 = lower than average; 3 = median; 4 = above average and 5 = good). After the weight and score have been determined, the weighted score has been given to each factor which is useful in assessing the attractiveness of each factor. In IFEM the total of weighted scores (attractiveness) with a value of more than 2.5 indicates strengths are more than weaknesses. Similarly, in the case of EFEM, the totals of weighted scores with a value of more than 2.5 means opportunities are more than strengths (Wasike et al 2011). Weighted scores for the strengths and weaknesses (IFEM) and the opportunities and threats (EFEM) are tabulated in Tables 1 and 2.

Table: 1 The weighted score of strengths and weaknesses (IFEM) in LNP

	Strengths	**Weight**	**Score**	**Weight Score**
1	LNP is a well-established tourism destination with a variety of natural attractionslike Bengal Slow Loris, Assamese Macaque, Northern Pig-tailed Macaque, Phayre's Leaf Monkey, and Capped Langur), endangered Fishing Cat, and nationally rare Black Giant Squirrel.	0.119	5	0.476
2	The local people strongly supporting the need for nature base tourism in this region asa good number of domestic tourists visit this destination.	0.068	3	0.234
3	The unique ecosystem, great biodiversity, and valuable wildlife	0.061	4	0.182
4	The existence of a large number of protected areas (national, natural parks and reservations) included in the Fifth National Report to the Convention on Biological Diversity (2015) with reduced deforestation and pollution in the majority of rural areas;	0.084	3	0.169
5	The variety and ethnic richness in indigenous areas with traditional culture and regional specialties;	0.032	4	0.208
6	In terms of alternative income generation for the local people from tourism	0.065	3	0.195
	Weaknesses			
1	Lack of coordination among local people and low involvement of local people in tourism.	0.076	4	0.227

2	Lack of infrastructures and fundamental facilities like accommodation (hotels and resorts), travel and ecotourism agencies, public transport, recreation facilities.	0.077	3	0.336
3	The lack of promotion to attraction foreign tourists;	0.050	3	0.100
4	The lack of strategies to ensure the promotion and marketing of nature-basedtourism in the forest protected areas.	0.063	3	0.188
5	Seasonality of ecotourism and unequal distribution of tourism	0.100	4	0.299
6	The high rate of inflation and unsuitable domestic economy which hardens the development of ecotourism and increases the expense of travel;	0.071	2	0.357
7	Absence of strict rules for entering the LNP as there isan absence of proper zoning and border fencing around the wildlife parameter	0.046	3	0.169
8	Lack of adequate funding for conservation and scientific research and education in the region	0.039	5	0.078
9	Lack of security and awareness among the local community about biodiversity conservation	0.050	3	0.346
	Total	1.000		3.574

Field survey data, 2018

Table: 2 Opportunities and threats (EFEM) in LNP

	Opportunities	**Weight**	**Score**	**Weight Score**
1	Proper nature base tourism package development involving local people in decision making and planning so that there is a larger involvement of the local people	0.103	5	0.514
2	Diversification of natural products which will help in retaining the majority of the alternative income generated by the local people which will help in job creation directly benefiting the local community	0.051	2	0.103

3	Sustainable Conserving natural ecosystems and making an effort to decrease negative impacts	0.043	4	0.171
4	The feasibility of implementing tourism plans in LNP considering environmental requirements with an emphasis on conserving native culture and prevention of the traditional context alteration.	0.041	3	0.154
5	High international interestinecotourism, adventure tourism, agro-tourism, and rural tourism ;	0.039	4	0.158
6	The climate, with soft summers and cold spring, favorable for the tourist activity during the year;	0.046	3	0.093
7	Possibility to attract tourists by exploiting historical, indigenous cultural, spiritual and traditional inheritance;	0.042	2	0.185
8	The proper legislative framework which allows the conservation and management of the protected areas.	0.050	1	0.099
9	The geographical position of this country (Closeness to tourist generating countries).	0.031	2	0.031
10	Satisfaction of tourists after visiting LNP.	0.026	5	0.385
11	The basic infrastructure of utilities are satisfactory	0.067	3	0.283
	Threats			
1	Potential negative cultural and environmental impacts with lack of favorable circumstances for foreign tourists, intensification of the economic crisis and instability of the national currency;	0.072	3	0.216
2	Transport infrastructure not to the community standards and emergency medical services are unsatisfactory;	0.062	4	0.247
3	Presentation of an unsuitable image of Iran in International societies to international tourists;	0.054	2	0.188
4	Insecurity which causes the number of international tourists to decrease;	0.099	4	0.397
5	Exposed to land destruction and land use conversion;	0.057	3	0.099

6	Locally threaten plants and animals have not been identified;	0.050	2	0.188
7	Deforestation high without proper monitoring and local political interest;	0.031	3	0.031
8	Population growth rate high and immigration to another area	0.036	4	0.169
	Total	1.000		3.710

Field survey data, 2018

Internal factor estimate matrix (IFEM): Regarding strengths six factors were identified (Table I). The weights allocated for these factors were between 0.0519 and 0.1190 and the score ranged between 2 to 4. When considering weaknesses 8 factors were detected with the highest weight of 0.0996 and lowest weight of 0.0390 witha score ranging between 2 to 4. The final weighted score was 3.227 implying that strengths were more than weaknesses.

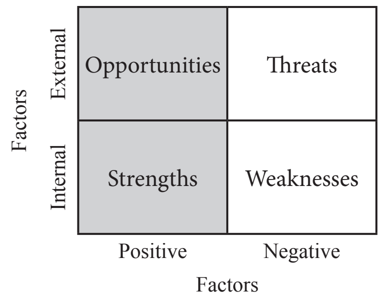
External factor estimate matrix (EFEM): There were 12 factors pertaining to opportunities (Table II) with weights between 0.0257 and 0.1027 and scores between 1 and 5. There were 4 treats determined with the lowest weight of 0.0616 and highest of 0.0993 and sores between 2 to 4. The final weighted score was 3.274 indicating opportunities were more than threats.

Discussion

Thus, by comparing internal and external factors in the matrix of strengths, weaknesses, opportunities, and threats (SWOT) acceptable strategies were formulated which are as follows.

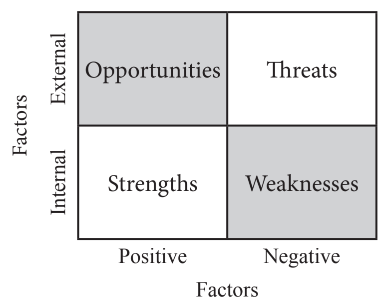
S-O strategies: Proposed opportunities that fit well with the forest protected area strengths are

S-O Strategies
♦ Forming of partnership for tour package between hotel owners, local community and forest management; ♦ Develop proper entrance fee ♦ Develop nature and cultural heritage and forest-based tourism ♦ Develop local community based sustainable tourism ♦ Promote and emphasize onthe domestic and international tourist ♦ Encourage local communities and local indigenous to develop attractive tourist traditional products ♦ Awareness building sustainable PA conservation



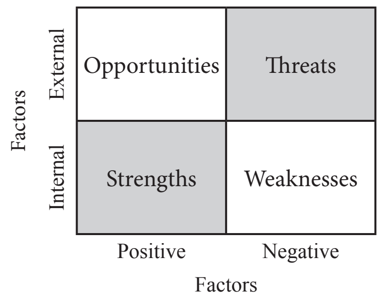
W-O strategies: The strategies which can be used to overcome weaknesses by pursuing opportunities are

W-O Strategies
♦ Establish sustainable e-marketing strategies of the nature-based tourism industry so that all tourism stakeholders will get maximum benefits ♦ Develop proper entrance fee Improving the safety and security of local and foreign tourists to encourage tourism ♦ More efforts to provide quality services with minimum spending of both tourists ♦ Allocate sufficient fund and management to conserve natural and cultural heritages ♦ Planning of solid waste rules and regulations



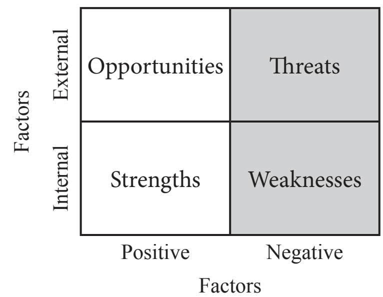
S-T strategies: The following strategies have been identified by which the strengths can be used to reduce its vulnerability to external threats.

S-T strategies
♦ Improving local political commitment to reduce political instability ♦ Develop sustainable nature-based tourism to reduce environmental impacts in natural and cultural heritage ♦ Creating awareness among local people, especially young people to inform about the benefit of sustainable nature-based tourism and conservation ♦ Conflict resolution with all stakeholders ♦ Promote tourism, tours to the region to visit the area and create prosperity ♦ Law Enforcement for the illegal hunters and impose heavy financial penalties for noncompliance ♦ Manage the use of agricultural pesticides and herbicide and the use of organic farming and sustainable in the region



W-T strategies: To establish a defensive plan to prevent the park's weaknesses from making it highly susceptible to the external threats following strategies that have been suggested.

W-T strategies
♦ Ensure the highest level of security for tourists by the state even with political instability ♦ Development of borders/fencings around the PA ♦ Introduction to natural and economic values through the media to increase public awareness ♦ Collaborative proper planning so that local communities, ethnic minorities, businessmen and tourists will get optimum economic benefits from tourism ♦ Strong environmental management regulations to ensure the sustainability of nature, of the study area ♦ Educate people including local communities on sustainable nature tourism development ♦ Infrastructure development (roads, hotels, tourist spots) to attract tourists



According to studies in line with the most favorable usage of the PA land and establishing certain support to preserve natural lands with valuable biological resources. The fundamental way of preventing environmentally deteriorating consequences is to develop land preparation programs and the implementation of project development. Existing habitat of LNP due to the diverse habitat conditions, the presence of diverse and valuable species that sometimes they are also vulnerable to threat and risk and cultural and historical heritage is the first priority to protect. Pay attention to the dissatisfaction of tourists from facilities in this area, thus the creation of accommodation and suits leisure not only adds capabilities in this area to attract tourists but also for tourists and indigenous people is very important in terms of job creation and recreation. On the other hand, the satisfaction of tourists will attract participation (EPLER, 2002). LNP is composed of many villages. With the development of rural tourism, can be minimized environmental and cultural damage, provide visitor satisfaction and help to region's economic growth. Bangladesh parental Corporation (2018) reported that this fact indicates that the arrival of tourists to rural areas makes connections between indigenous people and the tourists have a significant impact on growth and promote social and cultural higher education, and increase participation levels. The local tourism as a tool for generating employment and economic development throughout the region can be reduced poverty and increased income. On the other hand, the use of public information databases, information networks, distributes posters about the attractions of LNP. The use of experts in the field of tourism and using local guides can be very effective. What is certain, ancient culture, valuable cultural and natural resources of this region can have many roles in attracting tourists. This development requires the cooperation of industry, government agencies such as the cultural heritage and tourism organization, the population is indigenous and foreign investors.

Conclusion

The SWOT analysis provides an overview of strengths, weaknesses, opportunities, and threats of the tourism industry in Bangladesh. The present tourism activities in Bangladesh are unsustainable. In this study, exiting weaknesses and threats of the tourism industry were critically analyzed and based on those and weaknesses and threats a list of WT strategies were suggested for the future development of the tourism industry sustainably. The current stakeholder's involvement and monitoring weaknesses such as safety and security, high-profit motive business design, shorter length of stay due to improper management of tourist destinations, poor infrastructure, weak investment, lack of local community participation in tourism development and improper marketing strategies, and threats such as Political instability, fragile natural ecosystems, the uncertainty of return from the investment, lack of awareness, degradation of the natural environment, mismanagement in tourist demand management and entry alien culture can be materialized through ensuring the highest level of security for tourists, appropriate planning so that all tourism-related stakeholders will get optimum economic benefits from tourism, strict environmental policy to ensure the sustainability of nature, educate people on sustainable tourism development and infrastructure development to attract tourists. The findings of this study will help the policymakers and other tourism stakeholders to analyze present problems of tourism and find out the most realistic and time-fitting actions for the sustainable development of the tourism industry in Bangladesh.

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Sociology of Tourism: Shifting Paradigm from Nostalgia to Happiness

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Abstract

Travel is not a recent genre. However, the concept of modern tourism is a naïve charm. Due to its outrageous rumble worldwide, it has now become the biggest industry of 21st century. With the growth, tourism has gradually been creating its own space in academia. Sociologists also could not remain oblivious to tourism's multifaceted implications on individual, society and culture. Boorstin endeavored to pull tourism in sociological domain since 1962 but could create its own niche in Sociology in 70s specifically with the advent of prominent scholars like Dean MacCannell and John Urry in this premise. Tourism now has become an appealing proposition in sociology though it's theoretical gravity and methodological progression is still in embryonic stage. The objective of this paper is to review and synthesize the cognition of tourism in sociological domain from escapism (nostalgia) disposition to the current trend of happiness premise.

Background

Travel in many cases is considered as an individual activity associated with leisure and recreation. Travel, per se,

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is an ancient genre. There were varieties of reasons for travel then. Whatsoever, travel for quest and knowledge was just an affair of elites and aristocrats. In recent years, the concept of travel and tourism has been gradually stretching out from the level of an individual activity to that of social phenomenon. Travel also lost its aristocratic character in 19th century and became synonymous with compliance to mass patterns of destination consumption of bourgeois experience thereby transmuting ancient traveler into a modern tourist (Medeiros, 2017). Tourism at present has a range of typologies and facets with multifarious implications. The modern pattern of travel and tourism is merely the derivative of 21st century and its socio-cultural implications are relatively in masked fashion or sometimes in bamboozled attire. As per Smith (1989), tourism is the social interaction between tourists as 'guests' and residents in the tourist destination as 'hosts'. It is obvious that host-guest interactions and interfaces are inevitable corollaries in tourism industry and the significant progeny is that the cultural parcel of tourist is invisible but bigger than the visible baggage. Leiper (1979) has depicted tourism still further presenting a social system model of hosts, guests and intermediaries characterized by three constituents: "tourist source region, tourism industry and destination". Whatsoever, traveling to a strange community or destination induces a kind of emotion to the visitors. It also sensitizes the people in the destination community in varieties of ways. Some are manifested in lifestyle, dress code, food habit, pollution and many other social, cultural, economic as well as environmental tenets where as some impacts and implications on values, norms, behavior, traditions, attitudes, beliefs, morals and social structure (VNBT-ABMS) are rather latent but do grow perniciously like a husk fire threatening the destination's existing brand image, originality and identity.

From other perspective, travelers in a strange location also find an unfamiliar set up not only geographically but personally, socially, culturally as well as environmentally. Goeldner and Ritchie (2012) articulate in this connection that visitors must manage their social interactions and social relations in the strange destination to obtain sustenance, shelter, and other needs and possibly to find companionship as well. People who travel do so with different degrees of contact with the new cultures in which they find themselves. There are reciprocal attempts from host community as well whether the attempts are for personal gain or psychological satisfaction or professional advantage or economic prosperity. In this context, traveling comprises a process of socio-cultural adjustments and exchanges for both guests and hosts. Blau (1964, p. 89) regards social life of exchange as a 'market place' in which actors negotiate with each other in order to make a gain – a material benefit or a psychological reward. Hosts and guests both expect something of benefit in a destination and exchange something of value that might be tangible, mixed or entirely intangible.

In Abhram's (2011) notion, the theory of social exchange is not one coherent theoretical system, rather it is a mixture of utilitarian economics, functional anthropology and behavioral psychology that embraces British individualistic as well as French collectivistic orientations. Abhram gives credit to George Homans and Peter Blau for the contemporary variations of social exchange theory. Nonetheless, the classical traditions of the exchange theory are attributed to James Frazer, Malinowski, Marcel Mauss and Levi-Strauss. It seems that James Frazer explicitly formulated the exchange theory for the first time through the study of various kinship, marriage practices and preferences of the Australian aboriginals for cross-cousin marriage and their prohibition of parallel cousin marriages. However, the clear distinction between economic exchange and social exchange was drawn by Malinowski for the first time in his ethnography of the *Trobriand Islander* where he discussed an exchange system called the *Kula Ring* (exchange of armlets and necklaces) which travelled in opposite directions within a closed circle of individuals (Abraham, 2011, p. 145). Marcel Mauss reinterpreted the *Kula Ring* of Malinowski and reacted over the Malinowski's notion as that every social exchange transaction creates social bonds that not only tie one person to another and to society but one segment of society to another (Ekeh, 1974, p. 32). In connection to exchange hypothesis, Nunez (1963) portrayed tourism from the perspective of acculturation whereas Cohen (1974) views tourism as a peculiar industry that commodifies certain relationships such as hospitality. Cohen also inaugurated a debate of cultural authenticity in tourism. On the other hand, Furham (1984) characterized the differences and difficulties of host-guest cultures as 'cultural shock'. Uriely's (1997) *real* and *hyper-real* concept has instituted the notion of postmodernity in tourism. Thus tourism implication, though seems individual, is not limited to hosts and guests only but appears to the entire destination in a gradual pace eventually intruding on the whole gamut of destination's identity, image and appeal.

Objective and methodology

The main objective of this paper is to review and synthesize the cognition of tourism in sociological domain from *nostalgia* (Boorstin, 1964; Davis, 1979; Dann, 1994) disposition to the current trend of *happiness premise* (Sharma, 2018). The study was mostly based on "*umbrella review*", a compilation technique of all the evidence of existing articles, publications and reviews on relevant topic to give a high level overview (Grant & Booth, 2009) and, therefore, depends on secondary information which is qualitative too. This article, thus, cannot be claimed to be entirely free from subjective preconception, however, it is believed that the derived insight will be an instrumental building block for conceptual as well as theoretical augmentation over the sociological study of tourism. For this paper, more than forty articles and publications on tourism published in international journals, magazines and periodicals written at least with sociological reflections were considered for review and analysis. Besides, some relevant books, publications and websites on sociology, anthropology and tourism were further supplementary stuffs for this article.

Tourists typology in socio-cultural context

The United Nations World Tourism Organization (UNWTO) has defined "tourism as an activity of a person travelling to and staying in places outside their usual environment for not more than one consecutive year for leisure, business or any other purpose". This definition covers a wide range of travelers as tourists. But sociological investigations and researches on tourism have linked tourists' typology as social 'actors' (Yasumura, 1994). From socio-cultural perspective, tourism can be typified as 'substantial' which is based mainly on the social attributes of tourists such as their sex, age, status, desire to travel and so on (Przeclawski, 1993; Smith, 1989; Wahab, 1975) and 'relational' which depends upon the socio-cultural context of tourism activities (Cohen, 1972; Smith, 1989).

Cohen (1979) has categorized tourists from sociological perspective into four types on the basis of two extreme poles of 'strangeness' and 'familiarity' as: drifter, explorer, individual mass tourist, and organized mass tourist. Similarly, Smith (1989) has also proposed a typology of tourists by considering the impacts of tourism on society. She has considered three factors - the number of tourists, their goals, and their adaptation to classify tourists' typology into seven types which are: explorers, elite tourists, off-beat tourists, unusual tourists, incipient mass tourists, mass tourists, and charter tourists. Cohen and Smith both have connected the tourists' typology context with social relations and influences over the host community.

Hosts-guests relations in socio-cultural domain

The host-guest relations have been found to be explained in two different perspectives - i.e. static and dynamic - in socio-cultural domain. The static features of hosts and guests relations are found in the works of de Kadt (1979) and UNESCO (1976). de Kadt has presented three situations of interaction between hosts and guests. They are: (1) interchanges involving trade of services and goods, (2) surface interaction and encounters in the places of recreation (such as beaches and bars), and (3) interaction involving mutual-understanding and information exchanges. Similarly, UNESCO's research shows that the hosts and guests relationship has four features: (1) its transitory nature, (2) temporal and spatial constraints, (3) lack of spontaneity and 4) unequal and unbalanced experience. Such concepts of host-guest relations have been confirmed by subsequent researches conducted by Harrison (1992), Smith (1989) and Urry (1990). Their results suggest that the relation between hosts and tourists is unbalanced and might involve many complex social-cultural phenomena.

Such social-cultural phenomena of interactional processes have been examined through dynamic approach by Doxey (1975) and Butler (1980) which are pioneering studies on the dynamic features of hosts and guests relations. Doxey (1975) proposed the 'irridex' (irritation index) model which indicates four different stages of destination on the basis of host responses: (1) euphoria, (2) apathy, (3) irritation or annoyance, and (5) antagonism. In contrast to the irridex model, Butler's model focused on the complexity of the interactional process and six different stages of destination continuum: (1) exploration, (2) involvement, (3) development, (4) consolidation, (5) stagnation, and (6) decline (Butler, 1980). Butler derived four categories from the intersection of two axes, 'active / passive' and 'positive / negative' mainly based on two determinant factors: social attributes of visitors and the carrying capacity of the local community. They are (1) aggressive promotion and support, (2) slight acceptance and support, (3) silent acceptance but opposition, and (4) aggressive opposition. In destination areas, these four types of hosts' responses might interweave intricately causing much more complex situations to appear.

The works of Doxey and Butler both considered interactions between hosts and guests with unequal benefit specially the destination community as the loser and considered only the responses of the host side. Jafari (2005) has categorized five different stages of tourism development since the advent of mass tourism that he has termed platforms of tourism thought. They were advocacy platform (only positive impacts emphasized), cautionary platform (negative impacts highlighted), adaptancy platform (good and bad stories of tourism identified and suggested for alternatives), knowledge-based platform (a body of knowledge created in academic level) and the public platform (tourism gained visibility in every sphere of public agenda). Macbeth (2005) has added a sixth platform: ethics. Among tourism researchers, Urry (1990) probably is the single person who has taken care of the other side of the coin, i.e. responses from guests' perspective, to study the socio-cultural implications of tourism on tourists.

Sociology of tourism and shifting theoretical paradigm

Sociology is the science of society, social institutions and social relationships (Bottomore, 1986). When travelers interact with the people of new community, the *cultural distance* plays important role and visitors always try to create special relationship with society and social institutions of the visited community. Travelers take the experience back home and perceive the society on the basis of their overall feelings and experiences. Nash (1995) writes that tourism has become an obviously important social fact for travel experiences often are among the most outstanding memories in the traveler's life and a portion of it passes to the family and then to the society. Travel process always embraces a number of encounters and interactions in a give-and-take affair which ends up with reciprocal acculturation effects.

As per the claim of Cohen (1984) as well as Dann and Parrinello (2009), the continental Europe was the first region where the scientific study of tourism and its impacts on society and economy was conducted as it was the first region to experience mass tourism and its impacts on society. It seems that the first social scientific treatise on tourism in English was "*The Tourist Movement: An Economic Study*" written by Ogilvie (1933) followed by "*The Tourist Industry: A National and International Survey*" written by Norval (1936), though Cohen (1984) claims that the Italian L. Bodio published the first social scientific article on the subject in 1899 and L. Von Wiese was the first writer to publish specifically sociological writing on tourism in 1930 in German language. However, Dann and Parrinello (2009), who tried to explore the buried ideas of sociology of tourism in non-Anglophone Continental Europe, claimed that Mariotti (cited in Dann & Parrinello, 2009, p.25) was the first, with the exception of Bodio, to analyze tourism comprehensively in Italy in 1928; albeit from a quasi-exclusive economic perspective. Cohen further claims that the first full length sociological work on tourism, also in German, was the one written by H.J. Knebel in 1960. However, the study of tourism as a comprehensive sociological domain seemed to be emerged only in the 1970s with Booristin's (1964) diachronic view of American visitors to tourists, MacCannell's (1973) theoretical synthesis and Cohen's (1972) typological essay.

