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Politics of Hospitality, Peace and Tourism: Review and Analysis

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Abstract

The hospitality has been discussed only in the model of social, private and commercial domain. It has been argued that there are two school of thoughts: one sees the host-guest relationship entirely based on the commercial transaction between them and another sees hospitality as a social phenomenon. This paper highlights the correlation between hospitality, peace and tourism with context to the behaviors of nation-states as political actors towards migrants, asylum seekers and refugees in terms of ethics, human rights and citizenship with special focus on the difference in approach of hospitality between the rich and poor countries. However, it is also evident that peace can only be achieved through the acceptance of the outsiders without prejudices, although this has been rejected by the thinkers who believe that it is impossible for any nation to fully welcome the guests which will require them to compromise their national sovereignty. Attention has been given to the concept of hospitality with special reference to Kant's thought of universal hospitality, Levinas's concept of the ethics and politics of hospitality, and Derrida's notion of absolute or unconditional and conditional hospitality. The issues thus discussed are the various forms of discrimination in terms of the hospitable behaviors by the hosts (nations) towards the guests (migrants) by analyzing the host-guest relationship and further reflecting it upon the current global political scenario.

Keywords: Hospitality, aporia, cosmopolitanism, ethics, politics.

Introduction

The concept of hospitality has been defined and explained by many scholars of different disciplines. While studying about the verbatim meaning and origin of the word hospitality, Beveniste in Friese (2004, p. 68) has presented that the Latin notion of guests, *hostis* and *hospis* refer to two different semantic field of one being the “master of the house” and the other referring to a “compensatory relationship” based upon both equality and reciprocity. In addition to these meanings, *hostis/hospes* also came to signify the “enemy” originally used to designate neither stranger nor the enemy with the drawing borders, when the guest becomes the (public) enemy and the stranger. So, the meanings of the words “guest” and “stranger” are connected with the political and legal institutions of the community or the state and a specific “politics of hospitality”. In its double meaning the notion refers to both the guest, i.e. the stranger and to the enemy and thus already works on the equation of “being foreign and “hostile” (Friese, 2002, pp. 68-69; see in detail Kunwar, 2017). These literal meaning of hospitality further provide us with the indication of studying more about the relationship between the host and the guest and their relationships.

Hospitality has been considered as the major player of service economy as it contributes significantly to the world economy and this sector is the largest employer in the world next only to the armed forces (Ottenbacher, Harrington & Parsa, 2009, p. 269). Hospitality has been one of the most pervasive metaphors within tourism studies, referring in one sense to the commercial project of the tourist industry such as hotels, catering and tour operation and in another sense, to the social interactions between local people and tourists, that is hosts and guests (Germann-Molz & Gibson, 2007, p. 6). Kunwar (2017, p. 56) has further explained that most of the people everywhere in hospitality sectors refer to hospitality as the friendly and welcoming behavior towards the guests. In fact, the host-guest relationship serves as a power and control measure. Being a host means an element of power over the guest and vice versa. As Selwyn (2000; in Kunwar, 2017, p. 56) has suggested that there is an exchange of honor and the guest signals is the acceptance of the moral authority of the host. This scholar is of the opinion that basic function of hospitality is to establish new relationships or to promote already existing ones and it is achieved while making exchanges-both material and symbolic- between the guests and the hosts. Kunwar (2017; in Joshi & Kunwar, 2017, pp. 69-70) recently has also coined two very important types of hospitality namely persuasive hospitality and imposed hospitality. The persuasive hospitality refers to people (hosts) who are intrinsically oriented to welcome the strangers as a tradition. The term imposed hospitality refers to the host compelling to provide unintentional hospitality to the gorillas with the fear of torture or death.

As the topic of this study suggest, it is also important to highlight, how hospitality results in peace. In case, in the absence of peace, hospitality, sometimes converts into hostility and 'hostipitality' (Lynch, Germann-Molz, McIntosh, Lugosi & Lashley, 2011; in Kunwar, 2017, pp. 55-115). The term 'hostipitality' reminds us that hospitality always entails its opposite: hostility. Acts of hospitality framed as welcoming to some often exclude others. Studies focusing on the way hospitality is enacted often entail act of violence and exclusion. Such critical accounts of the treatment of unwanted guests enable us to understand how a discourse of hospitality is often marshalled in support of what are, in reality, failures of hospitality, 'hostipitality' (Lynch, et al., 2011, n.p.; in Kunwar, 2017, pp. 55-115).

So far as peace is concerned, D'Amore (1994; Goeldner et al., 2000, p. 310; in Kunwar, 2017, p. 377) indicates that our current definition of peace is simply "the absence of war" and calls for a new "positive concept of peace accepting the perspective of an organic and interconnected world." He further defines that the term peace, in addition to the absence of war, also includes the absence of acts of terrorism and random violence.

According to *Webster Dictionary*, peace is defined as:

- A state of tranquility or quiet: as (a) freedom from disturbance (b) a state of security of order within a community provided for by the law and customs.
- Freedom from disquieting or oppressive thoughts or emotions.
- Harmony in personal relations.
- A pact or agreement to end hostilities between those who have been at war or in a state of enmity (Theobald, 1997, pp. 28-29; in Kunwar, 2017, p. 377).

While discussing about peace, it is also important to make distinction between negative peace and positive peace. The noted 20th-century French intellectual Raymond Aron (1966, FN.2; in Barash & Webel, 2002, p. 6) was thinking of negative peace when he defined peace as "a condition of more or less lasting suspension of rivalry between political units". An alternative view to this realist or (*realpolitik*) perspective is one that emphasizes the importance of positive peace. The concept of positive peace has been particularly forwarded by the Norwegian peace researcher Johan Galtung. Positive peace is more than the mere absence of war or even the absence of interstate violence. It refers to a social condition in which exploitation is minimized or eliminated, and in which there is neither overt violence nor the subtler phenomenon of underlying structural violence (Barash & Webel, 2002, p. 6).

Albeit it might be irrelevant describing various types of peace to the present study but it is noteworthy to mention about the Relational Order Theory (ROT) founded by Donohue & Roberto (1993), Donohue (2001) and Donohue & Hoobler (2002)

suggests that there are three conditions or types of peace; (a) conditional peace, (b) unconditional peace and (c) isolationist peace (Donohue, 2006, pp. 226-229). Under conditional peace, in the condition of low interdependence and high affiliation, parties exchange messages that seek to retain their role autonomy, yet demonstrate approval and positive effect for one another. They assert few rights because they are not sufficiently interdependent to demand much. Yet, they remain friendly and polite, generally as an attempt to adhere to socially acceptable norms of interaction (Donohue, 2006, p. 228). Under unconditional peace, when parties communicate using expressions of high affiliation and interdependence, they are proposing a highly cooperative relationship. This combination challenges parties to honor their role obligations under individual rights. The focus on obligations invests parties in the needs of the relationship over the needs of the individuals (Donohue, 2006, p. 227). Further, the concept of isolationist peace suggests that when parties communicate with low levels of both affiliation and interdependence, they send isolationist messages. Parties seek to reduce their ties, push away from one another; and isolate themselves from the relationship. This is an Isolationist Peace in the sense that parties are not fighting but they are not moving forward productively with their substantive agenda. So, unconditional peace emphasizes constructive processes, while isolationist peace emphasizes withdrawal (Donohue, 2006, p. 227).

In this kind of study with no possibility of field work, review of the literature plays a very significant role. Marshall and Rossman (2006; in Creswell, 2009, p. 105) refer to the brief literature review in an introduction as a way to set the study within the context of other, related studies. Brotherton (2010, p. 65) has referred to the literature review as a 'critical review' of the existing literature.... For a review to be regarded as critical, there must be evidence of engagement with the literature. This demands more than regurgitation because it involves an element of processing in an attempt to develop a greater understanding of its relevance, validity and significance (Brotherton, 2010, p. 67). According to Mays et al. (2005; in Mair, Ritchie & Walters, 2014, p. 4), narrative reviews may include thematic analysis. However, in order to move from a simple narrative approach to more in-depth approach, a technique known as narrative synthesis is advised. Narrative synthesis allows for the synthesis of evidence drawn from a number of studies.... This review does not set out to assess all literatures written on politics, human rights, ethics and peace, but rather to document the state of the researchers' knowledge in the specific field of hospitality based on ethics and politics in relation to peace. Therefore, a narrative approach has been taken.

Hospitality has been studied by Lashley and Morrison (2000), Lashley, Lynch and Morrison (2007), Germann-Molz and Gibson (2007), O'Gorman (2010), Brotherton (1999), Lugosi (2009, 2008), Lugosi et. al. (2009) amongst others. None of these

scholars except Gibson (2007) have critically analyzed on the politics of hospitality which came into existence since the time of Immanuel Kant, Emmanuel Levinas and Jacques Derrida. Since the time of Brotherton (1999) to Lugosi (2014), the hospitality studies were confined only in the context of social, private, commercial and industrial domain. Many scholars have recognized that the academia in management offers a utilitarian conception of hospitality which has been widely criticized for its failure to address the social, political, cultural and emotional dimensions of such transactions (Lashley et. al, 2007; Lugosi, 2008, 2009; in Kunwar, 2017, p. 58).