The contemporary sociological study on tourism has been gradually elaborating from the level of an individual activity to that of society, social relations and socio-cultural impacts of mass tourism on host communities. Sociologists became rather skeptical about the impacts of unplanned mass tourism and started scientific study and research over the impacts and implications of mass tourism on host society. This gave rise a concept of sociology of tourism with a basic theoretical underpinning though the concept is still immature and inadequately theorized. The major contributors to develop the conceptual foundation of the sociology of tourism are Boorstin (1962; 1964), Forster (1964), Cohen (1972;1979), MacCannell (1973), Turner (1973), de Kadt (1979), Leiper (1979), Greenwood (1982), Smith (1989), Harrison (1992), Nash (1989), Urry (1990), and Franklin (2004). Researchers in western world started to write about tourism differently from sociological dimensions that eventually helped to emerge two opposing hypotheses in sociology.

The first hypothesis is highly critical and mostly focused on negative sides of mass tourism in the society. This hypothesis portrayed tourism as pseudo-events (Boorstin, 1962; 1964) and in a form of imperialism (Nash, 1989) and neo-colonialism (Cohen, 1984) with exploitative attributes and thus compared with juggernaut – consumes and despoils one destination and rolls on to the next. The second hypothesis, on the other hand, accepted mass tourism as a symbol of modern society or postmodernity (Uriely, 1997) and is more affirmative. The third paradigm emerged later in between these two opposing hypotheses with focus on alternative tourism in place of mass tourism that portrayed tourism as a strong agent of socio-economic transformation with a double bladed sword. Upon handling it carefully with an effective plan, it can be a panacea of poverty alleviation, socio-cultural preservation and environmental conservation otherwise it appears with an oxymoronic (Kunwar, 2010) surge - brings visitors to the land of virgin culture and fragile environment and ruins them. Thus, the third paradigm of tourism from sociological perspective stood in favor of planned, managed and controlled tourism.

The former view is established by Daniel J. Boorstin. Boorstin (1962; 1964) attacked mass tourism critically and established tourism as '*pseudo-event*' devised only for the western elites who also underwent a historical transformation from 'traveler to tourist'. Boorstin's (1964) major argument is that the people in the western world especially Americans thrive on unauthentic pseudo-events which lack authenticity and reality and thus the tourist has become a cultural dope, lured by inauthentic places and attractions. Boorstin (1964) also used the concept of escapism and nostalgia to explain the attributes of mass tourism. Davis (1979) later on explained '*nostalgia*' most appropriately with a brief etymological analysis of the term tracing its early medical references to the disease of homesickness. But it connotes the ancestry-sickness in tourism. Dann (1994) reinforced the concept of Boorstin stating that the modern tourism is a '*business of nostalgia*' in which modern tourists visit and enjoy the historical heritages, ancient forts and monuments, antique artifacts, archaeological sites, remote villages of age-old cultures and even modern luxury hotels and resorts having ancient themes in modern setup. Boorstin further states that the tourists are cultural idlers generated from modern institutions, especially mass media, and seek to enjoy the strangeness of the host environment and the local community from their own western perspective isolating them from the real world situation. According to Kunwar (2010), the typology of Boorstin's argument helps to qualify that all modern tourists seek illusory nature of human experience in the form of 'pseudo-events'. Kunwar also claims that Boorstin's approach was essentially 'diachronic' for the reason that he proposed a model for a historical transition from 'traveler to tourist'.

MacCannell (1973), who probably the first sociologist to anchor the tourism study in the mainstream of sociological theory, stated tourism as the quest of authenticity and termed it '*staged authenticity*' with the twin arguments that moderns seek authenticity outside modernity and the locals stage it for them. MacCannell stood against Boorstin and proposed contrasting view of tourism as '*staged authenticity*'. Boorstin focused on inauthenticity whereas MacCannell (1973; 1976) considered an affirmative view of tourism and explained that tourism is a symbol of modern society and a quest of authenticity. MacCannell described tourism as a modern pilgrimage stating that the two are homologous and tourist as a pilgrim of the contemporary secular world in search of 'authentic experiences' that manifest everywhere in our society. He claims that travel allows visitors to recapture virginal sensations of discovery just like children in tour are permitted to enter bank vaults, to see a million dollars and to touch cows' udders. The end of the last century witnessed the rise of non-Western tourism and the post-modern twist in Western tourism. The postmodern thinkers aggressively denied the existence of "originals" in the contemporary world (Cohen & Cohen, 2012). Baudrillard (1994) was one of them who claimed the modern world thriving on simulacra.

Turner's (1973) conceptual contribution is highly regarded in tourism though he did not contribute theoretically anything in sociology of tourism. However, his conceptual clarity on pilgrims, in line of MacCannell's (1973) notion of tourism as a modern pilgrimage, with three stage ritual process namely *Separation*, *Liminality* and *Reintegration* has a significant contribution to the sociology of tourism. According to Turner, the first stage is social and spatial *Separation* in which the individual is taken to an unfamiliar peripheral place of abode separating the person from his/her ordinary social group. Turner's second stage of pilgrims is *Liminality* (from Latin word *limen* means threshold) in which the individual crossed the threshold of his ordered world, finds himself in a state of anti-structure, out of time and place where his ordinary role, status, recognition and obligations are suspended. In this stage, an individual also confronts with the fundamental symbols of his culture and undergoes a direct experience of the sacred invisible supernatural order. His third stage of pilgrims is the stage of *Reintegration* in which an individual reintegrates into his ordinary social group in his place of abode usually in new roles and a higher social status.

Cohen (1984) attempted for many years to construct a sociology of tourism, conducting many theoretical and empirical studies. Cohen emphasized sociology of tourism as an emergent specialty concerned with the study of touristic motivations, roles, relationships, and institutions and of their impact on tourists and on the societies who receive them. Cohen (1979) has recommended four perspectives for theory development of tourism on sociology: processual, contextual, comparative and emic perspectives. He has also suggested four types of touristic situations: authentic, staged authenticity, denial of authenticity and contrived. Cohen portrayed the modern form of tourism as a part of '*neo-colonialism*' when analyzing touristic relationship between the western and developing countries.

Nash (1989) is also in a notion that tourism is a modern form of '*imperialism*' since the industry encourages investments from international organizations in developing countries and these organizations eventually drain out the huge segment of tourism economy back to their home country. They also make the developing destination highly dependent on them and consequently results in a power dominance relationship between '*core*' and '*periphery*' nations. Nash (1995) further explains tourism study from three different perspectives: development or acculturation, personal transition and superstructure. The development or acculturation perspective considers that there has been an association of tourism with changes at the host end of the touristic process and is responsible for changes in a host society and its setting. The notion of personal transition approach of tourism study has stemmed up through the socio-psychological foundation of tourist experiences and reactions which appears to be quite a variety of long and short term effects. A number of them appear not to be comprehended by even a broadened and deepened conception of liminality (Turner, 1973) – the notion that the experience of significant change through travel tends to de-structure or open up the individual subjective world where the structured certainties of ordinary life dissolve into an undifferentiated state that can have a sacred aura and involve feelings of parity with associates. Thinking of tourism as a kind of dependent superstructure – the third perspective that is how different elements of socio-cultural systems relate to each other and the manner in which a society maintains itself and changes.

Social thinkers also began to come out with a divergent notion. Inspired from Foucault's concept of the "*gaze*", Urry (1990) made another theoretical opening of the *tourist gaze*. Urry termed '*gaze*' to denote the core notion of the social construction of what tourists see, how they behave, and what services, facilities and attractions are provided to them. The term is often associated to discourses, allegories or even practices of seeing consuming contexts. The act of gazing is connecting to a much deeper cultural matrix that gives meaning to what is being watched (Korstanje & Seraphin, 2017). Urry (1990) categorized tourists' sites into three broad segments: historical or modern, authentic or inauthentic and romantic or collective; and distinguished three types of gazes: romantic, individual and solitary. He further viewed that the tourist-gaze varies from culture and time and the gaze transforms areas of terror and fear into commoditized landscapes that are engaged to an 'imperial economy'. Urry has given some thought provoking concept like post-modern development and mobility context of tourism through *spectatorial gaze, reverential gaze, anthropological gaze, environmental gaze* and *mediatized gaze* to explain the transformation of aesthetic production into tourist commodity, commodification and consumption of culture, style and taste, universalization of tourist gaze and popularity of heritage industry as an important element of tourist gazing.

But before becoming *tourist gaze* a mature paradigm for the sociological study, John Urry himself turned away from the '*gaze*' to embrace the wider concept of '*mobilities paradigm*' (Urry, 2000; Urry, 2007) perhaps due to the heavy attack from critics over the *tourist gaze* that the concept is ocular-centrism by focusing on the visual consumption of the tourism landscapes i.e. sightseeing ignoring other important senses, bodily experiences, feeling of adventures etc. It is obvious that tourism is not only the industry of sightseeing, it is the industry of feelings, experiences and experiments alike. Yasumura (1994) has proposed the levels of sociological space in four strata of a concentric circle as '*actors*' at the center of the circle and '*social interaction*', '*social system*' and the '*modern world-system*' respectively towards the outer circle. With the help of this model, Yasumura has classified and connected all sociological, works on tourism into '*tourist-types*', '*host-guest relations*', '*socio-cultural impacts*' and '*international mass tourism*' to synchronize, connect and explain the strata of the model from sociological perspective. The model gives a good fit between sociology and tourism. Ritzer and Liska (1997) as well as Uriely (1997) used the terminology "*postmodern tourists*" to indicate the contemporary tourists whose craving interest for fun and enjoyment replaced the quest for authenticity. These developments moved the sociological study of tourism largely away from the issue of authenticity. Tourist sites had been increasingly '*McDisneyized*', where tourists seek experiences that are predictable, efficient, calculable and controlled (Ritzer & Liska, 1997).

Some of the historical events of the last quarter of century such as collapse of the East European communist regimes (including Soviet Union), emergence of new economies in Latin America (Brazil) and Asia (China, India, South Korea, Hong Kong and Singapore), Asian financial crisis of 1997, global financial crisis of 2007-08 and 2010-12, September 11 attacks in the US in 2001 and the catastrophic natural disasters of tsunamis, hurricanes and earthquakes around the globe during last decade have affected the global dynamics of contemporary sociology and tourism (Cohen & Cohen, 2012). The most significant undercurrent forces in this connection, as noted by Cohen and Cohen (2012), are a shift from a synchronic to a diachronic perspective, involving a change of emphasis from permanence to flux, from being to doing, from structure to agency, from sedimented social patterns to the process of their emergence, from a focus on the more stable fixtures of social life to the mobilities linking them, a post-modern tendency to stress the de-differentiation between social domains, a cultural pluralization, a fragmentation of life styles, the break-down of conventional binary concepts, the interpenetration between formerly opposite categories and the blurring of the border between reality and virtuality.

In this mix-up, the sociological approaches to analyze and interpret the nature of tourism and its relationship with society also underwent a widespread transformation. Western societies, especially after 1960, experienced a wide scale of people's movement as tourists. Urry (2000) focused on diverse mobilities of peoples, objects, images, information and wastes. His argument is that these diverse mobilities are materially transforming the 'social as society' into 'social as mobility'. Such mobilities as per him include imaginative travel, movements of images and information, virtual travel, object travel and corporeal travel. Cohen and Cohen (2012) posit that the mobilities model implicitly destabilizes some of the basic common-sense binary concepts on which the sociological approach to tourism has been unreflectively grounded. They claim that the binary border is blurring between home and away, hosts and guests, domestic and international with the phenomenal development of multi-generational diasporic communities (natal home visit for older generation but away from home for the younger one), growing number of new nomadism among youth Westerners without fixed place of abode, de-exoticization of extraordinariness, migration from the new to the old home, growth of global cosmopolitanism and so on. Gale (2009) has coined a catchphrase to address the contemporary process of mobilities as '*the end of tourism*'.

Another innovative approach in the re-orientation of contemporary sociology of tourism is "*Performativity*" (Cohen & Cohen, 2012) which is inspired heavily from Goffman's (1959) performance approach to social interaction. Cohen and Cohen has narrated the deployment of this approach in tourism literatures in two different principal modes: moderate and radical. The moderate mode is rather static and focuses the stage in a more liberal sense, particularly on tourist attractions, cultural performances and events whereas the radical mode of performativity goes beyond it and includes non-lingual symbolic acts, gestures, salutations, prostrations etc. and focuses on how performative acts 'do things' to constitute a reality-in-becoming, rather than reflect a social structure. This approach thus denies an independent standing to social entities, including tourists' settings, such as destinations, attractions or events but sees them as dynamic products of the performative acts of the public (Cohen & Cohen, 2012). Hannam, Sheller and Urry (2006) claims that the concept of 'mobilities paradigm' is against the ontology of distinct 'places' or 'people'. There is rather a complex relationality between places and persons connected through both performances and performativities. Hence places are not so much fixed but are implicated within complex networks by which hosts, guests, buildings, objects and machines are continually brought together to perform certain performances (Hannam, Sheller, & Urry, 2006, p. 13). The implications of the performativity perspective for conventional conceptions of "destination" and "attractions", and for the study of tourist images, are far-reaching, but have not yet been worked out sufficiently in contemporary tourism studies (Cohen & Cohen, 2012).

Another contemporary theoretical development in sociological theories of tourism is *Actor-Network Theory* (Latour, 2005; Johannesson, 2005; Paget, Dimanche, & Mounet, 2010; Duim, Ren, & Johannesson, 2012). Latour (2005), the principal protagonist of this theory, argues that the 'social' is not the glue which holds society together; rather 'it is what is glued together by many other types of connectors'. He views that it is a very peculiar movement of re-association and reassembling a trail of associations between heterogeneous elements and the social becomes visible only by the traces it leaves when a new association is being produced between elements which themselves are by no means social. Actor-networks are hybrid, heterogeneous configurations of material and semantic relations (Cohen & Cohen, 2012). Actor-Network Theory (ANT) is applied in tourism to assess the relationship between actors (human) and factors (non-human) that contribute to build a network. The theory basically studies society in terms of the relationships between people and objects, all of which are network of relations in themselves. Actor-Network Theory (Johannesson, 2005) which investigates and evaluates the relationship between human actors and heterogeneous non-human factors (Johannesson, 2005; Paget, Dimanche, & Mounet, 2010) seems to be an innovative research model since tourism itself is a packaged industry of heterogeneous bundles.

Cohen and Cohen (2012) claims that the novel conceptual and theoretical developments such as *mobilities, performativity* and *actor-network theory* in the field beyond the discourses of '*authenticity*' and the '*tourist gaze*', are closely related to a broader meta-theoretical re-orientation in contemporary sociology and philosophy. However, Winter (2009) argues the rapid rise in non-Western tourism, especially from Asia, has left tourism studies conceptually ill-equipped as most of its theories have been generated from and applied to Western contexts. Uriely (1997) proposed that postmodernity in tourism created a new sociological form to analyze the postmodern phenomena of travel that offer memorable experiences including adventure tourism, experiential tourism, authentic tourism, virtual tourism etc. As per Pretes (1995), in postmodern societies objects become representation and are transformed into commodities to be packaged and consumed. Franklin (2004) discussed '*tourism ordering*' as a new ontology in which he explained a touristic world with heterogeneous assemblage; a world to be seen, felt, interpellated and travelled. Cohen and Cohen (2019) have recently tried to shift discourse on sociological study of tourism towards seven topics: emotions, sensory experiences, materialities, gender, ethics, authentication and the philosophical groundings of tourism theories.

Conclusion

Sociology of Tourism has been a diachronic ontology since 1960s onward. When tourism lost its aristocratic premise of grand tour and gained the attribute of mass movement, researchers specially sociologists became skeptical of mass tourism with both positive and negative contemplation. In the decade of 60s, tourism embodied a business of nostalgia (Dann, 1994). Tourists became antiquarians and desired to be submerged into the past sentiments and enjoy the reminiscence of history, heritages, nature, culture and civilizations. They sought pleasure in temporary escape from the modern hectic life to experience and enjoy the wilderness of nature, historical heritages, ancient villages, age-old cultures etc. perhaps driven by their subconscious mind towards the recollection of ancestry era just to satiate the nostalgic sickness.

Boorstin (1962; 1964) disdained mass tourism as a producer of pseudo-events. Nunez's (1963) acculturation, MacCannell's (1973) staged authenticity, Cohen's (1984) new-colonialism and commercialized hospitality, Nash's (1989) imperialism, Urry's (1990) tourist gaze, Cohen and Cohen's (2012) mobilities, performativities and actor-network, Uriely's (1997) postmodernity etc. had their own charms and space in sociology of tourism though none of them could established their apparent hegemony. Techno-based virtual reality with high-end entertainment applications and simulators is also gaining a momentum in modern tourism ranging from just visiting archaeological sites or hang-gliding to mountaineering or space travel. Modern visitors are enjoying '*augmented reality*' combining real world experiences with virtual elements. Mobile apps are being tourism friendly. Even museums are increasingly using augmented reality allowing visitors to view artefacts with their original appearance overlaying virtual sphere.

The idea and imagination of sustainable development caught the attention of tourism researcher since 1990. In social dimensions, Swarbrooke (2002) suggests that sustainable tourism means socially fair tourism which needs what he calls the *four E's*: *equity*, *equal opportunities*, *ethics* and *equal partnerships* between hosts and tourists. Sharma (2018) believes that the concept of sustainable tourism evolved as the antithesis of mass tourism, especially with and after the wider realization of tourism's negative impacts and implications over various aspects. Jafari (2003) articulates that when both the positive and negative aspects of tourism had been conjured, research attention was drawn on those alternative forms of tourism developments which were potentially sustainable, with minimal unwanted consequences. Though sustainability has become a buzz word and a well conversed thesis in tourism industry, the problem as yet is how to measure the sustainability parameters effectively and efficiently. The conceptual debate of sustainable development in tourism is still there. The concept, though theoretically excellent, is in trouble behaviorally for the reason that the trade-off between economic development within the parameters of ecological conservation as well as socio-cultural preservation is extremely challenging (Sharma, 2016) and there is also a vagueness of measurement parameters yet. This paper has thus focused on stakeholders' happiness (Sharma, 2018) as a parameter of analysis for sustainable development of tourism of any destination.

Each and every activity of human being including travel is directed towards the happiness. Happiness is the ultimate goal of all human beings. There are a wide range of approaches, definitions and explanations of happiness from biological to psychological and from religious to philosophical perspectives. Whichever is the perspective, the consensus of the meaning of happiness (Veenhoven, 2008) comes around a mental situation of well-being with pleasant emotions ranging from just a positive feeling to the intense delight (Sharma, 2018). Durkheim's concept of anomie and Marx's concept of alienation also refer an individual's state of mind but the difference of happiness from anomie or alienation is that the happiness denotes a positive state of mind rather than negative one. There are mainly two kinds of happiness paradigms in general discourses – *hedonic* and *eudaemonic (eudaemonic)* (Ryan & Deci, 2001; Deci & Ryan , 2006). The *hedonic* perspective focuses on subjective well-being (SWB) (Diener, 1984), which is a broad category of phenomena that includes people's emotional responses, domain satisfactions and global judgements of life satisfaction (Diener, Suh, Lucas, & Smith, 1999). It is more extrinsic and relatively momentary. Likewise, the *eudaemonic* (Waterman, 1993) perspective focuses on psychological well-being (PWB), self-realization and personal growth. This kind of happiness is more intrinsic and enduring and thus connected with individual attitudes and behaviors.

The ultimate goal of tourists is happiness – be it *hedonic* or *eudaemonic*. Other stakeholders of a destination such as tourism entrepreneurs, workers and professionals employed in tourism industry, the community in which tourism thrives and the government also seek ultimate happiness through tourism though their means and modes of happiness might be different. Making all stakeholders of a destination equally happy is extremely challenging, if not impossible, due to the fact that the happiness of one stakeholder might be the reason of unhappiness for the other. On the other hand, sustainable development of tourism (Murphy, 2001) cannot be dreamt up in any destination without the happiness of stakeholders. The variables of socio-cultural sustainability, economic sustainability and ecological sustainability are juxtaposed in many cases. A trade-off among these pillars is inevitable in a destination for the sustainability of tourism. Hence, a '*happiness–sustainability*' continuum is a promisingly pertinent hypothesis in tourism researches especially in sociological domain. However, the study of happiness is not a well-established premise of sociology as yet in spite of its inclusion by the founding father sociology, Auguste Comte. His notion of '*Bonheur*' (happiness) as a state of intellectual enlightenment combined with sacral feelings of inclusion and consensus that result from social progress is allied work with the context. As a linkage to this premise, the author has proposed stakeholders' happiness model elsewhere (Sharma, 2018) as a breakthrough to fulfill the methodological dearth specially realized in the study of sustainability, particularly on sociology of tourism. It is under the notion that travel is a '*journey towards happiness*'. It is believed that '*happiness*' will be a livening paradigm in sociology of tourism in the days to come.

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A Preliminary Study of Novel Coronavirus Disease (COVID-19) Outbreak: A Pandemic Leading Crisis in Tourism Industry of Nepal

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Abstract

The aim of this paper is to explore and illuminate the preliminary impacts of novel coronavirus disease (COVID-19) in tourism industry of Nepal. The spillover impact of pandemic has been seen in almost every sector globally. Many scholars and practitioners have already started rethinking and researching in different disciplines based on issues regarding COVID-19. Some of the disciplines are International tourism, health sector, international economy, global politics, human civilization, sustainability and so on. The United Nation World Tourism Organization (UNWTO) and World Health Organization (WHO) are closely cooperating for understanding the severe impact of escalation of coronavirus on the human health and damage in the world economy as well as tourism sector (UNWTO, 2020). There are uncountable job losses recorded in tourism industry due to stranded traveler's mobility after many nations including Nepal declared lockdown as a strategy to control the spread of virus Therefore, devastating Airlines, shuttered borders, halt of transportation means and cancellation of rooms in hotels have a vigorous impact on tourism industry than the COVID-19 outbreak itself. It is

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obvious to experience changes in tourism industry; tourist's behavior and their reluctance to travel for few years. However, travel of humans for any motives will provides spectrum to tourism mobility. The epidemic has drastically turned into pandemic as the virus has transferred to almost all the nations of the globe without visa so far.

Introduction

Tourism industry christened as a "fickle" industry, "seasonal" industry, "peace" industry, one of the "largest" industries and so on (Kunwar, 2010, p.12). Tourism plays an important role in enhancing a nation's business activity, income, foreign currency earnings and the creation of jobs. Thus, the tourism industry tends to be highly sensitive to negative environmental factors such as natural disasters, epidemics, serious social conflicts, war, economic crises and terrorism acts (Hung, et al., 2007). As a result, these kinds of events influences tourism mobility and traveler's motivation to travel which will have lasting effects on tourism industry. The outbreak of coronavirus also has developed a fear on travelers.