In course of identifying the new areas of hospitality, Lynch, Germann-Molz, McIntosh, Lugosi and Lashley (2011) have suggested that the ethics and politics of hospitality need further attention, exploration and scholarly development. As they elaborate in the context of ethics and politics of hospitality, the writings of Kant, Levinas and Derrida have used hospitality to reflect critically on broader questions about citizenship, human rights and the ethical treatment of strangers. The philosophical and ethical implications of hospitality, and in particular Derrida's challenging concept of 'absolute hospitality', may shed light on social relations and encounters. This has also been highlighted by Kunwar (2017, pp. 55-115).

So far as the host-guest relationship is concerned, majority of the scholars have focused on this relationship. But they are divided into two camps. One sees the host-guest relationship entirely based on commercial transaction between them (e.g. Wood, 1994; Aramberri, 2001; Slattey, 2002; in Causevic & Lynch 2009, p. 122). Another sees hospitality as a social phenomenon (e.g. Smith, 1989; Smith & Brent, 2001; Lashley & Morrison, 2000; Lashley et al., 2000; in Causevic & Lynch, 2009, p. 122). Citing the examples of diaspora and their visit to their native country, Causevic & Lynch (2009, pp. 123-124) in their study of the host-guest relationships in a post-conflict setting have argued that the value of hospitality goes beyond the general commercial notion and highlighted a need of researching the relationship as a social phenomenon in its naturalistic setting. They have further argued that in a critical theory perspective (as a theory of communication, i.e. communicative competence and communicative rationality on the one hand, distorted communication on the other) derived by Habermas in 1978, society can be understood through the hospitality lens, through the host-guest relationship observed as a social phenomenon which has been inferior, marginalized and less heard.

Methodologically, this paper has been prepared by reviewing the secondary sources where the purpose of reviewing studies in an introduction is to justify the importance of the study and to create distinctions between past studies and the proposed one (Creswell, 2009, p. 105). This study has been confined mostly to the notions of Kant, Levinas and Derrida. Through their approaches, the researchers have been able to analyze not only the past philosophy of hospitality in relation with

ethics, politics and human rights but also their influences on the present political hospitality scenario.

It will therefore, now be noteworthy to mention about ethics and politics including human rights in relation with hospitality as suggested by the above mentioned scholars. As this study is concerned with the politics of hospitality, peace and tourism, the researchers have made an attempt to understand peace, ethics and politics including human rights in today's context of globalism of the world. In this regards, very few scholars have studied the politics of hospitality which has already been realized as also imperative for the study of tourism, hospitality and peace. Therefore, the present researchers aim at highlighting the major theoretical debates forwarded by various scholars in terms of hospitality and peace and its impact on the global politics and tourism towards the asylum seekers, refugees, migrants and immigrants. Asylum seeker has been defined as a person who enters or remains in a country either legally, as a visitor or tourist or student, or illegally, with no or with fraudulent documentation, and then claims refugee status under the terms of the 1951 United Nations convention relating to the Status of refugees (Department of the Parliament Library, 2000). A refugee has been defined as any individual who: "owing to well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group or political opinion, is outside the country of his (her) nationality and is unable or owing to such fear is unwilling to avail himself (or herself) of the protection of that country..." (Convention relating to status of refugees 1951) (Department of the Parliament Library, 2000). According the International Organization of Migration (IOM, 2018), a migrant is defined as any person who is moving or has moved across an international border within a State away from his/her habitual place of residence, regardless of (1) the person's legal status; (2) whether the movement is voluntary or involuntary; (3) what the causes for the movement are; or (4) what the length of the stay is. Similarly, an immigrant is a person who moves to another country, having met work or business or family reunion criteria, and having being issued with a visa or residence permit which entitles them to reside in that country (Department of Parliament Library, 2000). In this study, the terms migrant and immigrant are used interchangeably as it they both refer to the same sense of leaving one's own country to the other. Though it is a preliminary study, it is believed that this study will help the academics, hospitality and tourism scholars, entrepreneurs, contemporary scholars of conflict, peace, international relations and political science, media personnel, researchers, research think tanks, and students in general to understand hospitality, tourism and peace through the political lens.

Gibson (2007, pp. 159-176) and Laachir (2007, pp. 177-192) has given a new path for analyzing both negative and positive aspects of politics of hospitality which will be very useful for understanding tourism and hospitality at large. Also, the literature

review in the light of peace and hospitality is significant as because the recent years have witnessed growing enthusiasm about the concept of hospitality in an attempt to understand the status of immigrants, exiles, foreigners, refugees, and other displaced populations who are in transit and/or without a home and their hosts or the “new” socio-cultural and political “homes they are situated in. The portrayal of these groups as guests’ entails discussing the meaning of a series of other concepts and issues such as the host, what does welcome and receive mean, subjectivity, ipesity, and interruption of the self, conditional and unconditional hospitality, hostility, home ownership, and expropriation (or dispossession) giving ample scope to also have a discussion on the politics of hospitality.

This has been reflected in his study by Friese in 2004. The generalization of the other into the stranger have recently been questioned by concepts such as “hybridity”, “diasporas”, “transnationalism”, “dislocation” and “travelling cultures” that emphasize blurred borders, intersections and “contact zones”, uncertain identities and the increasing mobility of people and cultural traits. In the context of transnational communities, blurred borders and uncertain identities, it is obvious that such perspectives open up to questions about what concept such as “integration”, “belonging”, ultimately: “a politics of hospitality” can possibly mean, a politics that would not be immediately intertwined with a politics of identity which- with sorrow- either mourns the irretrievable loss of “difference” and “otherness” or as the new nationalisms, fanatic communitarianism and/or ethnicity movements, fervidly proclaims and attempts to save one’s own and distinct authenticity by mystifying “absolute otherness” and “difference” (Friese, 2004, pp. 74-74). So, this description about the politics of hospitality specifies dilemma of the states as political entities while offering hospitality to others. Most important of all, these debates have also highlighted the problematic and convoluted nature of the relation between the ethics and politics of hospitality (Yegenoglu, 2011, p. 450). This study further aims to penetrate this theme of discussion provided by the scholars while examining different circumstances at different stretches. To take this discussion forward, it is now apt to go through the ideas and opinions of Kant, Derrida and Levinas about hospitality.

Kant’s concept of hospitality

Immanuel Kant (1724-1804), the German philosopher is known to be one of the giants among the pantheon of Western philosophers as well as the one with most powerful and broad influence on contemporary philosophy. Born in 1724, he attended the Collegium Fridericianum since 1732. He wrote his first book named *Thoughts on the True Estimation of the Living Forces* in 1749. His most significant and groundbreaking writing titled *Perpetual Peace: A philosophical Essay* by Immanuel Kant was published in 1795 where Kant has developed the global right to hospitality (Wintersteiner & Wohlnuther, 2013), which reads: “The Law of World Citizenship

Shall Be Limited to Conditions of Universal Hospitality”, where hospitality means the right of a stranger not to be treated with hostility when he arrives on someone else’s territory. He can indeed be turned away, if this can be done without causing his death, but he must not be treated with hostility, so long as he behaves in a peaceable manner in the place he happens to be in. The stranger cannot claim the right of a guest to be entertained, for this would require a special friendly agreement but he may only claim a right of resort. But this natural right of hospitality does not extend beyond those conditions which make it possible for the strangers to attempt to enter into relations with the native inhabitants. In this way, continents distant from each other can enter into peaceful mutual relations which may eventually be regulated by public laws, thus bringing the human race nearer and nearer to a cosmopolitan constitution (Kant, 2003, pp. 34-35). In what follows, Kant distinguishes between what the foreigner has a right to from what he doesn’t have a right to. So, he is distinguishing between being peacefully allowed to set foot on the territory and to ask to be accepted into that society from being accepted into that society. So, that means it is all right to refuse him this acceptance into the society if the refusal doesn’t have fatal consequences for him but as long as he conducts himself peacefully and doesn’t push forward, he is not to be treated with hostility. Such host nation’s hospitable response to this temporary visit is something to be transmitted as a legislatable universal right through laws such as laws of citizenship, laws of commerce and laws of exchange. Hence, Kant’s understanding removes hospitality from the status of an obligation (Yengenoglu, 2011, p. 452).