Tourism industry of Nepal has been facing many crisis and obstacles since its inception. Nepal has been officially open for international tourist since 1951 (MoCTCA, 2014). There have been crises and disasters which have directly affected tourism industry of Nepal in different time period (see table.1). The sector was hard-hit by earthquake, trade blockade in the year 2015, now it is COVID-19 pandemic.

Table 1: Negative Events and its Impacts in Tourism Industry of Nepal (2015-2020)

Negative Events	Year	Tourism Decline (%)
Catastrophic Earthquake	2015	33%
Trade Disruptions along the southern border	2015	
COVID-19 Pandemics	2019-2020	N/A

Source: Economic Impact, Asian Development Bank (2019)

What is coronavirus?

Coronaviruses have been described for more than 50 years; as the name "coronavirus', was coined in the year 1968 (Weiss & Martin, 2005, p. 636).Weiss and Martin (2005) also highlights interesting fact about the coronavirus, that "the name "Corona" comes from Italian and Spanish term which means crown as the structure of virus seems to be similar "corona"-like or crown-like when observed through electron microscope". On February 11, 2020, the International Committee on Taxonomy of Viruses, charged with naming new virus, named the novel coronavirus (2019- nCoV). In the 21st century, there are two identified immense drivers of change to tourism industry are climate change and global health emergencies (Jamal & Budke, 2020).

Purpose and method of study

The main purpose of this study is to analyze the preliminary impact of COVID-19 outbreak as a pandemic affecting traveler's mobility and its impact on tourism industry of Nepal. The questions are what are the impacts of COVID-19 in tourism industry of Nepal? How will a developing country like Nepal handle the post pandemic tourism crisis?

The study is exploratory in nature that follows qualitative method of analysis. The study has been carried out until April 11, 2020 only. Hence, updates after April 11, has not covered in this study. The study is based on secondary data through desk research. The data are extracted from published journals, articles and emerging media coverage sources. Basically, the data are drawn on the theme of impacts of crisis in tourism industry from published papers and media publications based on multi-disciplinary approach in regards to the crisis management, impacts of crisis on tourism industry.

Literature review

According to Hock et al. (2004), "three human coronaviruses are known to exist: human coronavirus 229E (HCoV-229E), HCoV-OC43 and severe acute respiratory syndrome (SARS)-associated coronavirus (SARS-CoV)". COVID-19 outbreak is not the first case of coronavirus disease as several coronaviruses have caused serious problems in humans and animals in the past decades. The best known examples are Severe Acute Respiratory Syndrome Coronavirus (SARS-CoV), Middle East Respiratory Syndrome coronavirus (MERS-CoV) and Porcine Epidemic Diarrhea virus (PEDV). These viruses are known to have high mutation and recombination rates, which may allow them to cross species barriers and adapt to new host. Hence, the emergence and re-emergence of some of these viruses are pathogens to humans and animals (Lau & Chan, 2015).

Hu et al. (2020) have attempted to connect the effects of naming the virus and its repercussion in society. Their study claims that, before gauging COVID-19 epidemic and COVID-19 infodemic, it is necessary to take a glimpse into the history of scientific taxonomy and nomenclature of emerging virus and infectious disease. However, as an earlier nomenclature practice, the naming history of coronaviruses (CoV) is always misjudged in scientific community. As a case in point, some strongly-held but flawed names such as "Middle Eastern Respiratory Syndrome" and "Swine flu" were accused of unintentional social impacts and negative economic by stigmatizing certain industries or communities "Swine flu," an influenza strain known to have originated in pigs, resulted in causing great financial damage to farmers, despite there being no evidence that it could be spread via pork consumption. Since these incidents, in May 2015, WHO has released some naming conventions for naming of the new human diseases. Unfortunately, with the spread of COVID-19 epidemic, another massive infodemic spread virally over the world with recurring episodes.

Corona beer is being slashed by the name's similarity to the deadly coronavirus. In fact, the Mexican brand originated back in 1925 before the first strain of coronavirus was discovered and named, and nothing to do with coronavirus or virus. To address such challenge, WHO declared this infodemic as the "2019-nCoV (COVID-19) infodemic" on 2 February (Hu et al., 2020). Recently, the COVID-19 infection is not limited to human transmission but has also started infecting economic system and socio-cultural establishments. There has been an interesting and unfortunate instance of coronavirus impact on the famous beer- "Corona Beer" a product of Mexican. *Eater.Com* published news on this topic that "There is no Link between COVID -19 and Corona beer". Zhang (2020) writes that, it is recorded to have reduced sales and consumption in the month of February, 2020 by more than 20% which is US$40 million that costs the company just because their brand name is Corona. Similarly, there are many brands in the globe named-Corona which is suffering just because of the name. Likewise, the virus outbreak has also results in racism attacks in many parts of the world-"Asian Community" are targeted and vandalized reports has been common which would result in the worst case scenario of damaged socio-cultural system. Haynes (2020) published a report on *Time.co*m in March 11, 2020 entitled "As Coronavirus Spreads, So Does Xenophobia and Anti-Asian Racism". The report publishes that, Singaporean student and a Vietnamese art curator are reported to be the latest targets of xenophobia and racism related to coronavirus in the U.K., as a growing number of incidents have been reported around the world since the outbreak started (Haynes, 2020).

Guo et al. (2020) tries to clarify the clinical characteristics of COVID-19 that, as an emerging acute respiratory infectious disease, COVID-19 primarily spreads through the respiratory tract, by droplets, respiratory secretions, and direct contact for a low infective dose. COVID-19 is contagious during the latency period. It is highly transmissible in humans, especially in the elderly and people with underlying diseases. The median age of patients is 47-59 years, and 41.9-45.7% of patients were females. As it is designated SARS-CoV-2, COVID-19 patients presented certainly similar symptoms, such as fever, malaise, and cough. Most adults and children with SARS-CoV-2, COVID-19 infection presented with mild flu like symptoms and a few patients are in critical conditions and rapidly develop acute respiratory syndrome, respiratory failure, multiple organ failure and even death.

Lau & Chan (2015) presents a data regarding the mortality rate caused by the pandemics like SARS and MERS that MERS has an higher mortality rate (>35%) than SARS (9.6%). Likewise, comparative data of Asian Development Bank (ADB) Briefs (2020) in table.2 shows that the fatality rate of COVID-19 as compared to other epidemics is lower; however, the infection rate is comparatively higher which has created a new fear to travelers.

Table.2: Fatality Rates and Infection Rates of COVID-19 and Other Epidemics

Epedemics	Fatality Rate (Deaths/ Cases)	Infection Rate (per infected persons)
Ebola	50%	1.5-2.5
Middle East Respiratory Syndrome (MERS)	34.30%	0.42-0.92
Severe Acute Respiratory Syndrome (SARS)	10%	3
COVID-19	1%-3.4%	1.5-3.5
Seasonal Flu	0.05%	1.3

Source: ADB Briefs No. 128 (2020)

Pandemics

Moren (2009) elaborated the term pandemic for better understanding, since there was no single accepted definitions where the author argues that the diseases are commonly said to be pandemic only after examining similarities and differences among them. Diseases that we might consider-chosen empirically reflect a spectrum of etiologies, mechanisms of spread, and eras of emergence-include acute hemorrhagic conjunctivitis (AHC), AIDS, cholera, dengue, influenza, plague, severe acute respiratory syndrome (SARS), scabies, West Nile disease, and obesity. The infectious diseases that are considered to be pandemic by public health officials are contagious from person to person, such as influenza. Other diseases have multiple means of transmission, including those that are occasionally contagious but more commonly transmitted by different mechanisms, such as plague (by fleas) and cholera (by water).

Rubin (2011) classified pandemics as a "Global Shock is consistent with considering certain aspects of public health and infectious diseases as "existential threats" to human security" as described in United Nations Development Program (UNDP). The UNWTO (2020) has highlighted that, "COVID-19 is a respiratory illness that was discovered in December, 2019 for the first time in Wuhan, China which has not been previously identified in humans that can spread from person to person. The virus that causes COVID-19 probably emerged from an animal source is a novel coronavirus is basically a respiratory illness". UNWTO is closely monitoring developments related to the outbreak of 2019-nCoV, and its impacts in tourism sector since its outbreak both in China and worldwide. UNWTO is also cooperating closely with the WHO. Since the very start of the emergency; the Chinese authorities have acted swiftly and decisively. There are different countries/ territories/ areas having differences in degrees of transmissions as indicated by the differing numbers of cases and other factors. Hence, it has not affected all locations within a given country/territory/area equally (WHO, 2020).

The situation is beyond control since the spread of coronavirus is rapid and has infected COVID-19 to humans of almost all the nation of globe, this situation is commonly known as pandemic. Pandemics are the state of disease that sharply increases in populations around the world with infections taking place more or less simultaneously. The sudden emergence and rapid global spread of a novel H1N1 influenza virus in early 2009 has caused confusion about the meaning of "pandemic" and how to recognize pandemics when they occur (Moren, 2009). Contemporary pandemics and outbreaks of disease, such as the current H1N1 influenza pandemic, as well as the emergence of H1N1 influenza virus and the SARS associated coronavirus, severe as poignant reminders of our global vulnerability to emergent threats to human health and our current inability to predict or prevent such events. However, despite the seemingly unpredictable nature of disease emergence there are lessons to be learned from the origins of recently emerged disease as identify practical solutions and strategies aimed at detecting and halting future threats (Pike, et al., 2010, p.1).

Tourism crisis

The pause of tourism activities and halt of travelers' mobility due to outbreak of COVID-19 has invited crisis in the industry. Tourism crisis is not a new phenomenon, there have been crises in history, such as war and terrorism, which interrupted the growth of tourism, but the study of crisis management in tourism began recently (Tse, 2006,). According to Rocca (2015), tourism is a social, cultural and economic phenomenon, which represents the set of movements generated by the search for places and activities that are different from usual and have no economic motivation which underlines the "mobility" as essential to tourism. Tourism is traditionally associated with leisure and vacation, where tourists look for rejuvenation and relaxation in a holiday, however, crisis affects the tourism mobility.

Sönmez et al. (1994, p.30) had defined tourism crisis as:

"[…] any occurrence which can threaten the normal operations and conduct of tourism related businesses; damage a tourist destination's overall reputation for safety, attractiveness, and comfort by negatively affecting the visitor's perceptions of that destination; and in turn, cause downturn in the local travel and tourism economy, and interrupt the continuity of business operations for the local travel and tourism industry, by the reduction in tourist arrivals and expenditures".

The similar definition of tourism crisis forwarded by Luhrman (2003), that tourism crisis is:

"[…] any unexpected event that affects traveler confidence in a destination and interferes with the ability to continue operating normally".

Tourism Crisis as a theory developed by Beirman (2011), defines crisis as,

"[…] an event or set of circumstances which can severely compromise or damage the marketability and reputation of a tourism business or an entire tourism development region."

According to Henderson (2007; in Kunwar, 2016, p.16), tourism crises can affect the development of economic, political, socio-cultural and environmental domains that can further affect demand and supply in tourism generating and destination countries The strategic plan of crisis management can possibly reduce the impacts; therefore, evaluation of the effectiveness of these strategic plans can ensure constant refinement of crisis.

Definitions and theories related to crisis in tourism justify the current crisis of pandemic. The fear of COVID-19 has dramatically changed the confidence, perception and motivation which not only has reduced the tourism activities in the destinations but has stopped the mobility of the travelers impacting the global economy into high risk. Many leaders and economists have declared the situation very worst and have started comparing the crisis similar as on the time of world war. The US Department of State issued an advisory against to China on January 30, 2020 and soon after a travel ban was announced preventing entry to any foreign national arriving from China (Maxouris, 2020). Hung et al. (2018) has previously stated on his paper that "based on previous experiences, some hospitality-related stakeholders may be better prepared, in terms of emergency preparation and working with customers".

Mair et al. (2016) argues that, "various tourism researchers have called for proactive crisis response and management planning based on learning from SARS"; however, Jamal & Budke (2020), did not found the proactive crisis response on this event and depict his view that "Unfortunately, coordinated crisis management and communication plans have rarely been implemented effectively at the local or country level. The issues are not merely economic recovery, destination image management, media management and promotion (common industry-related themes)." It has been always a problem of humans that they do not learn a lesson from its past crisis event or they are least bothered after eradication of crises.

External and internal threats of crisis

Domain	External	Internal
Economic	Recession, Currency fluctuations, Taxation	Rising costs, Falling revenues, Unprofitability
Political	Government policy, International Relations, Instability, Terrorism	
Socio-cultural	Unrest, Crime	
Environmental	Natural phenomena, Natural Disaster, Pollution, Health Scares	Staffing, Cultural conflicts, Overdevelopment, Environmental degradation
Technological	Computer system failure, Mechanical failure, Design faults, Failure	Transportation accidents
Commercial	Regulations, Government Intervention, Management decision	Competition, Labor Disputes
Human Errors		

Source: Kunwar (2016, p. 16)

Tourism and crisis management

Barton (1994) was the first person to argue for using crisis management plan as a management tool in the hospitality industry (Kunwar, 2012); however, the concept has been recognized since the 1962 Cuban missile crisis (Kunwar, 2016, p. 28). Tourism crises management process should require contingency plan for each organization and the plan would help the management think and prepare before a risk becomes crisis. Crisis Management is a very common topic in the field of tourism; however, crisis due to COVID-19 pandemic is a new phenomenon for tourism industry. Occurrence of unenviable crisis might takes place for which organization/ industry/ networks/ government are not prepared prior, plans are sometimes only developed in a response to a particular event with varying degrees of speed and efforts. Crisis Management is a critical organizational function (Coombs, 2007). Crisis should be handled properly, effectively and sensitively to reduce impacts and threats sequentially (Ulak, 2016, p.82).

Volumes have been published by both the practitioner and researchers from many disciplines making it challenge to synthesize what we know about Crisis Management in that knowledge base (Coombs, 2007). Similarly, many theories were published on crisis and its management as per tourism perspectives; strategies and ideas had been developed and successfully tested to minimize the impacts of crisis. It is Kunwar (2010), who has suggested some essential activities that the destinations should exercise damage control at the time of the negative event. And Kotler et al. (1998; in Kunwar, 2010, p.317) recommended four critical elements for crisis management in this context.

Suggestions and recommendations on managing tourism crisis

Kunwar's Suggestions	Kotler et al. recommendation
• Monitoring and managing media coverage ensuring that all reports present a balance and accurate picture;	• Appoint a spokesperson to handle the media;
• Conducting background briefings for journalists, tour operators, and travel agents;	• The spokesperson should gather the facts and stick them in reporting
• Limiting harm to tourists already on the location;	• Contact PR agency immediately;
• Restricting damage to tourism infrastructure and showing tourism services operating normally;	• Notify the press and keep them informed.
• Seeking assurances from source governments that they will support a destination's attempts to control the problems.	

Source: Kunwar (2010, p. 317)

With the WHO declaring the public health emergency of global concern; Gloria Guevara- President and CEO of the World Travel and Tourism Council (WTTC) fears that this escalation could have damaging and lasting economic impact on the tourism sector (UNWTO, 2020). Tourism industry is no exception; therefore, tourism mobility has drastically reduced or temporarily halted. To overcome this worst situation, WHO came up with major preparedness and response required to tackle the COVID-19 pandemic.

Major preparedness and response of World Health Organization (WHO)

Who has been periodically updating the Global Surveillance for Human Infection with Covid-19 document which includes case definitions. https://www.who.int/publications-detail/global-survellience-for-human-infection-with-novel-coronavirus-(2019-ncov).
WHO has developed interim guidance for laboratory diagnosis, advice on the use of masks during human care and in health care settings in the context of the 2019-nCoV outbreak, clinical management, infection prevention and control in health care settings, home care for patients with suspected novel corona virus, risk communication and community engagement and global surveillance for human infection with 2019-nCoV.
WHO is working closely with International Air Transport Association (IATA) and have jointly developed a guidance document to provide advice to cabin crew and airport workers, based on country queries. The guidance can be found in IATA webpage (www.iata.org/en/programs/safety/health/diseases/#tab-2)
WHO has been in regular and direct contact with Member States where cases has been reported. WHO is also informing other countries about the situation and providing support as requested.
WHO is working with its networks of researchers and other experts to coordinate global work on surveillance, epidemiology, mathematical modeling, diagnostics and virology, clinical care and treatment, infection prevention and control, and risk communication. WHO has issued interim guidance for countries, which are updated regularly.

Source: Coronavirus disease 2019 (COVID_19) Situation Report, WHO (2020)

WHO has developed some terms related to COVID-19 pandemic as a strategy to group the medium of infection, on the base of these terms the case of transmissions are minutely observed for breaking its routes. The terms are:

Terms on COVID-19 developed by World Health Organization

Terms	Meaning
Community transmission	is evidenced by the inability to relate confirmed cases through chains of transmission for a large number of cases, or by increasing positive tests through sentinel samples (routine systematic testing of respiratory samples from established laboratories).
Local transmission	indicate locations where the source of infection is within the reporting location.

Terms	Meaning
Imported cases only	indicate locations where all cases have been acquired outside the location of reporting.
Under investigation	indicates locations where the type of transmission has not been determined of any cases.
Interrupted transmission	indicates locations where interruption of transmission has been demonstrated (details to be determined).

Source: WHO Situation Update (2020)

Over the past few months, the world has been hit by a large scale viral outbreak-coronavirus- that causes COVID-19. As of April 10, 2020, surveillance data of WHO published on COVID-19 Situation Report-81 shows the total number of confirmed cases of coronavirus infection worldwide surpassed 1521252 and the death count reached 92798 (WHO, 2020).

The infection case rates and death counts are changing in no time. Nepal has already reported nine cases out of which first case was confirmed in Kathmandu on January 24, 2020 who was subsequently confirmed to have completely recovered. Nepal seems be proactive and effective in maintaining the low rate of case till date by implementing a country-wide lockdown which came into effect on 24 March, and is scheduled to end on 15 April; closure of international airport and borders shutdown in the south and north; and isolating the citizens who have traveled in international destinations and quarantining the suspect. The *Economic Times* (2020) published a report that, there are four stages of pandemics and they entail:

Four stages of pandemics

Stage 1	In the first stage of pandemic, the disease does not spread locally-cases reported are usually people who have had travel history to an already affected country
Stage 2	This is the stage of local transmission-when people who have brought the virus into the country transmit it to the people they come in contact with, usually friends and family. At this stage, it is easy to trace spread and quarantine people.
Stage 3	The third stage is when the source of the infection is untraceable; this stage is identified by people who haven't had travel history getting affected by the virus - once here spread is extremely contagious and difficult to control.

Stage 4	So far, China has been the only country to experience Stage 4, where spread is practically uncontrollable and there are many major clusters of infection all over the country.

Source: The Economic Times (2020)

Nepal is in a second stage of pandemic as seven of the eight active cases involve people who had recently returned from abroad; the first case of local transmission was confirmed on April 4, 2020 in a 34-year-old woman from Kailali (Neupane, 2020). According to Institute of Public Relations (2007), crisis management is a process designed to prevent or lessen the damage as crisis can inflict the industry. As a process, crisis management is not just a single job; it can be divided into three phases- Pre-Crisis phase, Crisis Response Phase, and Post Crisis Phase.

Coombs (2006; in Institute of Public Relations, 2007) argues that, that the team who is handling the crisis should be able to handle crisis effectively when they- have a crisis management plan that is updated at least annually; have a designated crisis management team; conduct exercises to test the plans and teams at least annually; and pre-draft some crisis messages. Institute of Public Relations (2007) also highlights that, the crisis response is the second phase of crisis management after the crisis hits. There are two sections in this phase (1) initial crisis response and (2) reputation repair and behavioral intensions. The initial crisis response is the preparedness to the crisis to reduce the impacts. Therefore, Ministry of Health and Population (MoHP) and Department of Health Services (DoHS,) came up with institutional framework which works as a supporting mechanism for lower levels by providing logistical, financial, supervisory and technical support from the center to periphery for these natures of health crisis. It is very important to communicate during the crisis events; hence, crisis communication channel preparation developed by Institute of Public Relation (2007) could be the best practice to communicate for the tourism industry and other sectors in this situation.

1. Be prepared to use a unique website or part of your current website to address crisis concerns.
2. Be prepared to use the Intranet as one of the channels for reaching employees and any other stakeholders than may have access to your intranet.
3. Be prepared to utilize a mass notification system for reaching employees and other key stakeholders during crisis.

Preparedness and response to COVID_19

According to The World Bank (2020) press release, "The Government of Nepal and the world Bank sign $29 million financing agreement for Nepal's COVID-19 (Coronavirus) emergency response and health systems preparedness. This Project has helped Nepal to prevent, detect, and respond the COVID-19 pandemic and strengthen its public health preparedness". The project will basically focus on the rapid response and preparedness to fight the virus. The support to Nepal by World Bank is to enhance the capacity and detect cases and ensuring prompt contact tracing consistent with WHO guidelines and MoHP protocols. The project has also helped to setup required intensive care units, beds, and isolation facilities across the country. The World Bank project will also equip designated health facilities with personal protective equipments (PPE) and hygienic materials along with capacity enhancement of laboratories to respond public health emergencies and strengthen the health institutions (The World Bank, 2020).

As per MoHP (2020), the preparedness and response of Nepal for coping with COVID-19 pandemic are:

- Nepal established health-desks at the international airport and border check points starting in mid-January with India.
- Nepal government called lock down effective from 24 March, 2020 to 15 April, 2020. The lock down also sealed the land-borders with India and China along with all international flights suspended.
- Schools/Colleges and other educational institutions were closed. Academic examinations were cancelled.
- Temporary hospitals and quarantine centers are being set up across the country.
- Laboratory facilities are being upgraded and expanding.
- Hospitals are expanding ICU units and isolation beds are adding
- Required medicines and test-kits are arranging

Impact of COVID-19 in tourism industry of Nepal

Tourism Industry of Nepal was gradually shifting from passive-impetus to active-impetus. The hope of growth in the industry was high as there are many hotels and restaurants projects under-constructions have been halted. However, Mega-projects like Gautam Buddha International Airport in Lumbini, Pokhara Regional International Airport, Tribhuvan International Airport Capacity building, Fast-track road to Nijgadh, are under construction phase to cater the tourism industry of Nepal. Government of Nepal has to cancel the very ambitious "Visit Nepal 2020" Campaign temporarily which was inaugurated on January '2020 as a national event targeting 2 million tourists by 2020, almost 100% increase compared to 2018.

According to Asian Development Bank (ADB) Report (2019), tourism industry has a distinctive place in Nepal's economy and the industry earns on an average

25% of the total foreign exchange and provides direct employment to more than 200,000 people. The average direct tourism contribution to national economy has hovered at 3.9% in the GDP from 2008-2018" (ADB, 2019). Nepal's economy has started suffering as a pinch from the initial phase of outbreak of the virus. Nepal's tourism-based economy is being severely impacted due to travel restrictions imposed by Nepal and other countries, and airlines cancelling flights (Subba, 2020). China is the second highest source of tourist in Nepal; and Chinese have stopped traveling as China Government restricted travelling who contributed 20% to the hotel occupancy, have dwindled and travelers from other countries have also cut short their plan since the wake of outbreak. The sector contributes 14.37 percent to the economy, according to Central Bureau of Statistics (Shrestha, 2020).