The concept of perpetual peace is then considered to be the starting point of the contemporary liberal thought and a normative basis for international law and international relations theory as well which stands out as the contentious and rivalrous idea against the law of nations as proposed by the theorists such as Hugo Grotius, Pufendorf and Vattel among others. Kant has also not backed out from accusing them of being the ‘miserable comforters’ of the law of nations in his 1795 essay ‘Toward Perpetual Peace’. Kant has indicted these scholars of using a concept of right(jus) in relation to war that not only lacked all legal force in restraining the belligerence of nations, but also actually encouraged this belligerence. It did not end war as such by eradicating the warlike disposition of mankind or nations, thereby bringing perpetual peace in the form of a world republican federation governed by global justice or ‘cosmopolitan right’. (Hunter, 2010, pp. 165-188). So, according to Waldrón (2000, p. 164), Kant thought that the distress produced by the constant wars in which states try to subjugate or engulf each other must finally lead them, even against their will, to enter into a *cosmopolitan* constitution.

Kant has claimed that the idea of a cosmopolitan right is not fantastic and overstrained; it is a necessary complement to the unwritten code of political and international right, transforming it into a universal right of humanity. Only under

this condition can we flatter ourselves that we are continually advancing towards a perpetual peace (Kant, 2003, pp.35-36).

In the modern times however from cosmopolitanism and perpetual peace of Kant, with regards to ethics and human rights in order to maintain peace, Robinson (2002, n.p.) has referred to two important international declarations, one by the world's governments and the other by the world's religious leaders. These documents were in many ways ahead of their time in addressing what world leaders at the UN Millennium Summit identified as the central challenge we face today: ensuring that globalization becomes a positive force for all the world's people. The two referred to texts are Declaration and Program of Action from the World Conference on Human Rights, adopted in Vienna in June 1993, and the Declaration of the Religions for a Global Ethic adopted in Chicago in 2001 which reflects that the values, morality, ethics, law and human rights are all linked in a complex normative cluster. The events of 11 September and their aftermath underlined the urgency of that thinking. So, there is a need of making globalization a positive force for all the world's people, to make it inclusive and equitable. Again, building an ethical and sustainable form of globalization is not exclusively a human rights matter, but it must include the recognition of shared responsibility for the universal protection of human rights. Over 50 years ago, the drafters of the Universal Declaration of Human Rights stressed the link between respect for human rights and freedom, justice and peace in the world, and called for a just international and social order (Robinson, 2002, n.p.). Therefore, the modern concept of human rights and globalization had been strongly influenced by and based upon the concept of universal hospitality and cosmopolitan rights of all the human beings that has been provided by Kant in the 13th century.

From this, it is also clear that, Robinson (2002) has glorified the legitimacy of the Kant's philosophy that still in many facets holds a lot of relevance in the contemporary world of the 21st century as the concept of hospitality in Kantian articulation, has been revived to address human rights and cosmopolitical formulations of a universal law of hospitality. Therefore, the concept of hospitality possesses practical and theoretical questions that span disciplinary boundaries (Germann-Molz & Gibson, 2007, p.2). Gibson (2007, p.4) have also maintained that the intersection between mobility and hospitality as written by Kant is just as relevant today, in framing the ethical, political and ethical parameters of social interactions, moral duties and state obligations in a world of strange encounters.

Fascinatingly commenting on the concept of hospitality by Kant, Zlomislic (2004) has mentioned that the notion that human race can gradually be brought closer to a constitution establishing world citizenship is admirable, yet Kant ends his essay with the words, 'one cannot flatter oneself into believing one can approach this peace except under the conditions outlined here', stepping on which Zlomislic has

argued that it further calls to conflict because it does not treat hospitality in a radical manner. As such his notion of hospitality is limited as it is based on the modern virtue of tolerance even after recognizing the postmodern value of dispersion and dissemination, he immediately reduces its effects through the phrase, 'they cannot infinitely disperse'.

Also, with reference to the conflicts happening around the world and a particular mention about the event of 9/11, Onkal has described the new situation as the philosophical and political positions that has only widened the gap between the civilizations that cross cuts the concept of universal rights and cosmopolitanism of Kant. Onkal has further proposed that to replace identity by humanity, there are some possibilities in 2 steps: Firstly, the conflict has been defined between two main cultures, i.e. West and East. Secondly he has tried to analyze the concept of universal hospitality considering Kant's essay on Perpetual Peace. Through this evaluation he has thus tried to identify the maxims of universally acceptable and equal politics which must be in accordance with the rights of this world's all citizens for the sake of humanity (Onkal, 2013, p. 27). As the term "civilization: has been replaced by "globalization: and standardization, globalization has become a means of increasing dominance of some languages, nations and business-classes. He has also posited a prominent question that we globe technologies, inventions; but do we globe rights? (Onkal, 2013, p.28). Further Appiah; in Onkal (2013, p.28) has mentioned that while we globe interconnectedness, we are not able to globe mutual-recognition of identities, as a primary condition of eternal peace. As pragmatism and individualism are becoming the dominant social principal day by day, it may be an unexpected and unwelcome consequence of Kant's Enlightenment. Further, the cross cultural debate over what rights are to be considered as human rights is prevalent, Onkal has mentioned that traditions should not be allowed to become absolutisms (radicals). So, an ethical and juridical agreement of cultures is the ground of peace (Onkal, 2013, p.28).

According to Onkal (2013, p.30), Kant is standing on a static point as his ideas on "cosmopolitan rights" are kept in transcendental for of duty. Until today the world has been approaching towards new forms of human rights, the concept of which has been strongly changed after the 9/11 attack by the fundamentalist. Much more common however, are racial, national and ethnic prejudices that result in oppression of minority populations. Thus, human rights as a Western concept ignores the differences, cosmopolitanism and local cultures of "the Other" and is based on a Eurocentric world-view. So, we need the umbrella of tolerance which Onkal has described in his paper, cannot be constructed with the transcendental ideas but practical and understandable principles since cosmopolitan recognition is the main pre-condition of cosmopolitan rights and hospitality (Onkal, 2013, pp. 30-31). So, from Onkal's point of view, until we respect and accept the existence and cultures of the others, the achievement of

the cosmopolitan rights and establishment of long term and sustaining peace is far-flung. Now, again if we connect the dots to the refugees and the asylum seekers, then their existence and values should not be denied by the nation or the land to which they migrate to seek shelter. Only if they are welcomed with the value that they have been cultivated with can the path towards peace be directed. Therefore, the concept of cosmopolitanism as per Kant has the prospects of being redefined in the present setting as per this writer.

Levinas's concept of hospitality

Considered as a political theologian, Emmanuel Levinas (1906-1995) attempts to draw a strict separation between his philosophical and religious writings. From Levinas's point of view, the problem inherent to a politics of hospitality become visible. Therefore, Levinas's concept of hospitality has been analyzed with an eye to its ethico-political implications (Gauthier, 2007, p.159). Levinas has clearly depicted the concept of hospitality by placing it at the stances of ethics and politics as mentioned in Gauthier (2007, pp. 158-180), hospitality operates in the two distinct realms: the ethical and the political. In the ethical realm, the self is morally obligated to welcome the stranger into the private space of the home; in the political realm, the self is politically compelled to welcome the alien into the public space of the homeland.

However, Levinas's powerful critique of politics renders the practice of political hospitality decidedly difficult since politics is violent and totalizing. From this vantage point, what is required is an ethical transformation of the public realm in order to render it more conducive to hospitable action. More specifically, the practice of hospitality necessitates an embrace of a fraternalistic, monotheistic and messianic political vision. While such a political vision has much to recommend it, this ultimately weakens the commitment to pluralism, tolerance and respect for cultural otherness that underlies Levinas's hospitality ethos (Gauthier, 2007, pp.159-160).

More specifically, what Levinas's analysis suggests is that our status as moral beings stand or fall with our treatment of the strangers who presents themselves on our doorstep. Levinas provides a welcome dose of ethical sensitivity, indeed a challenge, to a post- modern genre. As notable as this achievement is, however, the question of politics remains open; Levinas makes no mention of politics in his discussion of the home. The notable lack of political themes in this respect is a reflection of the fact that the self's relationship to the Other originally occurs in an ethical, rather than political realm. Even so, this fact does not preclude the possibility of a politics of hospitality. As it turns out, the self does not confront the Other in isolation, but also faces a third party that renders it to be a political animal (Gauthier, 2007, p. 165). From this it can be further understood that, even if a host, especially the state prioritizes ethics while welcoming the guest of some sort, but the dilemma lies in the fact that there is a