The contemporary situation of Nepal's tourism industry is significantly affected by COVID-19. Tourism is a seasonal industry (Kunwar, 2010), April –March are the highest tourist season of Nepal but the industry has gone to coma because of COVID-19. The significant effect of this situation is yet to come and it requires long time to cure. Prashain (2019) reports that, "more than 1.05 million jobs directly and indirectly related to tourism industry are affected. The national economy is adversely affected as this sector generated NRs. 240.7 billion in revenue in 2018", according to World Travel and Tourism Council Research Report". Prashian further added "travel and tourism's total contribution to the country's GDP stood at 7.9 percent in the year 2018, up by 3.6 percent". The Travel and Tourism Economic Impact (2019) report shows that, the tourism industry of Nepal has been gradually expanding as the contribution of tourism industry in GDP was rise by NRs.45.7 billion. The total contribution of tourism industry to GDP in 2017 was NRs. 195 billion. Nepal Rastra Bank Report in Travel and Tourism Economic Impact (2019) shows that, the total foreign currency exchange for 2018 stood at around 617,263 thousand US$ which was almost 17% higher than in the year 2017. The average daily spending of tourist in Nepal is US$ 44 (MoCTCA, 2019). There will be tourism nostalgia while looking at the comparative growth of tourism industry of Nepal from the year 2012- 2017.

Table.3: Tourism Arrival, Length of Stay and Tourism Related Enterprise (2012-2017)

Tourist arrival by	2012	2013	2014	2015	2016	2017	Increase in 2017
Air	598,258	594,848	585,981	407,412	572,563	760,577	32.8%
Land	204,834	202,768	204,137	131,558	180,439	179,641	-0.4%
Total	803,092	797,616	790,118	538,970	753,002	940,218	24.9%

Tourist arrival by	2012	2013	2014	2015	2016	2017	Increase in 2017
Average length of stay (Days)	12.2	12.6	12.4	13.2	13.4	12.6	-6.0%
Tourism Related Enterprises							
Hotel (Star)	107	117	118	116	120	125	4.2%
Hotel (Non-star)	746	909	957	957	924	977	3.7%
Beds (number)	31,657	34,523	36,179	36,950	38,242	39,833	4.2%
Travel agencies	2,239	2,450	2,611	2,768	3,444	3,824	11.0%
Trekking agencies	1,598	1,761	1,903	2,016	2,367	2,637	11.4%
Tourist guide	-	3,141	3,335	3,507	3,717	3,876	4.3%
Trekking guide	-	9,741	10,436	11,358	13,049	13,831	6.0%

Source: MoCTCA in ADB (2019)

Table 4: The Fact Sheet shows the Differences in 2017 and 2018

Indicators	2017	2018	% Change
Tourist Arrival by:			
Air	760577	969287	27.44
Land	179641	203785	13.44
Average Length of Stay	12.6	12.4	-1.59

Source: Nepal Tourism Statistics (2019)

Tourism sub-sectors of Nepal

The major sub sectors of tourism industry in Nepal as listed in the Department of Tourism are travel agencies, trekking agencies, rafting agencies, tourist transportation service, tour guide and river guide besides these, hotel industry and airlines which are closed and employees are affected as being temporary unemployment.

Table.5: Tourist Industries and Guide in Nepal

Year	Travel Agency	Trekking Agency	Rafting Agency	Tourist Transportation service	Tour Guide	Trekking Guide	River Guide
2074/75	3508	2649	73	77	4126	16248	253

Source: Department of Tourism, MoCTCA (2019)

Table.6: Some Economic Indicators of Hotel and Restaurant

Economic Indicators	2073/2074 2015/2016	2074/2075 2017/2018	2075/2076 2018/2019
Annual Growth Rate at constant price (%)	7.33	9.77	8.33
Proportion of Gross Domestic Product (%)	1.98	2.05	2.05
Gross Domestic Product Deflector	384.53	408.68	425.63

Source: Nepal Tourism Statistics-2018, MoCTCA (2019)

Hotels

According to Nepal Tourism Statistics- 2018 published in MoCTCA (2019), there are altogether 1254 registered hotels (Star and Tourist Standard Hotels) with a bed capacity of 40856 per day (MoCTCA, 2019)

Airlines

Nepal has 49 airports out of which 35 airports are in operations and 31 airports run in all seasons. Five airports are under construction and 14 are as non-functional. Twenty nine International Airlines carried 4382233 passengers in Nepal. There are 20 airlines for domestic movement (MoCTCA, 2019).

Trekking Agencies

Nepal is renowned for adventure tourism and the highest number of climbers came from China, USA, India, Germany and Japan respectively. There are 2649 registered trekking agencies in Nepal. Nepal Tourism Statistics-2018 report shows 147934 trekkers in Nepal which generates revenue of NRs. 46,92,26,347.7 and the royalty received by the peaks in 2018 was US$ 1,062,816 (MoCTCA, 2019). Wengel (2020) writes that, for the second time in five years, the snowy slopes of Everest lie empty and silent after devastating earthquake-2015. COVID-19 has had enormous economic impacts in tourism industry across the globe. Likewise, Nepal economy is highly based on the tourism where adventure tourism is backbone of Nepal's economy, and the shutdown of expedition has affected livelihoods of around a million people- including mountain guides and Sherpas, shops, restaurants,, transportations, hotels, tea houses, B&Bs and other tourism- related businesses. In 2019, Nepal's tourism industry based on mountain expedition generated NRs. 240 million /US$ 1.6 billion (Wengel, 2020).

The tourism industry of Nepal also represents small operators, souvenir shops, ground handlers like tourist bus and car services, drivers and others dependent on tourism are severely affected. It has a spill over impact on almost every sector. People who are directly and indirectly dependent to the tourism industry are suffering. Small businesses are soon to collapse in Nepal as they have to survive through daily transaction. Thus, it is a very high time to rethink the alternate that could help economy recovery until tourism is back to its feet. Government of developing countries like Nepal will not be able to provide remedy to all the sectors since, the government itself is dependent to other nation in an arrangement of the basic essentials for a fight against virus. However, government must come forward with timely relief economic packages for the industry so that they could survive first. Survival of industry is must for the revival of industry. International recession will hit the country very hard as the country is dependent highly on the remittance. Hence, going back to village and economy uplift through agricultural revolution can provide oxygen to national GDP. According to assumption based report of ADB, the decline in tourism receipts in the hypothetical worst case due to the COVID-19 pandemic is the same as the ones in the worst case. Therefore, the ADB staffs have presented their hypothetical data on different cases that will take place due to the outbreak of this virus.

Table 7: Decline in Tourism Revenues as an Impact of COVID-19 under Different Scenario

Economy	Best Case		Moderate Case		Worst Case	
	as % of GDP	in $ millions	as % of GDP	in $ millions	as % of GDP	in$ million
Bangladesh	-0.001	-3.1	-0.002	-4.7	-0.003	-9.4
Bhutan	-0.009	-0.2	-0.014	-0.4	-0.028	-0.7
India	-0.003	-84.2	-0.005	-126.3	-0.009	-252.7
Maldives	-1.839	-98.0	-2.758	-147.0	-5.517	-293.9
Nepal	-0.033	-9.7	-0.050	-14.5	-0.100	-29.1
China	-0.112	-15,241.6	-0.149	-20,215.0	-0.258	-35,135.3
Sri-Lanka	-0.120	-106.5	-0.180	-159.7	-0.359	-319.4
Thailand	-0.845	-4,265.8	-1,224	-6,180.2	-2,361	-11,923.5
Myanmar	-0.149	-106.3	-0.224	-159.4	-0.448	-318.8

Source: ADB Briefs No. 128, 2020

The crisis management strategy for recovery is concerned with the restoration and rehabilitation of industry. Hence, the stakeholders of tourism industry should focus on effective tourism planning, networking with international intermediaries, Assuring the safety and security at the destination, proper media management and so on. Costa (2020) develops a tourism planning model in a destination emphasizing on the assurance of safety and security of tourists in a destination. According to Korstanje et al. (2014), security plays pivotal role for expanding our existing understanding as how a risk is socially elaborated as a fear that affects travelers' motivation. Therefore, Safety and security at a destination assurance can help tourism growth. It is also a great idea to introduce free travel health insurance by the operators as a promotional tool to attract tourists. To cope up with this crisis, Nepal has adapted the policies and guidelines of World Health Organization (WHO). The preparedness of Nepal seems effective as the country has been able to stop the local transmission of virus. There is no report of escalation of local transmission of virus since April 4, 2020 which has been the only case in Nepal till April 11, 2020. Similarly, the strategies and policies developed by UNWTO can be adapted that are feasible and relevant in reviving the tourism industry of Nepal. Enhanced international tourism networking amongst intermediaries; tourism destination planning & restructuring for enhancing carrying capacity; assurance of health, safety & security of tourists in a destination, provision of free medical insurances as a promotional campaign and so on are the few strategies that industry should address. Overall, the psychology of tourists will be impacted at least for few years until the virus is totally controlled and humans are rehabilitated. There will be major changes in tourist's buying behavior as a result- the choice of destination and attraction will change dramatically. Moreover, there will be a fear of mass tourism and group-travelling. Tourists will seek for sanitizer rather than welcome drinks during their check-ins in hotel; they expect staffs wearing mask and gloves; provision of regularly sanitizing the premises would determine the selection of accommodation.

Conclusion

This study attempted to explore the preliminary impacts of COVID-19 in tourism industry of Nepal. The pandemic will leave spill over impacts to all the sectors and can lead to severe short-term and long-term economic ramifications for global tourism industry. However, tourism will never decline forever nor will it remain flaccid for long as human's movement will always survive and provides spectrum for tourism revival. Travelers will be again mobilized as traveling is the dream of human who will be travelling for different motives. There have been many disastrous events and tourism crisis in the past. Negative events like- 9/11 attack on twin tower-USA; Mumbai- Taj attack; Earthquake in Nepal; Tsunami in Japan; SARS, MERS, Ebola, Zika Virus and many other pandemics have impacted global tourism brutally. However, with the strategies, ideas and joint effort of tourism stakeholders, the assurance of safety and security of the travelers have eradicated the tourism crisis and had rejuvenated.

There have been pandemic outbreaks prior COVID-19 as well (see table 2) which had impacted the travelers' mobility in the past too; however, the scars in a tourism industry as a residue of those events are eradicated with time. Hence, this is not a correct time to advocate the future of tourism since crisis management of COVID-19 outbreaks is still an ongoing process where tourism is not even a primary concern for the flaccid and anxious people in the present context. Every individual are panicked and wants to come out of this terror caused by COVID-19. Therefore, there is a need of further study on 'the impacts of COVID-19 in tourism industry of Nepal'. This study is just a preliminary research carried out to explore the effects on initial and continuously escalated status of COVID-19 in a real time.

Some scholars advocate that, there will be domestic mobility in the first stage which will provide a spectrum to reintroduce tourism. The mobility will gradually shift to regional countries which will boost the confidence and finally, travelers will travel to international arena for which it will however take a time. There is no doubt the tourism industry will enjoy the tourism nostalgia for few years. There will be many changes in travel policies that are yet to witness in future by "IATA, cruises, railways, other transportation, hotels and many associations which will definitely influences the travelers' motivation of traveling. There will also be new connotation in tourism academia by scholars and practitioners. Furthermore, stakeholders of tourism industry should be ready to accept the changes in tourists' behavior as a footprint of COVID-19.

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Airbnb:Understanding the Concept, Recognizing the Values

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Abstract

Peer-to -peer (P2P) accommodation into the tourism market through a model of disruptive innovation is going to be very popular in the world. This has been coined as network hospitality led by Airbnb platform which will work as a mediator between the hosts and guests. Trust plays the major role for decision making to buy the shelter. The objective of studying this new area is to understand in better way through the help of secondary sources. Academic research is generally guided by the theories. Therefore, the researcher aimed to know which kind of concepts and models were applied by previous scholars. The study is confined to the Airbnb and Couchsurfing. For this study, the researcher has followed umbrella type of review research which will shed light on the knowledge of peer-to-peer accommodation and sharing economy.

Introduction

Airbnb

Airbnb as a subset of modern hospitality is becoming more popular in twenty first century. Therefore, it is chosen

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for this study as it is the largest platform of its kind. This new innovation in rental platform has brought tremendous changes in hospitality sector; however, this industry flourished particularly in the city centers. Airbnb is privately owned rental website for countries around the world that provides a peer-to-peer platform for individuals to rent rooms, flats, apartments, villas and other temporary accommodations at a wide range of prices (Dalir, Mahamadaminov, & Olya, 2020).

Airbnb is the largest platform of its kind, with over six million hosts in 191 countries providing temporary housing to 300 million travelers (Airbnb, 2018). It is an online platform where people can book rooms/accommodation and travel experiences (e.g. excursions). Airbnb itself does not own, rent, manage or control the properties rented out on its website; however, it has grown very rapidly over the past several years, with millions of tourists having used the platform for service in more than 100,000 cities in the world. The net worth of Airbnb is valued at US$ 38 billion as of 2018, a significant increase relative to 2017 which was US$ 31 billion (Lock, 2019; Airbnb, 2019a; in Dalir et al., 2020). Its tasks are limited to listing spaces, processing payments, acting as an escrow and offering damage insurance to hosts. The company takes a 9-12% service fee for service reservation (EPRS, 2017). This study confines to introduction, Couchsurfing, home, network hospitality, review of literature, the concept (sharing economy, disruptive innovation, trust, motivation, moral identity, overtourism and circular economy), and conclusion. This study will be very useful to the students, researchers, academics, entrepreneurs, policymakers, planners and other general readers to understand tourism and hospitality in better way. Understanding the concept, recognizing the value as an approach has been borrowed from Williams (2010) for making the title of this study.

Platforms act as intermediaries, matching peers and taking over certain tasks to ensure smooth transactions (Hagiu & Spulber, 2013; Parker & Van Alstyne, 2005; in Möhlmann & Geissenger, 2018). The emergence of digital platforms based on network algorithms that connect millions of people around the globe has paved the way of digital ventures tapping into the potentials of networks and digital crowds. The Airbnb's model unlicensed short term rentals is considered illegal in many cities that apply restrictions to the activities of Airbnb's hosts and guests (Coffey, 2017; in Tran & Filimonau, 2020). These restrictions include commanding Airbnb's guest to pay an occupancy tax or limiting the number of days that property owners can rent out their place per year (Coffey, 2017). In Paris, hosts can only rent their place out for a maximum of 120 days a year while London limits the maximum number of 90 nights (Coffey, 2017). In 2017, Venice and Barcelona protested against over-tourism due to unlicensed Airbnb properties (Coldwell, 2017; in Tran & Filimonau, 2020). In response to this, Palma (Spain) banned short term rentals of private homes to tourists (Day, 2018; in Tran & Filimonau, 2020).

According to venture capitalists, Airbnb is worth $ 25 billion- more than major hotel chains Hilton ($ 24.1 billion market capitalization), Marriot ($ 18.7 billion), Starwood ($ 12.7), and Windham ($9 billion). But that do not mean hotels are scared of the new kid on the block. New research from Stanley shows that the hotel industry remains healthy, buoyed by strong growth in revenue per available room and occupancy rates, two of the industry's most important metrics (Truong, 2015). Zervas, Proserpio, and Byers (2017) have correspondingly differentiated between the hotels and Airbnb. Their study shows that Airbnb provides fewer amenities and services whereas the hotels will have many goods and provide elaborated services to their guests. There are five industries-standard price tiers (budget, economy, mid-price, upscale, and luxury) which do not fit into the Airbnb whose price is very low comparing to the hotels. Airbnb will not have conference and meeting rooms which are considered as quintessential for hotels. There will be less impact of Airbnb on chain hotels which has a larger marketing. To some extent, the independent hotels might be affected by Airbnb.

Since the early 1990s, several studies have been conducted to identify the factors determining the price of hotel accommodation. The hotel price falls into five categories: site- specific categories (hotel location and its investment), quality- signaling factors (based on how buyers get information and good marketing), hotel services and amenities (different facilities inside the hotel), accommodation specification (number of rooms, age of buildings, and presence of business centers, car parking area, bar, fitness center, swimming pool etc.), and external market (attraction, guest willingness to pay). In the hotel industry, stars and chain affiliation are identified as quality signaling factors (Wang & Nicolau, 2017, pp.121). The study confirms that the factors related with site, property attributes, amenities, services, rental rules, and customer reviews also significantly influence the prices of sharing economy based accommodation rentals, as they do in hotel industry (Wang & Nicolau, 2017, p.130). The seeds of a significant transformation within the tourism accommodation sector were led in 2007 in the form of three air mattresses on the floor of a San Francisco apartment. A major conference was in town, and two recent university graduates had used a simple website to successfully advertise their apartment as an 'AirBed & Break-fast' for conference delegates booking to avoid the city's high hotel prices. Pricing is widely acknowledged to be one of the most critical factors determining the long term success of the accommodation industry (Hung et al., 2010; in Wang & Nicolau, 2016).

Since the emergence of P2P accommodation sharing providers, such as Airbnb and Couchsurfing, many positive impacts have been argued to emanate from this type of alternative accommodation (Martin, 2016; in Prayag & Ozanne, 2018). For instance, it has been suggested that accommodation providers will generate revenue from their under- utilized space and consumers will pay less for accommodation (*Economist*, 2013). It has been claimed that P2P accommodation provides a unique and authentic experience compared to traditional forms of accommodation (Prayag & Ozanne, 2018). It is therefore of no surprise that the traditional hospitality industry has "mixed" feelings about the P2P accommodation industry (*Economist*, 2013; in Prayag & Ozanne, 2018).

In tourism and hospitality marketing and management, identifying various accommodations attributes that influence hotel selection and guest satisfaction is considered important due to its practical relevance in attracting new guests and retaining current patrons. Indeed, various studies suggest that there are different hotel features that guests evaluate and use as decision criteria in the hotel selection process (Clow, Garretson, & Kurtz, 1994; Dolnicar, 2002; in Tussyadiah, 2015). It is suggested that guest decision making, which includes hotel selection, satisfaction, and post-purchase behavior, is a result of cognitive and affective response to hotel attributes (Westbrook, 1987; in Tussyadiah, 2015). Herzberg's Two- Factor Theory (Herzberg, Mausner, & Snyderman, 1962; in Tussyadiah, 2015) has been used to explain the different hotel attributes that contribute to satisfaction (Balmer & Baum, 1993; in Tussyadiah, 2015).The theory suggests the following conditions: (1) hygiene (maintenance) factors, whose absence would lead to conditions of dissatisfaction, and (2) motivators (true satisfiers) factors, whose presence would lead to conditions of satisfaction.

In the case of P2P accommodation (Airbnb), the guest choose three types of accommodation: an entire house/ apartment, a private room (often with shared facilities), or a shared room. Costs saving, value for money, and a drive for community are confirmed as motivators for the use of P2P accommodation (Guttentag, 2013; Möhlmann, 2015; Owyang, 2013; in Tussyadiah, 2015).

The mutual review system of hosts and guests is seen as the foundation of trust in Airbnb transactions (Finley, 2013; Guttentag, 2013; Lehr, 2015; in Osmak & Boswijk, 2016), even though precisely the reciprocity of the system is considered to undermine its reliability (Slee, 2013; Zervas et al., 2015; in Osmak & Boswijk, 2016). The users refer to this study are the hosts and their properties as their listings. Each host is associated with a set of attributes including a photo, a personal statement, their listings, guest reviews of their properties, and Airbnb certified contact information. Similarly, each listing displays attributes including location, price, a brief description, photos, capacity, availability, check-in and checkout times, cleaning fees and security deposits (Zervas et al., 2017, p.690). Airbnb describes itself as "a trusted community marketplace for people to list, discovers, and book unique accommodation around the world" (Zervas et al., 2017, p.689). Prospective hosts list their spare rooms or apartments on the Airbnb platform; establish their own nightly, weekly or monthly price; and offer accommodation to the guests. Airbnb derives revenue from both guests and hosts for this service: guests pay a 9% to 12% service fee for each reservation they make, depending on the length of their stay, and hosts pay a 3% service fee to cover the cost of processing payments (Zervas et al., 2017).

Couchsurfing

Couchsurfing, as mentioned above, is another important and popular hospitality platform which will also play the role of intermediary between hosts and the guests. Couchsurfing, is heralded as the emblem per excellence of the 'sharing economy' (Kamenetz, 2011; Sacks, 2011; in Germann Molz, 2013, p.215), employs a variety of technical mechanisms and reputation systems to connect travelers with willing hosts in their destination and, perhaps more importantly, to build a high degree of trust among strangers. Collaborative consumption and the sharing economy thus build on the same foundation of moral economy (Germann Molz, 2013). Germann Molz, on the ground of Beck (2003, p.70), explains that moral economy is based not on the exchange of money, but on cooperation and generosity, shared goods and services, and mutual help and support, a moral economy involves a far different kind of exchange from the market economy (2013, p.915).

Couchsurfing is a global network of travelers who host each other for free in their homes, usually for a night or two. Though the history of Couchsurfing goes back to 2001, started by Ramon Stoppelenberg, Dutch nationality, who left home and launched a website, which later on turned into CouchSurfing.com was originally launched in 2003 founded by an American web developer named Casey Fenton as a noncommercial site. The network grew quickly, and with more than 3.5 million members worldwide by 2012, Couchsurfing is by far the largest hospitality exchange site online (Germann Molz, 2013). Like other, online social networks, the Couchsurfing website consists primarily of members' profiles featuring autobiographical descriptions, photographs, and links to friends in the network, along with references from previous hosts and guests, all of which help to establish an individual's reputation and trustworthiness within the community (Germann Molz, 2013). Appealing to the Internet's early principles of democratic, inclusive, and non- commercial exchange, hospitality exchange networks like Couchsurfing seem to reassert what many commentators writing in the early 1990's saw as the 'true' intentions of the Internet: to create a virtual global community that would bridge political, cultural and geographical divides (Rheingold, 1994; in Germann Molz, 2013, p.224). From the beginning, the founder of Couchsurfing maintained that the goal of Couchsurfing was not about money, but about creating a better world. By rejecting profit models and commercial exchange, Couchsurfing seemed to offer a new economic model that realized the moral affordances of the Internet. Thus, Couchsurfing was seen as a beautiful possible: to travel the world without money. But as time passed by Couchsurfing now faces a moral dilemma as it shifts from a non- profit organization to a benefit corporation (Germann Molz, 2013, p.220).

Trust is as crucial to the effective functioning of hospitality communities as reciprocity, and the websites seek to circulate trust as a way of ensuring safety in the physical encounters between members (Germann Molz, 2007). The most extensive security system that these websites operate is the 'reputation system'. Reputation systems, which are common in commercial websites like eBay or Amazon.com marketplace. Resnick et al., (2000; in Germann Molz, 2007) explain how online reputation systems work: A reputation systems collects, distributes and aggregates feedback about participants' past behavior, ...These systems help people decide whom to trust, encourage trustworthy behavior, and deter participation by those who are unskilled or dishonest (Germann Molz, 2007).