greater world lying beyond the other/guest who then are to be treated equally. As such, it then pounces back to the capacity of the limits to which any state or the host can be flexible towards the guest. Hence, starts the politics of hospitality. So, while defining the status of the political realm of hospitality and the status of state, Levinas has introduced the concept of the Third that refers to not only an Other to the self but also the Other to the Other. As such, the appearance of the Third significantly complicates the self-Other relationship as faced with two parties who simultaneously vie for its attention and concern, the self is compelled to weigh competing ethical obligations. Besides being a distinctive mental activity, such an act is necessary because it forces the self to consider the welfare of those who fall outside the parameters of the self-Other relationship. In compelling the self to enlarge its sphere of moral concern, the third party ensures that its attempt to satisfy its asymmetrical obligations to the other person will not be pursued at the excessive expense of the mass of humanity. In this sense, the Third serves as a corrective to the danger of ethical myopia. On Levinas's account, these changes are engendered by the self's new-found consciousness of an aspect of the human condition that the face of the Third brings home to it: fraternity. Hence, the link that binds the human community together is the shared ethical responsibility of everyone for everyone else. As it stands, there are two principal aspects of human fraternity: irreducible singularity and monotheism. Each member of the Levinasian fraternal order is unique by virtue of the fact that each is singularly responsible for the well-being of fellow members. Monotheism, of course, is the belief that there is but one God. For Levinas, the human fraternity is monotheistic in the sense that its members are inextricably linked by the fact of divine paternity. Thus, God's reign over the human fraternity is manifested in the self's connection to the Other. As the ultimate source of community, divine paternity also makes possible the practice of politics. Therefore, politics is prefigured in the face of the Third because its presence demands the creation of politico-juridical institutions to govern the human brotherhood. Since the Third inspires the creation of 'State, institutions, laws', one can say that its presence projects the self into the realm of politics. It is not difficult to anticipate the core features of a Levinasian politics. Obviously, the state and its accompanying institutions should respect irreducible human dignity and rest on an ethical foundation. Politically, the self is called to welcome the Third into its public space by creating a political community where individual human dignity is respected and ethical conduct encouraged. However, extending such a welcome turns out to be a highly problematic endeavor because the sphere where political action occurs is radically dissimilar from the anarchical realm where the hospitable gesture is privately performed (Gauthier, 2007, pp.165-167).

Regarding the politics of hospitality from the Levinas's perspective, welcoming the foreigner into the homeland represents the principal means by which attempts

to possess the land are repudiated. Considered in relation to the grandiose political projects that have characterized the twentieth century, the toleration of outsiders appears to be a simple, even unremarkable, affair. Considered in relation to the nationalistic, xenophobic and chauvinistic political enthusiasms that continue to mark the contemporary political climate, however, it represents an act of Nietzschean overcoming of the ever-present temptation to prize one's particular people over the rest of humanity. In Levinas's ethico-political calculus, then, a nation will distinguish itself as either noble or base — as either a state of Caesar or as a member of the Messianic order, as it were — by virtue of how it treats foreigners. As Levinas writes, 'To shelter the other in one's own land or home, to tolerate the presence of the landless and homeless on the "ancestral soil", so jealously, so meanly loved — is that the criterion of humanness? Unquestionably so.' This 'criterion of humanness' is utterly central to a politics of hospitality. As such, it represents perhaps the pivotal formula that political actors are expected to apply when practicing a politics of hospitality. Insofar as politics is inherently warlike and self-alienating, even the most ethical political actions are morally tainted. For Levinas, a politics of hospitality is fraternalistic, monotheistic and messianic in nature. But in this theologically-driven transition from anarchical ethics to politics, the problematic nature of Levinas's politics of hospitality becomes more and more apparent. In sum, the ethical imperative to extend hospitality to the stranger is compromised by the political obligation to create fraternalistic, monotheistic and messianic political institutions. Levinas's contribution to postmodern thought lies in conceptualizing a politics that is ethical in emphasis, and it is the stress on ethics that propels his politics of hospitality (Gauthier, 2007, pp. 175-180). From this comparison and the stress of ethics in the politics of hospitality by Levinas, it would then be very interesting to reflect this thought upon the globally concerned issues of present.

Derrida's concept of hospitality

Jacques Derrida (1930-2004) considered the most important French philosopher of the late twentieth century grew up as a Jew in Algeria in the 1940s, during the anti-Semitic French colonial regime. Excluded in his youth from his school after the quotas for Jews were reduced, he was confronted with violent racism. He eventually managed to study philosophy in Paris. In 1967 Derrida's international reputation was secured by the publication of three books, and he went on to publish 40 different works. Various philosophers have tried to attach different labels to him—a pragmatist, a post-Kantian transcendentalist and a linguistic philosopher. Derrida was credited as the inventor of "deconstruction", the practice of dismantling texts by revealing their assumptions and contradiction (O'Gorman, 2006, p. 50). As Derrida proclaims, "Hospitality is the deconstruction of the at-home; deconstruction is hospitality to the other, to the other than oneself" (Mikics, 2009, p. 232). Hospitality does not significantly surpass social boundaries. Derrida's (2000a, 2000b) work on

the sociological meaning of hospitality identifies a conceptual distinction between 'absolute' and 'conditional' forms of hospitality. He suggests that hospitality is normally conditional as the mere existence of a 'host-guest' relationship in some way implies impermanence, instruction, *modus operandi* and obligation (Stephenson, 2013).