In her article on the 'technologies of hospitality', Bialski (in Germann Molz, 2011) points out the ways in which Couchsurfing encounters differ from both commercial hospitality enterprises and informal hospitality offered between friends and family because Couchsurfing is governed neither by the rules of a market system nor by the constraints of familial obligation, the terms of reciprocity between hosts and guests are constantly in flux. Bialski argues that this fluidity can produce deeply meaningful, trustful and transformative encounters between strangers (Germann Molz, 2011).

This not-for-profit status of the sites is inextricably tied into this formation of community, as the Hospitality Club website indicates: The Hospitality Club is a non-commercial project .We founded it because we truly believe in the idea that bringing people together and fostering international friendships will increase intercultural understanding and strengthen peace. We do not want to make a profit with this site (Germann Molz, 2007, p.73). In 2011, when Couchsurfing lost its bid for non- profit status, it converted instead into a B Corp, or 'benefit corporation'. Couchsurfing opens up private domestic spaces to strangers, troubles the hosts/guests dichotomy and notions of reciprocity, and promises access to more 'authentic' experiences of local life (Germann Molz, 2011). This is relatively new for the profit corporate models adopted primarily by businesses with pro-social or environmental agenda. Organizations under this model are audited by third party groups, similar to agencies that certify products as 'fair trade' or 'organic', which access them on their social benefit and impact on the environment, and not solely on maximizing shareholder investment. After making the change, Couchsurfing raised US$ 7.6 million from a small number of external investors (Germann Molz, 2013).

Home

The intimate domain of the host's home and local neighborhood thus constitutes a 'xenotopos' which Dennis Zuev describes as a shared terrain where strangers are able to become familiar with one another's lives and rhythms (Germann Molz, 2011). Home benefits are significantly associated with an overall attitude toward Airbnb (So, Oh, & Min, 2018; in Zhu, Cheng, Wang, Ma, & Jiang, 2019). More importantly, various studies suggest that "feeling home" or a homely feel impacts Airbnb guests's behaviour intention when they choose Airbnb or recommend to others, at least indirectly (Soet al., 2018; in Zhu et al., 2019). Guests being made to "feel at home during the stay is a key to satisfying stay in P2P accommodation"(Tussyadiah & Zach, 2017; in Zhu et al., 2019). In comparing Airbnb to hotels, the average nightly rate for Airbnb lodging in Boston was 24.5% less than the average nightly rate for a hotel room in 2015.Moreover, tourists who stay in Airbnb accommodations appreciate the opportunity to experience the local culture by staying in a place like home, living like a local and participating in local events and activities (Milazizi et al., 2018; in Dalir et al., 2020). Social integration, economic gains and enjoyment of the local activities are among the individuals' motivation to use digital sharing economy platforms (Hamari et al., 2016; in Dalir et al., 2020).

Airbnb is promoting their *a home away from home* (Liang, Choi, & Joppe, 2018), *home feeling, a community built on sharing*; *feeling at home* (belongingness) (Liu & Matila, 2017); and '*living with locals*' (Tran & Filimonau, 2020) where the tourists not only experience the life of a local, but also develop a profound connection with the hosts. Home is etymologically linked to the German, *hēm*, meaning "a person's house or abode, the place where a person leaves or was raised, native country, homeland" (*Oxford English Dictionary*, 2018). The meaning of home was evolved from signifying a physical place, such as a house or a flat, to a set of social, economic and sexual relations (Bowlby, Gregory, McKie, 1997; in Zhu et al., 2019). It is widely acknowledged not only as physical dwellings with functional features but also a place generating attachment, connecting one's present to past and the feature and building one's identity from house to state and country (Coolen & Meesters, 2012 p.3; in Zhu et al., 2019, p.308). Four dominant facets of home categorized the literature, namely, physical structure and the meaning attached to it (material structure and design of the house), spatial dimension (house with neighborhood with in a region), temporal facet (the house where they were born and brought up and lived happily) and social relations (social relations to family or group of friends, or even a community) (Zhu et al., 2019).

Airbnb describes itself as a "home sharing" service that facilitates access to spare rooms and temporarily vacant homes. Hosts using are engaging in a form of economic activity that has long been a urban housing markets (Schreter & Turner,1986; Jefferson-Jones, 2015), from private boarding in the twentieth century (O'Hanlan, 2005) to contemporary private rental "share houses"(Clark & Tuffin,2015; in Crommelin, Troy, Martin, & Pettit, 2018, p.5). Airbnb hosts seem to emerge as a "community of practice" with the aim to share knowledge, experience and also set boundaries between what might be understood as responsible hosting behavior (Farmaki, 2019).

Network hospitality

In order to understand the network hospitality, first and foremost, According to Brotherton (1999), hospitality is "a contemporaneous human exchange, which is voluntarily entered into, and designed to enhance the mutual well being of the parties concerned through the provision of accommodation, and/ or food, and/ or drink"(p.168). In course of studying hospitality, the present author (Kunwar, 2017) identified more than twenty one types of hospitality. It is Lashley (2000) who developed three domains of hospitality (hospitality in the social domain, hospitality in the private domain and hospitality in the commercial domain). Probably, network hospitality as developed by Germann Molz (2011) could be placed into fourth domains of hospitality after Lashley (2000).

Social networks now have the capacity to mediate trust relationships (Cook et al., 2005; Foddy et al., 2009; Möhlmann & Geissinger, 2018). Based on this notion of collaboration intensity, it can be argued that Germann Molz's (2011) coining of the term "network hospitality" may be appropriate to capture different forms of P2P accommodation sharing (Prayag & Ozanne, 2018).Within this definition are embedded, hospitality concepts such as host-guest relationships, questions of power and social control, reciprocity and exchange risk and trust as well as broader issue of equity related to who is included or excluded in the new forms of global community that coalesce online. Germann Molz introduces the term 'network hospitality', drawing on Wittel's (2001) concept of 'network sociality', to gesture towards a qualitative sift in the way individuals imagine and performs hospitality in a mobile, mediate and networked society. It is meant to refer to the way Couchsurfers connect to one another using online networking systems, as well as to the kinds of relationships they perform when they meet each other offline and face to face. According to Wittel, social relationships look and feel different today because sociality is no longer premised on community, but rather on diffuse networks of people and technologies. Unlike community, which for Wittel refers to a sense of stability, coherence and belonging derived from long-lasting social ties, physical proximity and shared history, network sociality is fleeting, dispersed and managed at a distance by a range of technologies. Network sociality is 'de- localized, it is a sociality on the move, a sociality over distance' (Wittel, 2001, p.70; in Germann Molz, 2011, p. 216).

Objective and methodology

The objective of studying this subject is to highlight the unknown artifacts of Airbnb on the front of tourism and hospitality academia. For this study only available research articles are consulted. This study is based on the published journals and books. Knowledge production and knowledge dissemination will be possible from two ways: either through original research work which requires financial grant or funding or in the absence of this, the alternative will be the review of secondary sources. Basically, this study is based on interdisciplinary approach. According to Vinsentin (2011,p.xiii), "... interdisciplinary is a means to identify and study new themes that single discipline would not able to put into focus, describe interpretably themselves". Newell (2007, p.240; in Repko, 2012) writes, interdisciplinary study is a two part process: it draws critically on disciplinary perspectives, and it integrates into a more comprehensive understanding ...of an existing complex, phenomen [or into] the creation of new complex phenomenon" (Repko, 2012, p.15).

This study has selected umbrella review for preparing the whole diverse information published in different journals. Out of fourteen types of review, umbrella review refers to compiling evidence from multiple reviews into one accessible and usable document. Focuses on broad condition or problem for which there are competing interventions and highlights reviews that address these interventions and their results (Grant & Booth, 2009, p.95).

Review of literature

'Review' is defined as 'to view, inspect, or examine a second time or again'(*Oxford English Dictionary*, 2008; in Grant & Booth, 2009, p.92, 107). Review articles can cover a wide range of subject matter at various levels of completeness and comprehensiveness based on analysis of literature that may include research findings (Grant & Booth, 2009, p.97). Review papers tend to include both quantitative (i.e., meta-analytic, systematic reviews) and narrative or qualitative components; together, they provide platforms for new conceptual frameworks, reveal inconsistencies in the extant body of research, diverse results ,and generally give other scholars a "state-of-art" snapshot of a domain often written by topic experts (Bem, 1995; in Palmatier, Houston, & Hulland, 2018). Basically, Palmatier et al. (2018) have presented the review based on domain-based review papers, theory -based review papers and method-based review papers. Domain based review papers review, synthesize, and extent a body of literature in the same substantive domain. Theory based review papers review, synthesize, and extend a body of literature that uses the same underlying theory. Method based review papers review, synthesize, and extend a body of literature that uses the same underlying method (Palmatier et al., 2018).

It is Guttentag (2019) who has reviewed altogether 212 different research papers which are related with rental platform or P2P accommodation. The latest review on Airbnb by Guttentag (2019) has categorized his overall airbnb research into six different thematic categories- Airbnb guests, Airbnb hosts, Airbnb supply and its impacts on desinations, Airbnb regulations, Airbnb's impact on the tourism sector and Airbnb Company. They are Prayag and Ozenne (2018) who have reviewed 71 papers on P2P accommodation sharing over the 2010-2016 published in various academic journals. As they found 30 papers appeared in tourism and hospitality journals publishing which represented a third (35.3%) position of all the articles. From a disciplinary perspective, tourism, leisure, and hospitality has published the most articles (47.9%) followed by business disciplines (18.3%) and law (11.3%).They found that 43.6% studies adopted quantitative methods and 25.4% were based on qualitative methods and 7% studies followed mixed method (p.6).

Adopting this approach, Prayag and Ozanne (2018) follow the multi-level perspective (MLP) to understand P2P accommodation recommended by Cheng (2016). From the systematic review, Prayag and Ozanne (2018) have identified seven key themes: conceptual development; regulation; macro-level impacts; regime response; host behavior; guest/ host experience; and marketing issue. In order to develop these concepts, the authors consulted MLP or socio- technical transition theory for the purpose of understanding system transitions. The MLP was used to explore socio-technical transformation of societal functions, such as mobility and transport, energy, sharing economy, and housing (Martin, 2016; Nykvist & Whitmarch, 2008; in Prayag & Ozanne, 2018).They also studied on transitions in hospitality (Bowie, 2018; in Prayag & Ozanne, 2018) and tourism (Gossling, Hall, Ekstrom, Engeset, & Aall, 2012; in Prayag & Ozanne, 2018). A central feature of the MLP is the interaction at multiple levels of analysis. The framework incorporates a macro-level of socio- technical regimes; and a micro-level of landscape developments, a meso-level, socio-technical regimes and a micro-level of innovative technologies and niche actors (Geels, 2002; in Prayag & Ozanne, 2018). The landscape level includes long term political, economic, socio- cultural and technological macro developments, which influence consumers and business. At the meso-level, socio-technical regimes comprise the multi-actor network of social groups who populate an industry and adhere to a semi-coherent set of rules (Prayag & Ozanne, 2018).

Although Bardhi and Eckhardt (2012; in Belk, 2014) conflate collaborative consumption and sharing in their concept of "access-based consumption", they accurately describe the domain and motivation of collaborative consumption in observing that instead of buying and owning things, consumers want access to goods and prefer to pay for the experience of temporarily accessing them (p.881; in Belk, 2014). Collaborative consumption is the subset of Bardhi and Eckhardt's (2012) notion of access- based consumption that they call market- mediated access. At the end, Belk (2014) concludes that sharing makes a great deal of the community; it may also develop great deal of sense for businesses that are sufficiently flexible, innovative and forward thinking.

Felson and Speath (1978; in Belk, 2014, p.1597) define acts of collaborative consumption as "those events in which one or more persons consume economic goods or services in the process of economic goods or services in the process of engaging in joint activities with one or more others (p.614).They include examples of speaking on the telephone, drinking beer, with friends, and having sex while using birth control products. Botsman and Rogers (2010, p.xv; in Belk, 2014) who see the concept as including traditional sharing, bartering, lending, trading, renting, gifting, and swapping". This view is also too broad and mixes marketplace exchange, gift giving and sharing. Elsewhere Belk (2014) calls the transactions on these faux sharing commercial ventures "pseudo-sharing" in that they often take in a vocabulary of sharing (e.g. car -sharing) but accurately short- term rental activities.

Zervas et al. (2017) studied on the rise of sharing economy from the view point of economic perspective. In this study they used economic theory of two-sided markets- for example, structural model that establish theories of price structural models that establish the theories of price structure and usage (Rochete & Tirole, 2003; Rysman, 2009; Weil, 2010; in Zervas et al., 2017), and models that connect innovations in product design to network effects (Parker & Van Alstyne, 2005; in Zervas et al., 2017). There are few studies carried out by Jym & Rysman (2012; Jin & Rysman, 2012; in Zervas et al., 2017) is closely related with the concept of Zervas et al. (2017).

Zervas et al. (2014; in Heo, 2016) estimated that a 1% increase in Airbnb listings causes a 05% decrease in hotel revenues in the US state of Texas. Later, Zervas et al. (2017) analyzed over 600,000 listings on Airbnb worldwide and reported that nearly 95% of them boast an average user- generated rating of either 4.5 or 5 stars (the maximum).There is another study which has been carried out by Prahalad & Ramaswamy (2004), and Shaw, Bailey, and Williams (2011) who applied a theory known as Service- dominant logic proposed by Vargo and Lusch, 2004). This theory explains the growing popularity of sharing economy businesses. SDL claims that the paradigm has shifted from company- centric value creation to co- creating value with consumers (Shaw et al., 2011). SDL emphasizes the importance of interaction between consumers and service suppliers, as this is the enabler of co- creation of value (Vergo & Lusch, 2008; in Heo, 2016).

While quoting to European commission report(2018), Farmaki (2019) writes that, there are approximately 30 million adults in Europe who feel frequently lonely, with 75 million people meeting friends and family at most once a month. Loneliness is defined as "the unpleasant experience that occurs when a person's network of social relationships is significantly different in either quality or quantity". Lonely individuals will typically seek connectedness to, and affirmation from, others as a means to mine feeling of loneliness (Perlman & Peplau, 1984; in Farmaki, 2019).Within this context, tourism as a social force often emerges as a means of escaping loneliness (Larsen, 2007; in Farmaki, 2019) for reducing the feeling of loneliness. Now a days, online travel communities and sharing economic platforms have been found positively influence online socialization and sense of belonging (Lee & Hyun, 2015; Möhlmann, 2015).

In a study of 'to share or to access', Xie, Kwok, Chen and Wu (2020) have reviewed the concept of status quo bias developed by Kahneman, Knetsch and Thaler (1991), Samuelson & Zeckhauser (1988), the loss aversion theory developed by Kahneman and Tversky (1982) and the novelty seeking theory developed by Assaker and Hailak (2013; in Xie et al., 2020), the authors show that the selection of the type of peer-to-peer accommodation would depend on both the quantity and quality aspects of the previous traveler stays. They further express that they could not find the influential factors such as length of stay, travel purpose, budget, traveler age, the size of the traveler part, and preference.

Airbnb in China

Airbnb in China is different than the other countries; therefore, the author has focused on Chinese hospitality as unique traditions in the world. Chinese hospitality is known as *haoke* and *jiedai* and the hosts and the guests are called *zhu* and *ke* respectively (Chen, 2017). Airbnb is going to be very popular in China. It is estimated that there are 78 million users in 2017 and its overall transactions equate to approximately 14.5 billion Yuan (China State Information Center, 2018a; in Zhang, Wang & Cheng, 2020). By 2018, there have been more than 3.5 million P2P accommodation listings offered by different platforms in 500 Chinese cities. The P2P accommodation has been run by two different platforms: foreign funded Airbnb known as *Aibying* (literally means "love and welcome each other") and locally funded Airbnb which is known as *Xiaozhu*. *Ziaozhu* was first introduced in 2012 whereas the Aibying was introduced in 2015.

In Chinese Airbnb much more there are four cultural traditions which are known as *Renqing, Guanxi, Mianzi,* and *Yuan* as mentioned by Zhang et al. (2020). These cultural traditions are linked with Chinese locally funded Airbnb. *Zhu and ke* (Zhu et al., 2019, p.20; Chen, 2017) (host- centric foundation with distinct ways of treatment towards guests (friends), strangers and enemies) paradigm, *Mianzi* (Chen & Zhang, 2019) (Chinese cultural-norm and largely represents their social status) , and *Guanxi* (Zhu et al., 2019, p.20)(usually, it works in concentric circles where family members and close friends are at the centre and distant acquaintances and colleagues are in the periphery which symbolizes that believe in hierarchically structured network of social relations. As far as *Yuan* and *Renqing* attributes are concerned, they focus on contextual factors to play a role in the case of *Yuan* and the emotional response, gift exchange and social norms in the case of *Renqing*. Thus, Chinese people tend to socialize with others according to different social rules (Zhang et al., 2020).

Airbnb in Nepal

Over 300 homestays and apartments of Nepal provide service like Airbnb as a platform for bookings which are listed on Airbnb. This model of shared economy is also gaining popularity among Nepal's hospitality entrepreneurs. A snap survey conducted by Republica shows a typical Airbnb host makes anywhere between 50,000 and 80,000 per month. Airbnb hosts get good bookings during peak tourist season i.e. September to December. While use of Airbnb in Nepal is growing with every passing year, government officials do not seem much aware about its operations. Hoteliers, however, have expressed concerns over increasing use of Airbnb by tourists visiting Nepal that all the hotels are required to register before operation, but Airbnb properties in Nepal are neither registered nor are they paying tax to the government (Pradhan, 2019). The tariff rate of Airbnb rental platform in Nepal starts minimum from US$ 10 and goes maximum to US$ 100; however, US$ 15- US$ 25 are the most transacted tariff in Nepal (https://www.airbnb.com/s/Kathmandu--Nepal). Likewise, 'OYO' is another popular digital rental platform in Nepal. The study in the field of Airbnb- a digital rental platform has not been undertaken yet in Nepal; therefore it is very important to conduct a research on this platform.

The concept

According to Stephen Holiday (2019), the word concept is a noun that generally means thought or idea or notion. In other words, a concept is what one develops after he/she has studied an issue for some time and considered all aspects. A concept is a symbol expressed in language that represents a phenomenon 0r an abstract idea generalised from particular instances (Novak,1998, p.21; Wallac & Wolf, 2006, pp.4-5; in Repko, 2012, p.126). After the meaning of concept, we should know what conceptualization is.

Since 2010 many tourism and hospitality scholars including business studies have been continuously studying on Airbnb, sharing economy, Peer-to-Peer accommodation by following various theoretical models, approaches and concepts borrowed from different disciplines such as psychology, economics, sociology, marketing and so on. Among the various theories, the special focus has been made on sharing economy, disruptive innovation, trust, motivation, moral identity and circular economy. Under the umbrella of sharing economy, P2P accommodation has developed rapidly, generating wide impact on traditional hospitality industry tourists and policy-makers worldwide (Guttentag, 2019). One of the most studied themes is P2P user experience (Liang et al., 2018; Mody, Suess, & Lehto, 2017; in Zhang et al., 2020).Various aspects of P2P user experiences have been examined including host-guest interaction (Cheng & Zhang, 2019; Farmaki & Stergiou, 2019), user-platform interaction (Sigala, Toni, Renzi, Pietro, & Mugion, 2019). The study of Brochado, Troilo, & Shah (2017) indicates an overall convergence of Airbnb guests experience among India, Portugal and the United States. In contrast, Chinese users' P2P accommodation experiences are found to be different from Western users (Zhu et al. 2019) and can be strongly related to the unique Chinese culture and traditions (Zhang et al., 2020; Cheng & Zhang, 2019). Conceptualization is the process of specifying what we mean when we use particular terms.

Sharing economy

Benkler (2004; in Belk, 2010, p.717) sees sharing as "nonreciprocal pro-social behavior". Belk (2007, p.126; in Belk, 2010, p.717) defines sharing "the act and process of distributing what is ours to others for their use and/ or the act and process of receiving or taking something from others for our use". Sharing is a phenomenon as old as humankind, while collaborative consumption and the "sharing economy" are phenomena born of the internet age. The sharing economy is an economic model based on a set of exchange and sharing practices, both material goods and services and knowledge (Girard & Nocca, 2017; in Naydeonv, 2018). Sharing economy can be defined as "economic activity that is peer- to- peer, or person-to-person, facilitated by digital platforms" (Schor, 2015, p.14; in Phua, 2018). This sharing of excess capacity may often be more efficient than the production of new goods or services, helps to justify the sharing economy's reputation for supporting sustainability (Schor, 2014). Schor (2014; in Crommelin et al., 2018) had identified four broad categories of economic activity generally included in the sharing economy: Recirculation of goods (e.g. reselling/ giving away goods through eBay or Gumtree); increased utilization of durable assets (e.g. home or car sharing via digital platforms like Airbnb, Couchsurfing, or Zipcar and car next door); .exchanges of services (e.g. hiring a cleaner through Airtasker); and sharing a product assets (e.g. co- working spaces and market spaces). Each of these categories does involve sharing of excess capacity in an asset or service, which is one of two qualities Benkler (2004; in Crommelin et al., 2018) identifies as essential elements of the sharing economy. Freken et al. (2016) as cited by Osmak and Boswijk (2016), claim to distinguish the sharing economy from other economic forms:

1. Sharing is about consumer-to- consumer platforms and not about renting or leasing a good from a company (business-to-consumer).
2. Sharing is about consumers providing each other temporary access to a good, and not about the transfer of ownership of the good.
3. Sharing is about more efficient use physical assets and not about private individuals delivering each other a service.

Specifically this study identifies the factors determining the price of sharing economy based accommodation, which differ from those determining hotel price (Wang & Nicolau, 2017). This study highlights on Airbnb, a provider of travel accommodation (Zervas, et al., 2017) and 'the founder of sharing economy' (Wang & Nicolau, 2017). Because Airbnb has served more than 50 million guests since it was founded in 2008 and has a market capitalization eclipsing $ 30 billion. Some scholars have also carried out their works on peer- to-peer accommodation from economic perspective (Zervas et al., 2017). Their findings show that hosts who offer accommodation to rent on Airbnb usually charge higher prices if their accommodation has received high star ratings (Gutt & Herrmann, 2015). In the context of sharing economy, the digital platform in community represents a company or an organization, with some of those platforms profiting from a strong brand image. Every night, the hundreds of thousands of tourists choose not to stay in a traditional tourism accommodation, such as a hotel, but rather stay in the residence of a stranger found online via Airbnb (Guttentag, Smith, Potwarka, & Havitz, 2017).

The sharing economy is the result of technological and socio- economic progression (Belk, 2014). The explosive growth of peer-to-peer (P2P) accommodation service presents a potential transformation in the competitive landscape of accommodation sector (Tussyadiah & Pesonen, 2018).The rapid development of information and communication technologies, both hardware (smartphones and iPads) and software (Web 2.0 applications), has enabled users to generate their own content, share information, collaborate, and conduct transactions via online platforms/ marketplace (Kaplan & Haenlein,2010; in Wang & Nicolau, 2016). The platforms have emerged as alternative suppliers of goods and services traditionally provided by long- established industries. Consumers have so far enthusiastically adopted the services offered by firms such as Airbnb, Uber, Lyft, and TaskRabit. The rapid growth of peer-to-peer platforms has arguably been enabled by two key factors: technology innovations and supply- side flexibility. Technology innovations have streamlined the process of market entry for suppliers, facilitated searchable listings for consumers, and kept transaction overhead low. Supply- side flexibility is another hallmark of these platforms: Uber drivers can add or remove themselves from the available supply of drivers with a swipe on an app, and similarly other suppliers can readily list and delist the selection of goods or services they offer (Zervas, et al., 2017, p.687).

The notion of sharing also presumes trust between groups (Lee, 2015; Parigi & Cook, 2015; in Phua, 2018). Böcker and Meelen (2016) define the sharing economy as "consumers granting each other temporary access to their underutilized physical assets ("idle capacity"), possibly for money" (Meelen & Frenken, 2015). Examples of sharing ventures that fit this definition are Airbnb and Couchsurfing for apartment sharing. Many terms and definitions circulate to describe the so- called "sharing turn" in the economy: the trend that more and more products are shared rather than privately owned (Nesta, 2014; Botsman, 2013; Grassmuck, 2012; in Böcker & Meelen, 2016). But, Böcker and Meelen (2016) focus on peer-to-peer exchanges of goods between consumers. Like other scholars, they also use the term "sharing economy" rather than access- based consumption (Bardhi & Eckhardt, 2012; in Böcker & Meelen, 2016) or "collaborative consumption" (Belk, 2014) because the latter two also refer to large scale business to consumer services such as Spotify or Zipcar.

Most existing studies investigate social and psychological aspects of the sharing economy based accommodation phenomenon, such as motivation of consumers (Guttentag, 2015; Möhlmann, 2015; Tussyadiah & Pesonen, 2016). The academic literature on the sharing economy can be divided into several areas, one explores the psychological approach of sharing (Belk, 2010; Belk, 2014; in Heo, 2016) while others focus on the legal and financial perspective (Guttentag, 2013; Kassan & Orsi, 2012; Zarvas, et al., 2017) or on topics related to the characteristics of the P2P sharing transactions (Kohda & Masuda, 2013; in Heo, 2017) and the topics have been discussed in various contexts such as car, house and toy sharing. Belk (2007, p.127; in Heo, 2017) describes sharing as "an alternative to the private ownership that is emphasized in both market place exchange and gift giving". Later, Belk (2010; in Heo, 2017) provided a theoretical review to distinguish "sharing in" and "sharing out" in terms of gift giving and exchange. Similarly, Kennedy (2015; in Heo, 2017) tried to suggest conceptual boundaries of sharing and explain how sharing is positioned as a mode of economy, distribution, and social intensification (Heo, 2017).

The sharing economy concept has been embraced by governments, entrepreneurs and commentators as delivering new forms of opportunity for local and national economies. Accommodation-sharing platform Airbnb is often considered a sharing economy exemplar, and has promoted itself as helping middle-class residents to gain and retain a foothold in expensive housing markets. This narrative is particularly salient in "global cities", poor housing affordability and high tourist demand inevitably coexists (Crommelin et al., 2018). Policy makers need to recognize the different impacts of these uses in their responses to Airbnb and sharing economy (Crommelin, et al., 2018). Perhaps the one thing that observers agree on is that the sharing economy is a nebulous and poorly-defined concept (Schor, 2014; Slee, 2015; Miller, 2016; Zale, 2016; Frenken & Schor, 2017; in Crommelin, et al., 2018).To an extent, this reflects the concept's relative novelty, as a phenomenon that has existed for less than a decade. But this uncertainty also reflects the diversity of services associated with the sharing economy (Crommelin et al., 2018).

A study on an online review of Airbnb found the reviews to be overwhelmingly positive (Zervas, Proserpio, & Byers, 2015; in Phua, 2018). But, Phua's study suggests that some guests' frustration came from their perception of Airbnb as different from another platform, as sharing economy and travelers' community that have a stronger value placed on trust instead of it being mainly a platform with some services (Phua, 2018). Frenken et al. (2015; in Osmak & Boswijk, 2016) define the sharing economy as consumers granting each other temporary access to underutilized physical assets ("idle capacity"), possibly for money.

At enjoying some moderate success, particularly at the 2008 Democratic National Convention, the website was pre- launched in 2009 as Airbnb.com, and service was expanded beyond shared accommodations to also include the rental of full residences (Guttentag, 2015, p.1102). Airbnb is part of a larger rise in the 'sharing economy' (often also called 'collaborative consumption'), one aspect of which involves individuals renting access to their under used assets, ranging from living spaces to cars to power tools (Botsman & Rogers, 2010; Geron, 2013; Guttentag; 2015). Basically the new comers are found in online platforms that range from accommodation (e.g. Airbnb, HomeAway, CouchSurfing,) to transport (e.g. Uber, BlaBlaCar), and also include customer reviews (e.g. TripAdvisor), general information (e.g. Wikipedia, Wikitravel), Travel guiding (e.g. ToursByLocals), and food and beverage (Eatwith), among others (Moreno- Gil & Coca- Stefaniak, 2020, p.1). The best known P2P accommodation sharing organizations include Airbnb, Couchsurfing and 9flats (Marchi &Parkeh,2015; in Prayag & Ozanne, 2018).With P2P accommodation sharing, these include lower pricing, the provision of unique tailored experiences , and mechanisms to facilitate interaction and trust between strangers (Tussyadiah & Pesonen, 2015). Airbnb and Uber are also called sharing economic platforms generated revenues of over $ 6400 billion in 2017 (Juniper Research, 2017; in Xie et al., p.77). Take Airbnb as an example, the dominant peer-to-peer (P2P) accommodation- sharing company reported $ 93 million in profit in 2017 (Bort, 2018; in Xie et al., 2020).One of the selling points of the accommodation services in the sharing economy is their ability to provide travelers unique social interactions between hosts and other guests as a means escape loneliness (Farmaki & Stergiou, 2019).

Airbnb being part of sharing economy is questionable, particularly with increasing popularity, as the goals of both guests and hosts involve both costs- saving and profit learning. Airbnb "looks less and less like a prosumer-dominated 'sharing economy'. Indeed, it appears to be a new arena for capitalist economy"(Ritzer, 2015, p.440; in Phua, 2018, p.3). Now, the hosts on Airbnb are a mixed of professionals and non professionals and non-professional in this industry. For example, realtors and home management agents are also listing properties for rental on the site (Phua, 2018). The question of sharing outside of the immediate family is where the phenomenon of sharing becomes the most interesting and has the greatest social and theoretical implications. From the consumers' perspective, several motivations underlying participation in collaborative consumption have been suggested, despite being supported by anecdotal evidence. The global economic crisis caused consumers to rethink their values, to be more mindful with their spending habits, and to be more resourceful (Gunsky, 2010; in Tussyadiah & Posenen, 2018).The movement towards collaborative consumption, is driven by the increasing value of access as an alternative mode of consumption, as opposed to ownership (Bardhi & Eckhard, 2012; Botsman & Rogers, 2011; in Tussyadiah & Posenen, 2018). Collaborative consumption is perceived as offering more value with less cost (Botsman & Rogers, 2011; Gansky, 2010; Lamberton & Rose, 2012; Sacks, 2011; in Tussyadiah & Posenen, 2018).Widlocks (2004, p.61; in Belk, 2010, p.725) observes that "sharing food with neighbors, relatives, or anyone who happens to be around at the time is done for the sake of shared enjoyment of whatever it is that is being shared. Sharing in this perspective is not primarily sharing out between dyads of givers and receivers but a sharing in, extending the circle of people who can enjoy the benefits of the shared resource". Sharing out (Ingold 1986; in Belk, 2010) involves giving to others outside the boundaries separating self and other, and is closer to gift giving and commodity exchange, while sharing within the family in that it involves regarding ownership as common, such that the others are included within the aggregate extended self. The rapid rise of the sharing economy is driven by various factors, including societal (e.g. increasing population density, desire community, etc.), economic (e.g. monetize excess inventory, increase financial flexibility, etc.), and technology (e.g. social networking, mobile devices, and payment system) (Owyang, 2013; in Tussyadiah & Posenen, 2018).

Disruptive innovation

Nowadays, a lot of forms lead to generation of disruptive innovation. Existing dominant players and products eventually lose their position in the market because of this disruptive innovation. Christensen et al. (2015; Ma, 2018; Joshi, 2018) defined disruptive innovation as a term in the field of business administration which refers to an innovation that creates a new market and value network, and eventually disrupts an existent market and value network, displacing established market leading firms, products, and alliances. According to the theory, all innovations are not regarded as the disruptive.

The innovative approach to tourism accommodation espoused by Airbnb and other similar companies can best be viewed through the lens of disruptive innovation theory, which was proposed and popularized by Clayton Christensen in several seminal works (Bower & Christensen, 1995; Christensen, 1997; Christensen & Raynor, 2003; in Guttentag, 2015, p.1194). Innovativeness refers to how early an individual tends to be in adopting innovations. Innovativeness is sometimes examined using chronological adopter segments (Rogers, 2003; in Guttentag et al., 2017).Innovativeness is very closely related to the notion of novelty-seeking (Hirschman, 1980; in Guttentag et al., 2017), which is a concept more common within the tourism literature. Conceptualized as a desire for new and unfamiliar stimuli (Lee & Crompton, 1992; Snepenger; in Guttentag et al., 2017), novelty seeking has been central to some classic tourism typologies (Cohen, 1972; Plog, 1974; in Guttentag et al., 2017) and has been used various tourism segmentation studies (Chang, Wall & Chu, 2006; Mo, Havitz, & Howard, 1994; in Guttentag, 2017).

The rapid growth of peer-to-peer platforms has arguably been enabled by two factors: technology innovations and supply side flexibility. Technology innovations have streamlined the process of market entry for suppliers, facilitated searchable listings for consumers, and kept transaction overheads low (Zervas, et al., 2017). Just a few years ago, the emergence of network hospitality businesses was hardly a topic of academic or of commercial interest although networked. Hospitality businesses as Airbnb are a recent phenomenon; rapid growth has made them a serious competitor for the hospitality industry with important consequences for tourism and for tourist destinations (Oskam & Boswijk, 2016). According to Oskam and Boswijk (2016), technological innovation, sociological, philosophical and an economical factor play important role to bring total societal transformations.

This theory outlines a process through which a disruptive product transforms a market, sometimes to the point of upending previously dominant companies. A disruptive product will generally under perform with regards to the prevailing products' key performance attribute(s), but will offer a distinct set of benefits, typically focused around being cheaper, more convenient, or simpler or consequently, the disruptive product appeals to the low-end of the market or creates a completely new market. This process of disruptive innovation can occur in economic sector, and tourism is no exception. A recent example of this process within tourism can be found in the rise of online travel agencies (OTAs), like Expedia, Travelocity, and Orbitz (Christensen & Raynor, 2003; in Guttentag, 2015, p.1194). The disruptive innovation by Guttentag (2015), the collaborative consumption by Tussyadiah (2015) and Tussyadiah and Pesonen (2016), peer-to-peer survey of short-term rental users and survey of Airbnb users by Nowak et al. (2015), authenticity by many above mentioned authors. Most of the studies have shown that price (or economic benefits) has become the major motivational factors. Household amenities and space have additionally acknowledged in several studies (Guttentag et al, 2017). As mentioned above, authenticity has become another important factor for choosing Airbnb.

Trust

Definitions of trust (Mayer, Davis, Schoorman, 1995; Bamberger, 2010; https://en.wikipedia.org/wiki/Trust_(social_science)) typically refer to a situation characterized by the following aspects: one party (trustor) is willing to rely on the actions of another party (trustee); the situation is directed to the future. In addition, the trustor (voluntarily or forcedly) abandons control over the actions performed by the trustee. As a consequence, the trustor is uncertain about the outcome of the other's actions; they can only develop and evaluate expectations. The uncertainty involves the risk of failure or harm to the trustor if the trustee will not behave as desired (https://en.wikipedia.org/wiki/Trust_(social_science)).

Trust refers to a firm belief in the reliability, truth, and ability or strength of someone or something (Marsh & Dibben, 2005, in Wilkins, C.H., 2018). Trust has also been defined as the willingness to be vulnerable to the actions of another party, irrespective of the ability to monitor or control the other party (Balkrishnan, Dugan, Camacho, 2003; in Wilkins, C.H., 2018). Trust, in general, is taken as the belief (or a measure of it) that a person (a trustee) will act in the last interests of another (the truster) in a given situation, even what controls are unavailable and it may not be in the trustee's best interest to do so (Marsh & Dibben, 2005).The study of trust is also linked with untrust, distrust and mistrust (Marsh & Dibben, 2005) but the present author has not visited in these areas.Trust is widely recognized as a strategic, relational asset for business organizations. It is "paramount for product acceptance, a good working atmosphere, and smooth relationships with local government, investment criteria, and so on" (Garcia-Marza, 2005, p. 209; in Castaldo, Premazzi, Zerbin, 2010, p. 657).

Among the various concepts of Airbnb studies, trust has been considered as one of the most important attributes which will shed light on the relationship between three different agencies-digital platform, guests and hosts. Trust has been portrayed as a dyadic relationship between a trustor and a trustee; but in many transactions, in the case of sharing economy, there is found three parties involved: the (digital) platform provider, and a pair of peers acting on that platform. Thus, the conventional dyadic relationship between trustor and trustee is extended to a triad (Hawlitschek et al., 2016b; Weber, 2014; in Möhlmann & Geissinger, 2018). Based on the triadic nature of platform mediated peer trust, Möhlmann and Geissinger (2018) have discussed on interpersonal trust and institutional trust. Interpersonal trust lies at the core of trust in the sharing economy since it refers to relationships between peers acting on these platforms. The sharing platform provider is an enabler for interpersonal trust, while at the same time being dependent on being perceived as a trustworthy institution itself. The institutional trust may refer to a variety of mechanisms, processes and structural assurances that are in place-this might be in particular frameworks, or rules and regulations. It may refer to institutional security or sharing economy platforms embedded in these legal systems (Möhlmann & Geissinger, 2018). Schoorman et al. (2007) argue that ability, is an important antecedent of trust, along with benevolence and integrity as this concept was already founded by Mayer et al. (1995).

Ert, Flisher and Magen (2016) in their study on trust and reputation (is a public opinion that represents a collective evaluation of a group regarding the characteristic of an entity or a person; Wang & Vassileva, 2007; Ert et al., 2016) in the sharing economy found that consumers are affected by both product attributes (apartment size, location), and shelter attributes (reputation, visual appearance). They have concluded that guests on Airbnb use not only the listing's information, but also the host's information to make their decision. The reliance on the visual cues (host's photos) might be facilitated by the bias of non-visual one (host's reputations). The personal photos play significant role whereas non-visual (reviews) information has an additive effect on trust building (Ert et al., 2016). Trust is a subjective feeling that the trustee will behave in a certain way according to an implicit or explicit promise she makes. It is an essential ingredient for transactions in online P2P marketplaces, since two strangers are unlikely to engage in a monetary transaction without trusting one another (Ert et al., 2016, p.64).

Trust is fundamental to the sharing economy, but difficult to establish online in the absence of traditional factors (such as eye contact) or external systems (such as credit and monetary systems). In this case technology offers a solution to its own problem, replacing traditional strategies of establishing trust with new mechanisms like online reputation systems, self-disclosing profiles, digital photographs, or public online associations with other trusty worthy people (Germann Molz, 2013, p.221). The highest level of trust is indicated through vouching. Members can vouch for one another only if they have been vouched for themselves by three other Couchsurfers who have met them in person (Germann Molz, 2013).Trust also invites distrust. There has been considerable discussion in the literature about the concept of distrust, as well as the relationship between trust and distrust particularly within the framework of organizational literatures. According to Schoorman, Mayer, & Davis (2007), both trust and distrust are the opposite ends of the same continuum. Webster's defines distrust as "the lack or absence of trust". In sociology, Ross, Mirowski and Pribesh define "mistrust"(see in detail Marsh & Dibben, 2005, pp.17-33) as the "absence of faith in other people"(1979, p.568; in Schoorman et al., 2007).

This study examines two types of trust: institution-based trust (trust in Airbnb) and disposition to trust (trust in hosts or guests). The institutional form of trust can be defined as a buyer's perception that appropriate conditions are in place to facilitate transaction success with the marketplace's sellers. In highlighting the function of institutional- based trust, Pavlou (2002; in Liang et al., 2018) seems to neglect its social dimension as part of the definition. This was addressed by McKnight et al. (2002; in Liang et al., 2018) who treat institution - based trust as a belief in the possibility of gaining "a satisfactory outcome from a transaction made on a presented structural condition" (i.e. in the Internet) (p.316).It refers to individual' perception of the institutional environment - in their case an experimental website providing advice on legal matters. Adapting McKnight et al.'s definition to this study on Airbnb, institution - based trust refers to an individual's perception of the institutional environment, including its structures and regulations that contribute to making him/ her comfortable with making a purchase through this website.

Bicchieri et al.(2004) suggests that trust refers to a "disposition to engage in social exchanges that involve uncertainty and vulnerability, but there are also potentially rewarding (p.286; in Liang, et al., 2018).While most scholars agree that trust is a psychological state (Rousseau et al.,1998; in Liang et al., 2018), it can be studied in terms of its cognitive or affective aspects (Lewis & Weigert,1985; Johnson & Grayson, 2005; in Liang et al, 2018). Disposition to trust is another subject matter which has also linked with the study of Airbnb hosts. This has been regarded as a prerequisite of social behavior and is a general rather than situation specific, focused on the faith in humanity (Gefen, 2000; in Liang et al., 2018).Tan and Southerland (2004; in Liang et al., 2018) argued that competence, benevolence and integrity are three important competence of trust. McKnight et al. (2002) defined disposition to trust more specifically in the online context "as the extent to which a person displays a tendency to be willing to depend on others across a broad spectrum of situations and persons" (p.339).Liang et al.'s (2018) study follows the definition of McKnight and write "as the extent to which Airbnb consumer displays a tendency to be willing to trust Airbnb hosts across a broad spectrum of situations.

The authors (Mao et al., 2020) have adopted the e-commerce trust formation model which is based on cognitive approach which enables personal trust as experience , calculative, cognition, personality, and institution- based trust known as five trust bases for analyzing antecedents trust- in-hosts derived from personal psychology and transactional perspectives. Their study begins from experienced - based trust which refers to experience and social excange knowledge with another party (McKnight, Choudhury, Kacmar, 2002; in Mao et al., 2020). If a trustor possesses first hand data about trustees through prior interactions, then he/ she can determine appropriate trust levels, predict trustees' competences, and reduce the possibility of being taken advantage of by those trustees (Gefen, 2000). Trust is a dynamic process that can either increase or decline based on experience. Studies have shown that experience with e- commerce positively influences consumers' willingness to make online purchases (Metzeger, 2007; in Mao et al., 2020), as is the case for traveler using Airbnb.

Möhlmann and Geissinger (2018) adopt a sociological point of departure to understand trust in the context of the sharing economy. This stands in contrast to the economic literature, which often considers trust as an "implicit form of contracting" when describing certain transaction situations. In this regard, economists usually draw on theory addressing transaction costs which discussing trust. However, from a sociological perspective, and in related (information systems) management literature, trust is understood as a more comprehensive concept, also capturing underlying framework conditions such as personal character traits that might be highly influenced by socialization processes, and the institutional settings in which individuals act Zucker,1986; in Möhlmann & Geissinger, 2018). Möhlmann and Geissinger (2018) explain how trust evolved and transformed from family - and institutional- based trust to platform - mediated peer trust in the context of the sharing economy. They argue that trust and trustworthiness ("visual-based trust"; in Ert et al., 2016) in the sharing economy stem from interpersonal relationships that expands outwards in a "radius of trust" (Fukuma, 1995; in Möhlmann & Geissinger, 2018), including trust mediated by digital platforms. Mayer et al.(1995) define trustworthiness is a "willingness to be vulnerable to the actions of another party, based on the expectation that the other will perform a particular action important to the trustor, irrespective of the ability to monitor or control that other party". Mayer et al. (1995) take this interpersonal perspective as a starting point for further contemplation of organizational trust.

Airbnb has recently provoked sharp media criticism and suffered adverse effects due to concern regarding trust violation (Mody, Suess, & Dogru, 2019). Documented issues include safety (Kennedy, Jones, & Gielen, 2018), security (Phua, 2018), discrimination (Cheng & Foley, 2018), licensing and tax payments (Lines, 2015), and customer service (Phua, 2018), collectively resulting in customer dissatisfaction, disloyalty, and distrust towards Airbnb. With its leading role and ambitious development in the sharing economy, negative reputation and general distrust towards Airbnb may hinder sustainable development of the entire hospitality sharing business. Most of the studies show that Airbnb does not compete with hotels due to its appeal to different market segment, such as vacation rentals and home-stays, and customer base, such as young budget travelers (Guttentag, 2015). As such, trust is a serious issue for Airbnb and deserves further investigation (Mao, Jones, Li, Wei, & Lyu, 2020). Trust, according to Gefen (2000; in Mao et al., 2020), is a driving mechanism behind behavior and social life that forms the basis of economic exchanges and social interaction. Accordingly, Mao et al. (2020) investigated through trust and trust- in-hosts and antecedents of trust- in -hosts. Within this framework they first made efforts to define and describe personal trust linking with affective, cognitive, conative, and behavioral dimensions based on the study of Wang et al.(2014).It typically involves favorable expectations of others' actions and a willingness to be vulnerable with others (Mayer et al., 1995; in Mao et al., 2020).

Motivation

Tourists' motivations for choosing Airbnb have been investigated by some scholars (Guttentag, 2015; Guttentag, et al., 2017; Tussyadiah, 2015; Tussyadiah & Pessonen, 2016; Quinby & Gasdia, 2014; Nowak et al., 2015; Lamb, 2011). The term motivation has been defined in different ways, but essentially refers to the reasons why someone engages in a particular behavior (Hawkins, Mothersbaugh, & Best, 2007). In the nascent literature on the sharing economy, there is an increasing interest in the motivations driving participation. Of the many motivation theories that exist Self Determination Theory (SDT) (Deci & Ryan, 2000; Ryan & Deci; in Böcker & Meelen, 2016, p.12) is frequently drawn upon in sharing economy studies (Tussyadiah, 2016; Hamari et al., 2015; Belloti et al., 2015; in Böcker & Meelen, 2016). In this perspective behavior is driven by intrinsic motivations, which emerge from inherent satisfactions of the activity, and by extrinsic motivations, which relate to outcomes that are separate from the behavior.

Hamari et al. (2015) and Tussyadiah (2016) refer to Lindenberg (2001; in Böcker & Meelen, 2016) to further distinguish intrinsic motivations coming from enjoyment of the activity and from the internalized value conforming to the norm. Tourism literature generally has adopted. Dann's (1977, 1981; in Guttentag, et al., 2017) push-pull motivation framework that recognizes both the internal drives that inspire someone to travel ("push factors") and the particular characteristics of certain travel product that pursued the travel to choice it ("pull factor").While conceptually distinct, push and pull factors are often closely related (Kim, Noh, & Jogratnam, 2007).The push motivations are aligned with psychology, consumer behavior, and some tourism literatures as an inner force or drive to satisfy an internal need (Gnoth, 1999; Hawkins et al., 2007; in Guttentag et al., 2017). In contrast, pull motivations are more aligned with the idea that consumers choose products to seek certain benefits, and such benefits also serve as a common basis for customer segmentation (1968; in Guttentag et al., 2017).

The studies have highlighted on interaction with locals, social benefit from enjoying such Airbnb, sustainability, and location to be the motivational factors. Guttentag (2015) argues that Airbnb does not only enhance the interaction between the hosts and guests, but also allows visitors to connect to the local community. Hamar, Sjoklint, & Ukkonen (2015; in Tran & Filimonau, 2020) advocate the importance of local experience in Airbnb's choice which is in line with Pine and Gilmore (1999; in Trant & Filimonau, 2020) who posit that unforgettable and unique experiences are the main drivers of all transactions within the sharing economy. Likewise, Morgan, Lugosi, and Ritchie (2010) believe that customers not only buy products and services for the material value, but also the experiences delivered alongside the purchase. Precisely, Airbnb is promoting their 'living with locals' where tourists not only experience the life of a local, but also develop a profound connection with the hosts. Thus, Airbnb can benefit both tourists and hosts as tourists have an opportunity to learn more about the destination they visit through the information and tips provided by hosts while, for hosts, this implies the money earned will stay destination (Tussyadiah, 2015).

So far as demotivation is concerned, it describes a decrease in the level of motivation (Dornyei, 2001; in Tran & Filimonau, 2020).In the hospitality context, demotivation represents the factors that prevent visitor choosing accommodation as the core impediment in hotel selection. Despite the similarities, due to the nature of the sharing economy, security and safety concerns represent important attributes in Airbnb choice as demonstrated by Chan and Lam (2013; Tussyadiah & Pesonen, 2018 in Tran & Filimonau, 2020).These concerns are rooted in the lack of trust in strangers when using the online booking platform. Indeed, trust plays important role in customer engagement with Airbnb. Tussyadiah and Pesonsen (2018) identified consumer unfamiliarity with Airbnb as one of the major inhibitors of purchase intentions. Given relative novelty of Airbnb, consumers awareness of this accommodation option is yet limited. Language represents another barrier as well as the problem of miscommunication between guests and hosts (Sthapit & Jimenez-Barreto, 2018; in Tran & Filimonau, 2020). Airbnb acknowledges this challenge and attempts to address it by using its tailor-made translation platform based on crowdsourcing (Safar, 2014; in Trant & Filimonau, 2020).

Moral identity

It is noteworthy to follow the study carried out by Germann Molz (2013) who confined her study to online hospitality exchange network Couchsurfing in relation to moral economy of alternative tourism. In this study the author has discussed on Couchsurfing's technical systems, software design, and search algorithms enable participants to engage in a moral economy as a structure of non-commodified exchange based on the trust and as a set of intimate and authentic interpersonal interactions. In conclusion, Germann Molz (2013, p.226) highlights that Couchsurfing's moral affordances-connecting with strangers, sharing material resources, and engaging caring relationships- are inseparable from the discourse of guilt, discipline, pleasure, authenticity, virtue which shapes the moral terrain of alternative tourism more generally. She further emphasizes that moral terrain cold be understood by paying attention to the way alternative tourists incorporate social networking technologies into their projects of better world (Germann Molz, 2013, p.227).

There is another school of thought which is known as 'moral identity' linked with network hospitality. Moral identity has been defined as a "self- conception organized around a set of moral traits"(Aquino & Reed, 2002, p.1424; in Farmaki, Stergiou, & Kaniadakis, 2019, p.3). In other words, if individuals feel that moral traits such as being as altruistic, honest, friendly, caring, and fair are central for defining their sense of self, they have a strong moral identity. Thus being a moral person may occupy different levels of centrality in people's self-identity (Reed, 2002; in Farmaki et al., 2019).The above conceptualization of moral identity corresponds to Erikson's (1964; in Farmaki et al., 2019) model which comprises of two dominant characteristics: first, identity is rooted in the core of one's being and second it involves being true to oneself in action (Erikson, 1964). Accordingly, Aquino and Reed (2002) theorized that moral identity has a private and public aspect labeled, respectively, as internalization and symbolization. Internalization reflects the degree to which moral traits are central to the overall self- schema. Symbolization reflects the degree to which these traits are manifested outwardly to others. Aquino and Reed (2002) proposed that people with a strong moral identity should strive to maintain consistency between conceptions of their moral self.

By following the theories of Aquino and Reed (2002), Farmaki et al. (2019) conducted research on Airbnb host's responsibility in which they focused on moral identity crucial point. Their points are moral identity affects hosting practice. To this they developed a typology of Airbnb hosts linking their understanding of moral identity as a self- assigned construct guiding their behavior with the level of 'professionalism' in hosting practice in P2P transactions (i.e. economic or social) and degree of commitment and hospitality expertise as the role of hosts. But such kind of hosts might have high or low moral identity. Their typology illustrates a spectrum Airbnb hosts :(a) those emerging as moral agents in P2P accommodation whose hosting practice seems to be based on moral self desiring to help to the others in need, (b) agentic hosts who have a practical view in terms of their morality that seems to define their professional identity by safeguarding their reputation (consulting accountants), (c) opportunistic hosts who will define their economic interests (paying taxes), (d) a moral hosts who justify immoral behavior in the context of situational factors where there is lack of regulatory framework on P2P accommodation and/ or peer's immoral behavior (Farmaki et al., 2019).

As Turner (2013; in Osmak & Boswijk, 2016), Global Head of Civic Partnerships at Airbnb, explains: our business model is based on people who can't afford their homes and need extra money, so they rent out their homes". The company's success is also be explained by the secondary effects of this basic propositions: a compelling experience value propositions: "Live like a local"; easy access and the establishment of a trusted marketplace, through engagement and community (P2P); the power of the network, leading to increasing scale advantages; and. leveraged assets (Ismail et al., 2014; Boswijk et al., 2015; in Osmak & Boswijk, 2016). Trust is an important concern for internet transactions in general and more so if the transaction entails admitting strangers to one private environment. Obviously traditional hotels have a competitive advantage because they reduce risks through standardization, safety regulations and business reputation. Airbnb "horror stories" are abundant on the internet, as well as articles assessing the risks (Nicholls, 2015; Folger, 2015; Lehr, 2015; in Osmak & Boswijk, 2016). Kohada and Masuda (2013; in Osmak & Boswijk, 2016) suggest that the value created by sharing services resides precisely in the absorption of the risks of customers. Trust represents a value as "reputational capital" allows for higher prices (Ikkala & Lampinen, 2014; in Osmak & Boswijk, 2016).

Many cities worldwide are currently struggling to find ways to regulate Airbnb (Guttentag, 2015). In general, three regulatory approaches have been identified in the existing literature: (1) prohibition, (2) laissez-fair, and (3) allowing it with certain restrictions (Jefferson-Jones, 2014; Miller, 2014; in Nieuwland & van Melik, 2018). Laissez- fair can hardly be regarded as regulation since no concrete measures are taken, but some cases , local governments have been able to make a deal with Airbnb in order to receive taxes over transactions made on the platform (Lines, 2015; in Nieuwland & van Melik, 2018). Prohibition implies banning STRs altogether, in the entire community or in a certain district. Several researchers have emphasized that not all cities should adopt the same strategy to regulate Airbnb, because its impacts can be different (Gurran & Phibbs, 2017; Guttentag, 2015; in Nieuwland & van Melik, 2018), depending on geographic location and the type of property rented out (Edelman& Geradin, 2016; in Nieuwland & van Melik, 2018) or the popularity of the destination (Oskam & Boswijk, 2016). So far, most regulations are failing to achieve their goal, as they approach Airbnb as a traditional industry player, not taking much of its innovative aspects into account (Espinosa, 2016; in Nieuwland & van Melik, 2018). Morever, regulations are expected to vary from one city to another (Guttentag, 2015; Oskam & Boswijk, 2016), as local circumstances- and hence Airbnb's impact on the city-differ.

Overtourism and circular economy

Tourism is not only economic activities, as tourist destinations offer so much more than just products and services- it is the whole system of nature, culture, and history that makes a destination different and competitive. Tourism is a means for local prosperity, and seen through the lenses of the sustainable development, it has to respect both local people and the traveler, cultural heritage and the environment UNESCO (2006; in Nedyalkova, 2016). In order to know about circular economy, we have to know what overtourism is because it is linked with both sharing economy and circular economy.

Coca Cola Grant (2016; in Nieuwland & van Melik, 2018) described how residents in Barcelona experienced a loss of local culture and cohesion in their neighborhood, which is a concern voiced in many cities across the world (Gallaghar, 2017; in Nieuwland & van Melik, 2018). Although neighborhoods can profit from increased attention and income, Airbnb and other short term rentals (STRs) can also be disruptive to the traditional lodging industry and trigger gentrification processes; housing affordability and availability are jeopardized when housing units are turned into vacation rentals. Local governments worldwide are struggling to regulate STRs and their negative externalities (Nieuwland & van Melik, 2018). Therefore, this research looks at several different aspects of policy- making process surrounding Airbnb cities, by answering the following research questions: how do different cities regulate the impacts of Airbnb? The selected cities are all located in Europe or the

United States, where Airbnb is most present (Gutierrez et al., 2017; in Nieuwland & van Melik, 2018). These include Amsterdam, Anaheim, Barcelona, Berlin, Denver, London, New Orleons, NewYork, Paris, San Francisco, and Santamonica.

So far as restrictions are concerned, scholars have shown four types of restrictions: quantitative restrictions, location restrictions, density restrictions, and qualitative restrictions. Quantitative restrictions include limiting the amount of STR accommodations (Jefferson-Jones, 2014; in Nieuwland & van Melik, 2018), the amount of allowed visitors or days rented (Guttentag, 2015; Gottlieb, 2013; Miller, 2014; in Nieuwland & van Melik, 2018), and the amount of times an Airbnb can be rented out per year (Jeffer- Jones, 2014). Locational restrictions confine STRs in specific locations (Gurran & Phibbs, 2017), while density restrictions limit the number of STRs in certain neighborhoods (Jefferson-Jones, 2014). Lastly, qualitative restrictions define the type of accommodation, for example, a complete apartment versus a room or commercial- style Airbnb (Jefferson-Jones, 2014). Local residents worldwide have started to complain about negative impacts of Airbnb-rentals in their neighborhood. Nuisance complaints range from noise cause from visitors (loud parties and drunken behavior), to issues traffic, parking and waste management, and safety concerns when strangers enter the neighborhood and buildings (Gallaghar, 2017; Gurran & Phibbs, 2017; in Nieuwland & van Melik, 2018).

Like other businesses in the travel and tourism industry, Airbnb's operation is subject to seasonality, which can cause over-tourism and fluctuation in revenue (Costa et al, 2018; Goodwins, 2017; in Dalir et al., 2020).Seasonality derives not only from the natural seasons (e.g. summer and winter) but also from commercial and religious seasons (e.g. Christmas and Easter holidays) that affect tourists' decision making thus the revenue of tourism and hospitality services (Rosselló & Sansó, 2017). Overtourism is relatively a new term , also called "loving places to death", "dealing with success" and "tourismphobia" (*Touristofobia* appeared for the first time in 2008 coined by a Catalan anthropologist Manuel Delgado; in Milano, Novelli, Cheer, 2019) (Goodwins, 2017; Dredge, 2017:in Dudds & Butler, 2019), or "Anti-tourism"(Dikinson, 2018) has been defined "the excessive growth leading the overcrowding in areas where residents suffer the consequences of temporary and seasonal tourism peaks, which have enforced permanent changes in their lifestyles, access to amenities and general well-being" (Milano, Cheers, & Novelli, 2018; Dudds & Butler, 2019). Goodwins (2017; in Innerhofer, Erschbamer, & Pechlaner, 2020) defines overtourism as a phenomenon that describes destinations where hosts and guests, locals and tourists, feel that there are too many and that quality of life in the area, or the quality of the experience, has deteriorated unacceptably.Overtourism can also be described as unchecked and unsustainable tourism leading to significant problems.When tourism is not managed correctly, it has the potential to cause much damage and disruption (Couldwell, 2017; in Innerhofer et al., 2020, p.4). According to Goodwin (2017, p.1; in Dudds & Butler, 2019), destinations experience overtourism when "hosts or guests, locals or visitors, feel that there are too many visitors and that the quality of life in the area or the quality of the experience has deteriorated unacceptably". The efficiency of services can be decreased when large masses of tourists are concentrated at a destination during a brief 'peak' season and little tourist activity occurs during the rest of the year (Lim & McAleer, 2001; in Dalir et al., 2020). Overtourism revenue instability has influence local communities' perceptions and attitudes toward the tourism industry (Matev & Assenova, 2012; in Dalir et al., 2020). "Overtourism has become a heavy burden for numerous 'must-see' locations in recent years, with a sharp rise in international holidaymakers fuelled by budget airlines and the widespread popularity of rental platforms, like AirBnB. The resultant overcrowding has caused environmental, infrastructural, and cultural damage to a number of destinations, and directly impacted local residents' lives as they are priced out of their homes to accommodate the tourist demand" (Dickinson, 2018).

Anti-tourism is an umbrella term in best understood as a range of negative attitudes or actions towards either a subset or general class of tourists. A.V. Seaton (2000, p.27; in Clancy, 2020, p.15) defines it as "a generic term for adverse criticism of tourists and tourism". Instead of looking for maximizing the number of tourist arrivals, destination management organizations (and politicians) need to focus on a more balanced approach in tourism growth, i.e. maximizing destination's tripple bottom line (profit, people, planet; Elkington, 1997; Joshi & Kunwar, 2018; see in detail Böcker and Meelen, 2016) within its carrying capacity (Seraphin & Ivanov,2020).

Seraphin and Ivanov's (2020) study claims that overtourism is an indication of a revenue management (which is a marketing and pricing management concept used by a wide range of sectors, including the tourism and hospitality industry; (Forgacs, 2017; Hayes & Miller 2011; in Seraphin & Ivanov, 2020) failure, on both destination and corporate levels, because the demand surpasses the capacity of the destination. Jamieson (2019; in Seraphin & Ivanov, 2020) has identified the lack of management skills at destination and attractions level as a reason for overtourism. In this regard, Clancy (2020, p.22) views that overtourism is not a single cause as many locals are in the midst of a competitive struggle for the city, and thus far many local government and tourist authorities have chosen to side tourists over residents. Failure to change that is likely to lead to more, not fewer, protest against tourists

Smith (2018) has tried to link circular economy (an economic system aimed to minimize physical materials and eliminating waste and continual use of resources) and externalities (the hidden, indirect, impacts-social and economical) in Airbnb. A circular economy is one in which resources are used efficiently to gain the most value from them. What is left over at the end of their life is recycled or reused so as to reduce waste. It differs from the traditional linear economy whereby things are used, worn out and thrown away in that it instead encourages the reuse and repair of products, and promotes energy savings. The overall goal is to achieve a better balance between people, planet and economic growth (Brightly, 2017). The technologies Airbnb utilizes are not going away soon. Moreover, the regulation is not yet developed as faster to new business models. Therefore, the sharing economy is creating negative externalities that traditional regulation is often ill-equipped to address. It is also being criticized for its rapid growth, such as exacerbating overtourism in cities causing social and environmental impacts; however there are other sharing platforms whose priority is to reduce social and environmental impacts. Bewelcome (first non-profit and open source based travel and hospitality exchange);Trustroots (being built by small team of activists who felt that the world of sharing is being taken over by cooperation trying to monetize peoples' willingness to help each other) and Fairbnb.coop project are valid alternatives to commercial platforms to address the world of short-term accommodation rentals, hosts, guests and neighbors could collectively decide together with municipalities for fairer rental process and more sustainable and more rewarding for the whole community. Similarly, Fairbnb.coop project also argues on investment of platform's profit back in the community where the platforms actually operates from. Smith (2018) concludes that, "the sharing economy is part of circular economy, one which looks to reduce waste by optimizing the use of assets- such as spare rooms or empty flats in the case of Airbnb compared to traditional accommodations like hotels" (p.14).

Conclusion

The extant literatures show that Airbnb as rental platform is rapidly becoming popular in the field of tourism and hospitality sector. In comparison to the other areas of hospitality industry, it was lately originated in 2009. Within very short span of time, this sector attracted many researchers of different disciplines to carry out their research on Airbnb and produced knowledge in the academia that has been gradually disseminated in the field of tourism and hospitality industry. Sharing is the pre-dominant concept of Airbnb rental platform and P2P accommodation. This study finds sharing economy, disruptive innovation, trust, motivation, moral identity and circular economy as the major attributes of Airbnb studies.

Sharing economy is the most universal form of human economic behavior, distinct from and more fundamental than reciprocity...Sharing has probably been the most basic form of economic distribution in hominid societies for several hundred thousand years (Price, 1975; in Belk, 2010). Trust is a major impediment to Airbnb use (Tussyadiah, 2015). To address it, Airbnb encourages users' social connections by sharing personal experiences and facilitating the guest-host interaction (Chen, 2017). Guests and hosts exchange information on their interests of staying and renting the properties and this communication intensifies during the course of stay and continues after the stay on account of the post-visit reviewing system. Most of the studies carry out the comparison between hotel and Airbnb. There is also a belief that Airbnb does not compete with hotels due to its appeal to different market segment, such as vacation rentals and home-stays, and customer base, such as young budget travelers (Guttentag, 2015). Airbnb's Web 2.0 features allow trust to be established between hosts & guests. This trust is necessary for the widespread acceptance of peer-to-peer accommodation, as many people will understandably be wary of hosting a stranger or sleeping in stranger's home. Airbnb's key trust mechanism is its reviving features, which allows hosts and guests to post public reviews about one another. As Lauterbach et al. (2009; in Guttentag, 2015) state with regards to CouchSurfing which has similar reviews that, 'Reputation mechanisms are essential for online transactions, where the parties have little prior experience with one another'.

The sharing economy has penetrated the tourism and hospitality marketplace facilitated by online social networking platforms; consumers coordinate the acquisition and distribution of access to accommodation among their peers through services such as Airbnb, a phenomenon known as collaborative consumption (Belk, 2014). Revenues generated from peer- to-peer (P2P) accommodation have surpassed US$3.5 in billion in 2013 with growth exceeding 25% making it as a disruptive economic force (Geron, 2013; in Tussyadiah & Zach, 2015). The rapid rise of peer-to-peer accommodation presents opportunities (generates local income, provides alternative employment) and challenges (regulatory issues) for tourism destinations (Geron, 2012; 2013; in Tussyadiah & Zach, 2015). Consumers should choose sharing platforms based on short and long-term gain as well as individual and community benefits.

Based on the analysis, P2P rental reviews put more emphasis on the hospitality on the hosts (i.e. the experience of being welcome in someone's home) and the locals, with guest highlighting the quiet neighborhood within short walking distance to local restaurants and shops as well as within minutes by bus to down town. Besides providing nice, clean room, and comfortable bed, the guests would also get morning tea/coffee, private bathroom, and other amenities. Learning and appropriate regulation for fair reporting and fraud protection will be central- although it will need a light touch to encourage innovation while still watching for problems (Malhotra & Van Alstine, 2014). Fang, Ye, & Law (2016) suggest that "the government should formulate appropriate policies for its regulation" which will ultimately satisfy the guests, make benefit to the people and revenue collection for the government. With the rise of P2P accommodation rentals and their impact on the traditional hospitality sector, several researchers have started to explore on it. It is Guttentag (2013; in Heo, 2016) who the tourists use Airbnb not only because of economic benefits but also because of its experiential values. Smith (2018) argues on the negative externalities of Airbnb and circular economy based activities in the destination should be practiced. Möhlmann's (2015) revealed the satisfaction and likelihood of choosing sharing option again to be predominantly explained by determents explaining users' self-benefit such as utility, trust, cost, savings, and familiarity. Tussyadiah (2015) found that sustainability (social and environmental responsibility), community (social interactions), and economic benefits (lower cost) are three main factors that motivate users to stay in Airbnb accommodations.

Identifying stakeholders and understanding relations, potential for collaboration and conflicts between stakeholders are critical issues for destination management (Buhalis, 2000; in Heo, 2016). As sharing economy business have emerged as a new stakeholder for the tourism industry, it is important to understand their role and influence on other stakeholders in the tourism industry. In general, tourists (or consumers), host community (or tourism destination) and the tourism industry (or business owners) are regarded as tourism's three major stakeholders in the tourism literature (William, 2003; in Heo, 2016). If a local resident is providing any type of sharing economy service to tourists, his or her attitude toward tourism development may be different from normal local residents. Hoteliers and taxi drivers tend to see Airbnb and Uber is unfair competition and believe they are evading taxes and regulations. The sharing business model is still its infancy. Accordingly, sharing economic services are expected to have a negative impact on local tourism businesses and conflicts among different tourism stakeholders may become quite virulent .The popularity of the sharing economy in tourism may reflect tourist's desire to connect with the local community (Heo, 2016).

The study estimated Airbnb guests spent $ 56 million in the city , with the majority on non- accommodation expenditures like food and beverages ($ 11.8 million), retail ($ 10.8 million),and entertainment ($ 5.7 million).The study also found Airbnb guests stayed an average of two days longer than the average tourist (5.5 vs.3.5 days), and averaged greater total trip expenditures than hotel guests ($1100 vs.$ 840).Additionally, the study found Airbnb guests were particularly likely to visit and spend money in areas outside of the tourist core, partly because many Airbnb guests stayed in those areas (72% of the city's Airbnb listings were located of the six central zip codes, as compared with 20% of the hotels) (Airbnb, 2012b; Lawler, 2012; in Guttentag, 2015, p.1208).

Recently, the novel coronavirus disease (COVID-19) outbreak has affected almost all the sectors in the globe where tourism industry is no exception. Thus, Airbnb has also suffered as an impact of COVID-19 pandemic. It is reported that, there has been a significant drop in bookings estimated in between 41% to 96%. In response, the Airbnb Company has lowered its internal valuation from $31 billion to $26 billion (https://en.wikipedia.org/wiki/Airbnbn).Temperton (2020) has also recently published one online article on Airbnb. In this article, the author has critically examined how COVID-19 has impacted on Airbnb in the world.

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RESEARCH NOTE

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What is Agritourism in Nepal?

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Abstract

The agritourism (AT) concept in Nepal is growing. However, a proper definition based on the characteristics of the Nepalese economy and agriculture has not been given previously. Therefore, this study aims to define AT based on the Nepalese geographical division. Based on the secondary data, the author first presented the definition of AT in international society and compared the AT between developed countries and developing countries. Then, the definition of AT based on the three geographical locations of Nepal i.e., Himalayan, Hilly, and Terai region, is given. For the successful Nepalese AT, the target should be given to the trekkers and hikers.

Introduction

The terms agritourism (AT) and rural tourism (RT) were often used interchangeably in many countries for many years (Hegarty & Przezborska, 2005); however, in the recent years, many scholars started to debate on the same definition of RT and AT, and began to give their definitions (Darau et al., 2010). The term agritourism, therefore, is defined differently in different countries. Village tourism in

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Hungary means affordable accommodation and agricultural activities, RT in Slovenia means guest live with farmers' families, in Netherlands AT means camping on the farms, in Greece AT means accommodation in traditionally furnished rooms, AT in Italy means activities of hospitality services given by agricultural entrepreneurs, green tourism in Japan means accommodation services in full-fledged service goods (a new tern No-haku started from 2017 meaning farm stay), AT in the USA includes visiting a working farm or any agricultural operation to enjoy and be educated participate "pick your own" crops/fruits, Christmas tree sales, hayrides, and on-farm festivals (McGehee & Kim 2004). (Carpio et al., 2006; Darau et al., 2010; Ohe, 2008, 2019; Ohe & Ciani, 2012). Further, in the Japanese case, Ohe (2020) mentioned that rural tourism indicates the general tourism activities performed in rural areas as well as by agricultural producers (Ohe, 2020). From this definition, we can understand that AT and RT are defined differently in a different context, and their intended meanings are also different even if the same terminologies are used. In this regard, the 1st World Congress on Agritourism held in Bolzano, Italy, in 2018 proposed a straightforward definition of AT as it is the activities that are performed at the farms and hosts by the farmers. Since AT is growing attention for poverty alleviation and rural areas development in developing as well as developed countries, and AT is in the developing phase in Nepal (Bhatta & Ohe, 2019; Bhatta et al., 2019; Bhatta, 2019). It is, therefore, necessary to understand the definition of AT in the Nepalese context. The author first presents the definition of agritourism at the international level, then mentions the different agritourism definitions currently using inside Nepal and finally defines AT for three geographical regions, i.e., Himalayan regions, Hilly region, and Terai region.

Agritourism: definition

The word "agritourism" is a portmanteau of "agriculture" and "tourism," highlighting their relationship (Sznajder et al. 2009; Ohe & Kurihara 2013). AT is a type of RT in which farm visitors participate in agricultural activities such as planting and harvesting, while farmers provide accommodation, meals, and guides, among other activities, on their farms (Barbieri and Mshenga 2008; Petroman and Petroman 2010). Agritourism, agrotourism, farm tourism, indicates the tourism only performed by the agricultural producers (Ohe, 2020). AT classifications yield many other distinguished fields, such as ecotourism, garden tourism, dairy tourism, and rural tourism (Sznajder et al., 2009). The AT definitions' intended meaning can be varied from demand (tourists) and supply (providers) perspective (Sznajder et al., 2009). For a tourist, agritourism means familiarizing oneself with agricultural production or recreation in the farming environment of which may include an opportunity to help with farming tasks during their visit. In terms of providers' perspectives, agritourism means providing services to tourists and holidaymakers such as accommodation industry -agri-accommodation, food, and beverage industry -agri-food and beverage; relaxation -agri-relaxation; sports -agri-sports; and health care and rehabilitation -agri-therapy.

The difference of AT between developed countries and developing nations

Bhatta et al. (2019) discussed the characteristics of agritourism between economically developed countries and financially developing nations might be different from each other (Table 1). In the developed countries, infrastructure is highly organized, high-skilled farmers, degree of organization of AT is also high, and high quality of services to the tourists. Due to the weaker economies in developing nations, in most cases, the combination of less-developed infrastructure, lower-skilled farmers, less-organized agritourism activities, and lower levels of service make agritourism simpler, less formal, less sophisticated and more rustic.

Table 1. Difference in AT between developed and developing countries

Item	Developed countries	Developing countries
Infrastructure	Highly organized	Not organized
Skill level of farmers	High skilled	Low skilled
Agritourism	Organized	Not organized
Service standard	High quality	Low quality

Source: Bhatta et al., 2019

Similarly, due to the difference in economic opportunities and the level of income of the people of developed and developing countries, agritourists' demand also differs. As the number of farmers in the total population more in developing countries than of developed countries, the demand for AT is also differing. Since the number of farmers is more in developing countries, the farmers themselves cannot be the tourists for AT. Consequently, the number of domestic tourists for AT is less as compared to developed countries and vice versa. In this regard, the developing countries need more for foreign tourists in AT. In the case of developed countries, the domestic tourists are min for AT, which is mentioned Different previous scholars proved that the number of tourists in the AT in developed countries is the domestic tourists (Ohe, 2020; Ohe and Ciani, 2012).

Table 2. Tourists' activities in developed and developing countries

Items	Developed countries	Developing countries
No of farmers working in agritourism	Small	High
Domestic tourists in the farm	More	Less
International tourists in the farm	Less	More
Agritainment	High	Low
Family vacation	High	Low
Agricultural experiences	More demanded	Less demanded
Quality of service demanded	High	Low

Source: author's sorting out

The tourists from developed countries prefer more family vacation, expects higher agritainment, agricultural experiences and higher quality of services. Due to the weak economic condition in the developing countries, the demand for agritainment and agricultural experiences is less, the family visit is also limited, and demand for quality of services is lower (Table 2).

Agritourism and research in Nepal

Concerning the current situation of agritourism in Nepal it does not exist (Bhatta et al., 2019, Bhatta, 2019), however, in the eastern part of Nepal (near to Darjeeling and Sikkim, India), the tour to tea garden is becoming popular within the domestic tourists. Typically, farmers from a different part of the country go there to see the tea farming as educational tours, and monetary transaction inside the farms is minimal. Although the AT research in Nepal is limited some of the studies present the potential of Nepalese agritourism development. Pandey & Pandey, (2011) discussed the AT potential in Bhaktapur, Nepal. The authors (Pandey and Pandey 2011) demonstrate different types of agricultural products, forestry products, industrial products, handicrafts and discussed their potential linkage between these products and the fundamental principle of tourism. They defined AT as 'AT in Nepal means tourists can have a chance to know indigenous agricultural practices like crop planting and harvesting and how fresh foods and vegetables are transformed into delicious foods.' Similarly, Shrestha et al. (2011) studied the prospects of agritourism development in Kirtipur, near the main city center and defined as AT is attracting tourists by demonstrating agricultural activities; experiencing agriculture activities and farming system. Aoki (2014) studies the relationship between organic farming and tourism in western Nepal. The study (Aoki, 2014) demonstrates that some hotels practice organic agriculture, serving organic products to their guests through their hotels in the city area and mentioned that it is the agritourism. Thapa (2013) also studied the AT practice in a restaurant at Lalitpur district called Bishram Batika, which is also located nearby the city center. AT in this restaurant means tourists can have traditional Nepalese food, especially grilled hot, spicy duck meat and vegetables in a relaxing and peaceful environment. The meat and vegetables are grown on their farm. Tourists can also enjoy boating, fishing, bird watching, and sunset view during their visit to the restaurant.

Some travel agencies in Nepal argue that selling their own organic products from their restaurant and trekking through the rural villages are the types of agritourism. Nepal Mission (2020) defined AT is a kind of rural tourism; the concept of AT is a direct expansion of ecotourism, which encourages visitors to experience rural life at first hand. An online blog mentioned that AT is a type of tourism in Nepal, and agritourists can have a chance to enjoy and explore Nepal in different ways and stay in the farms (Tourism in Nepal, 2020). Raj Bala Treks and Expedition mentioned that AT brings tourists to the countryside where they can experience spectacular views of the mountain landscapes, meet friendly and hardworking people, share a meal with them, stay at their houses as family guests and taste their local drinks. Another tour company, Alpine Adventure (2020), defined AT in Nepal was created to allow a person viewing the cultivation, harvesting, and processing of locally grown foods and drinks and stay at in a rural house. They also have an opportunity to learn the working farm. Moreover, AT allows tourists to contact close to the farmers and participate in traditional ways of agriculture (Pandey and Pandey, 2011). According to Himalayan Organic Farm Nepal (2020), AT is an opportunity for the travelers to explore the farm, peak seasonal fruits and vegetables by their hand and enjoy the meat of birds and animals on choice. From these definitions, we can majorly understand that the AT in Nepal is the combination of keywords such as local food, farm stay, nearby tourism attractions, local heritage, and culture.

After the political stability in Nepal, different new business concepts have been practiced in rural areas, even in the agricultural sector. Business motive farming, which is essential for AT point of view, is growing in Nepal like tea and coffee farming in the eastern part, fruit farming like citrus, orange, Kiwi in the hilly region, and apple farming in the Himalayan region is gaining attention. Besides foods and vegetable farming, animal husbandry is also gaining recognition in the country. In addition to the as usual sheep and yak farming in the Himalayan region, Kalij pheasant and quail farming in the Hilly region, ostrich farming in the Terai region has been started recently. Visiting tea garden in eastern Nepal, Jungle safari, and Tharu culture in the districts of Terai, spend a night in a homestay is becoming popular around the country. These are only the type of agritourism. As the 1st World Congress on Agritourism defines AT is to be performed in the farms, and by the farmers (Eurac

Research, 2018), the specific definition of AT is necessary. The explanation for AT in the Nepalese context can be divided into three sections. These divisions are essential because of the terrain's geographic landscape. Precisely, the activities which are performed on a farm of Terai cannot be executed on the farm of Himalayan region. Therefore, AT events are also differing from one region to another.

Himalayan region

From the tourism point of view, primarily this region is famous for either for trekking for mountaineering. Secondly, yak, donkey, and horse are popularly found in this region. In addition to traditional farming activities, apple farming is becoming more popular in some of the districts due to road connectivity. Thus, the agritourist can enjoy in the yak/sheep and apple farms. Tourists stay at the farms, enjoy local food and culture, participate in cheese making activities, enjoy handicraft making woolen handicrafts, participate in the seasonal apple picking program, enjoy horse riding, trekking, and hiking in the nearby hills and mountains.

Hilly region

Trekking and sightseeing are the major tourist attraction in this region. Therefore, AT can be the combination of current homestay, participate in the agricultural activities, seasonable fruits, and vegetable picking, enjoy the local cultures and heritage, eat locally produced indigenous foods. More specifically, the tourists can participate in the handicraft's productions, both metal and non-metal, enjoy local Raksi (alcohol like gin or vodka) making, participate in the local festival celebrations and cultural programs. The tourists further can enjoy trekking, hiking, bird watching, rafting, canoeing and cannoning in the nearby hills, mountains, and rivers.

Terai region

The plain land in the Southern part of Nepal is famous for tours and sightseeing. Most of the national parks in this region are famous for jungle safari, birdwatching, and so on. These parks are a good habitat for endangered birds and animals. Therefore, the tourists stay in the farms, eat local food, enjoy farm activities, visit the nearby villages for cultural exchange, enjoy the jungle safari to see the endangered birds and animals. We can take Mithila culture and Tharu culture as representative cultures in the region. The agritourist can also have opportunities to experience some more indigenous people like Madhesi, Dhimal, Satar, Muslim, Rajbansi.

To summarize, AT in Nepal is also means operated by the farms by the farmers. However, due to either small or less organized farms in Nepal, tourists solely cannot enjoy farm activities. It is; therefore, AT is the combination of nearby tourist attractions. Specifically, trekking routes, hiking hills, jungle safari, bird watching, sightseeing natural and historical spots, and so on can be the composite products of AT.

Conclusion

Defining agritourism is essential from both tourists' and hosts' perspectives. Based on the definition, the host can upgrade the service to the tourists, and the tourists can enjoy the activities on the farms.

In this study, the author first presented the definition of AT in international society, then compared the AT between developed courtiers and developing countries. Then, AT definition is given based on the Nepalese geographical divisions i.e., Himalayan region, Hilly region, and Terai region. The AT in the areas are defined what can be the possible activities to earn extra money to the hosts and what activities the potential tourists can enjoy in the farms.

At this moment, very limited farms can host tourists in their farms. Therefore, farmers capacity building is necessary. Concisely, the local government should train the farmers in order to start AT in their farms. Moreover, to promote the AT, the role of Nepal Tourism Board and Private travel agencies are crucial. To make the successful agritourism, the target should be given to the trekkers and hikers.

In this study, the author is fully dependent on the secondary information; the future study should be conducted based on the primary information.

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RESEARCH NOTE

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Indian Tourism Industry and COVID-19: Present Scenario

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Abstract

Tourism is a backbone of economy for many countries of the world. Tourism is a big source and always helpful in generating revenue and a mean of foreign exchange. Scenario in our country is not much different and Tourism contributes to GDP of this country in a big proportion. However it's a deep matter of concern for all the stakeholders associated with tourism industry that tourism is the most affected sector in the world due to corona virus disease (COVID-19) in the beginning of 2020.COVID-19 is spreading rapidly at an unprecedented scale across continents and has emerged as the single biggest life threatening health risk in the world has faced in modern times. This paper focuses on the COVID-19 issue in India and its impact on the tourism and hotel industry, the paper has some significance, as the tourism and hotel industry greatly affected by the COVID-19 crisis worldwide. India is the 7th largest country of the world and rich with various tourism resources and millions of tourists arrive annually, which contributes to the country's GDP.The need of the hour, is to take early steps to overcome the present slowdown in tourism industry by analyzing its long term impacts at the earliest.

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Introduction

Corona virus disease (COVID-19) threat originated from central China's Hubei province in Wuhan city in the month of December 2019 and continues to adversely affect more than 150 countries and claimed more than 50,000 lives globally In a matter of weeks, over 100,000 of cases and thousands of deaths were confirmed globally, On January 30, 2020, the World Health Organization (WHO, 2020) designated the COVID-2019 outbreak a "public health emergency of international concern." Scientists rapidly started working to elucidate the characteristics of the virus, including transmissibility, death rate, and origin(perlman,2020).Government started working to handle the situation by imposing lockdown, taking appropriate actions and by communicating precautionary information regarding COVID-19, developed economies of the world, medically advance countries could not deprived themselves from COVID-19.Europe has also become the epicenter of COVID-19. Italy is the worst hit country after China. India is also going through the phase of complete lockdown consequently Indian tourism Industry facing a big challenge.

Indian tourism industry

India is the birthplace of the four religions of the world namely Hinduism, Buddhism, Jainism and Sikhism. India having total 38 world heritage sites. India attracts tourist from all over the world. India's foreign tourist arrival is also increasing. (Ministry of Tourism-2019) In India 2017, 10.04 million foreign tourists arrived and in 2018, 10.56 million tourists arrived with 5.2 % increase.(IBEF-2019) Total contribution by travel and tourism sector to India's GDP is expected to increase from Rs 15, 24,000 crore (US$ 234.03 billion) in 2017 to Rs 32, 05,000 crore (US$ 492.21 billion) in 2028. Total earning from the sector in India stood at US$ 28.6 billion in 2018 and is targeted to reach US$ 50 billion by 2022. .(Ministry of Tourism-2019) number of foreign tourist arrivals for medical purpose is also increasing. Data and fact provided in these studies clearly shows that India is ready to carry forward Indian tourism industry to the next level, which will accelerate the Indian tourism industry. Digital transformation in tourism industry, advancement in technology, better accessibility like E-VISA, Visa on arrival, hassle free VISA formalities, expressed check-in, are the most advanced concept emerged in this decade. Now the world tallest statue is also found in India, known as statue of liberty, inaugurated in 2018 and has emerged as the most favorite tourist spots of India. Indian tourism industry having diverse accommodation sector to accommodate the need of travelers including national and international luxurious hotel chains to home stay schemes and known for its hospitality worldwide. Meditation, yoga, adventure tourism are also one of the emerging trends under tourism industry as Indian Vedas contains many philosophies for yoga and meditation and foreigners across the world find India as suitable destination for yoga and meditation. India's north, east, west and south parts known for its diversity in terms of climatic conditions, flora & fauna, cultural values and lifestyles. At the end of 2019 India tourism industry was confidently continuing with its fast growth pace without any concern about any kind of threat to Indian tourism industry but now situation has been changed due to COVID-19 crisis in India and globally.

Entry of COVID-19 in India

In the beginning of 2020 Indian tourism industry was all set to accelerate its pace towards development. India was unaware about the impact of biological disaster called Corona virus disease (COVID-19) threat originated from central China's Hubei province in Wuhan city in the month of December 2019 and continues to adversely affect more than 150 countries and claimed more than 50,000 lives globally so far.(WHO INDIA-2020) In the context of India on 30th January 2020, a laboratory confirmed case of COVID-19 was reported in Kerala. Kerala state is one of the favorable state among foreigner tourist, which is also known as 'God's own country'. Since Janurarary 2020 COVID-19 has spread in almost all the states & Union territory of India and claimed more than 20 lives and approx 1000 confirmed cases of COVID-19 so far. On 24th March 2020 Prime Minister of India announced 21 days lockdown and banned all domestic and international arrival and departure through all means of transportations. Hotel Industry will also not entertain any kind of new booking and check-in in the hotels. This lockdown to handle COVID-19 affected all segments of Indian tourism industry adversely. Tourism product is a perishable product which cannot be stored and sold later, this feature of tourism product push tourism industry in to heavy loss in terms of poor revenue generation. This is one of the worst crises ever to hit the Indian tourism industry. As the news of the virus start picking up from November, the percentage of cancellation started going up in this segment exponentially and is reaching peak of almost 80% now in March in many Indian locations. The value of risk from this segment will be in multiples of tens of thousands of crore. WTTC(2020) "WTTC figures show the stark impact on the Travel & Tourism sector of the present COVID-19 outbreak with analysis now suggesting that up to 50 million jobs are at risk in the sector globally". Tourism industry is in threat globally and will also affect employment adversely. Indian tourism industry is source of employment, livelihood for many people who are directly and indirectly linked to tourism industry. Without government intervention it will be difficult to overcome this situation where tourism industry is at the worst phase in 21st century.

Impact on Indian hospitality industry

Indian hospitality industry is one of the largest tourism Industry of the world and more than 2000 hotels and 1000 restaurants enlisted under FHRAI(2020) Federation of hotel restaurant association of India),which provide employment to lakhs of people. Due to lockdown in India and COVID-19 threat, process of reservation cancellation is being carried out which will adversely affect the hotel business and likely to face revenue loss in 2020 and the parallel negative impact can be seen on employment in the future as a cost cutting tool. There are few recent response by the hotels business group on COVID-19.(Tourism Breaking News-2020) Sarovar anticipates 12-15% decline in revenue per available room for 2020.Intercontinental hotels group anticipates global revPAR decline of around 60%.As per HVS hotels should maintain pricing charts through the crisis. This is quite understandable that during and after this crisis hotel industry will loss the revenue, as per the HVS report hotels should maintain pricing charts through the crisis as once the prices of rooms reduced it becomes difficult to lift up later, however by keeping in mind the present scenario it cannot be assessed that how long this crisis will last for. (UNWTO-2020) International tourism to plunge up to 30 % due to virus. The drop in arrivals will lead to an estimated loss of $300-450 billion in international tourism receipts, almost one third of the $1.5 trillion generated in 2019, Tourism is among the hardest hit of all economic sectors, due to COVID-19 threat foreign tourist arrival will be declined as foreign tourist arrival is the most favorable source for foreign exchange earnings, simultaneously revenue generated by hospitality industry will be affected adversely. Europe is known as the top most zone in terms of generating revenue from tourism and top foreign tourist arrival countries found in Europe i.e. Italy, France and Spain are among the hardest hit countries due to COVID-19 crisis, this impact on European tourism industry can also be seen in the Indian hospitality industry in the coming future as a large number of travelers visit India from Europe. Indian hospitality industry is in the developing stage, so Indian stakeholders need to take early step to handle the situation.

Impact on travel and airline business

Travel agencies and tour operators can also face financial crunch in near future as tourist's frequency to visit India will be declined. All segment of tourism inbound, outbound, domestic, MICE will be affected. The way hotel bookings are being canceled, in the same way packages sold by travel agencies and tour operators for inbound, outbound, domestic segments are also being canceled. MICE segment is one of the important segment as per revenue generation for a travel agencies but due to present crisis all kind of events, meeting, conferences have been canceled or postponed.(Business Today-2020) MakeMyTrip's founders to draw zero salary; top brass to take 50% cut. Travel agents will be forced to take such action due to financial crunch in the near future which is not good for travel business. Travel agents also earn revenue from airline ticketing but for the purpose of safety precautions any kind of domestic international travel is banned as per advisory issued by Government of India during lockdown period. Airlines are also worst hit from this crisis and might lead to financial crunch to airlines industry. (IATA-2020) airlines revenues in 2020 to decline by 44% compared to 2019. Which means half of the revenue will be declined in aviation sector by 2020, which will be the greatest setback for the aviation sector globally. This can put airlines jobs at risk in the near future. In India the passenger's traffics at all the international airports have been banned till lockdown time and passenger's traffic will be reduced in the near future due to COVID-19 crisis. In the present times travel and airline business staff is being sent on leave with no pay, which is not good for the industry and will create unemployment in travel and airline business. This crisis is creating unbalance in the economy. It would not be wrong to say that economy will move towards recession, if early step will not be taken by government and all its stakeholders, which will impact the GDP rate of the country adversely and for India being a developing economy it would be a challenge at tackle in the near future.

Suggestions to overcome the impact

Indian tourism industry is the most affected industry influenced by the contagious COVID-19, the contagious virus has reached cities and towns all over the country within a few days and adversely hit the tourism industry, and consequently hotels and tour operators are temporarily closed or reduced their room inventory and operation. This impact can be reduced by using certain immediate measures, short term measures and long term plans. The government and stakeholders should offer financial aid to tourism industry. Tourism enterprises should react quickly to the situation; adjust both long-term and short-term strategies, in aspects such as cost control and employee arrangement. It is important for tourism enterprises to stay competitive when the market is unstable, and should maintain prices chart throughout the crisis.

Tourism enterprises can take the certain measures to maintain their cash flow in the near future by suspending unnecessary or least important operational material purchases, by delaying outsourcing payments and by encouraging employees to take annual leaves and unpaid leaves, moreover tourism industry stakeholders can maintain business by other ways like adjusting their market mix and distribution channels. Present lockdown time period can also be utilized by conducting online training and development programs for the employees, which will help to enhance hospitality skills or can, upgrade their expertise in the diverse field of Tourism industry to adapt well in the contemporary digital environment.

Conclusion

Severe impacts from COVID-19 can be reducing hotels booking, airlines booking, cancelations of events, reduction of staff as a cost cutting measures and risk to airlines, hotels, travel agencies jobs in the near future as the revenue generated by tourism industry will be reduced. Half of the revenue can be declined in 2020 as compare to the previous year, however, despite severe cuts in business and predictions that normal travel patterns would take years to return. To handle this situation and for the upliftment of tourism industry government should come forward, without government intervention it would be difficult to overcome the present situation and financial crunch. Government must give certain relaxation on taxes imposed on tourism industry, or to provide certain soft loans with minimum interest rates and must issue additional funds for the betterment of tourism industry in the near future.

One thing made very clear by this crisis is the fragile nature of tourism business, and therefore the need to have contingencies for even unpredictable events as this crisis has shaken the entire tourism industry globally.

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