"Absolute hospitality" according to Derrida requires the commitment to unconditional accommodation of the "absolute, unknown, anonymous" other, it requires to accept the Other "at home" to donate, to "give him a place", without enquiring as to "identity, name, passport, capabilities or origins." This unconditionally, unquestioned acceptance, should together with the conventionally accepted law of hospitality, requires neither reciprocity nor identification in name. Absolute hospitality which suspends reciprocity, does not require identification and is beyond the order of law, its application and a judgement- becomes a figure of an always futurized and thus unrealized hospitality. The relationship between absolute hospitality and he laws and rules which should serve its unconditionality thus becomes, the object of political negotiation and political deliberation (Frieze, 2004, p. 72). So, absolute hospitality requires "generosity" of the state even as the ethical notion of absolute hospitality goes beyond the frontier or border of the state (Gibson, 2014, p. 375). Absolute hospitality thus shares the same structure of the gift, justice, friendship as being "the very figure of the impossible" (Derrida, 1994, p. 7).

According to Derrida upon the law of hospitality, it violently imposes a contradiction on the very concept of hospitality in fixing a limit to it, in determining it: hospitality is certainly, necessarily, a right, a duty, an obligation, the greeting of foreign other as a friend but on the condition that the host, the Writ, the one who receives, lodges or gives asylum remains the patron, the master of the household, on the condition that he maintains his own authority in his own home, that he looks after himself and sees to and considers all that concerns him and thereby affirms the law of hospitality as the law of the household, *oikonomia*, the law of his households, the law of a place (house, hotel, hospital, hospice, family, city, nation, language, etc.), the law of identity which delimits the very place of proffered hospitality and maintains authority over it, maintains the truth of authority, remains the place of this maintaining, which is to say of truth, thus limiting the gift proffered and making this limitation, namely the being-oneself in one's own home, the condition of the gift and hospitality (Derrida, 2000, p. 4). This condition as considered as the aporia of both the constitution and the implosion of the concept of hospitality, the effects of which has been explored by Derrida. This implosion also named as self-deconstruction renders hospitality to be a self-contradictory concept and experience which can only self-destruct (put otherwise, produce itself as impossible, only possible on the condition of its impossibility) or protect itself from itself, auto-immunize itself in some way, which is to say deconstruct itself-precisely- in being put into practice (Derrida, 2000,

p.5). As hospitality is owed to the other as stranger. But if one determines the other as stranger, one is already introducing the circles of conditionality that are family, nation, state, and citizenship. Hence, Derrida has claimed that we need to attempt to distinguish between the other and the stranger and venture into what is both the implication and the consequence of the double blind, the impossibility as the condition of possibility, namely, the troubling analogy in their common origin between *hostis* as host and *hostis* as enemy, between hospitality and hostility (Derrida, 2000. pp. 7-15).

In addition to its association to the law, hospitality has been reciprocal, engaged in an economy of exchange and even violence. In other words, an exchange takes place between the host and the guest. In offering hospitality, in welcoming the other, the host imposes certain conditions upon the guest (Wetmoreland, 2008, p.2). Further, according to Derrida, any law or concept would impose on hospitality and would cause it to no longer be absolute, or unconditional. So, Derrida defines hospitality as ethics and ethics as hospitality and hospitality as the principle or the whole of ethics. Hospitality is also defined as culture as there is no culture without hospitality (Wetmoreland, 2008). Absolute hospitality requires one to give all one has to another without asking any questions, imposing any restrictions or requiring any compensation. It involves neither the governance of duty nor the payment of debt. And if there is an imposition, nothing is left to be called absolute. Hospitality as such is never fully open; there is always some violence. Therefore, according to Derrida, absolute hospitality is both inconceivable and incomprehensible. Further, according to Kant hospitality is limited to the rights of the visitor to not be treated with hostility when he arrives on someone else's territory, but not the right of the resident, which must be established by and between political sovereignties. Favouring the conditionalities of hospitality, Wetmoreland (2008) implies that the law of absolute hospitality does not involve an invitation, nor does it involve an interrogation of the guest upon entering. In order to be hospitable, the host must rid himself of security, authority and property and promise benevolence. The guest becomes the host. Thus, absolute, unconditional hospitality is never possible in conjugation with indivisible sovereignty. So, the host welcomes into his home the very thing that can overturn his sovereignty and take him hostage (Wetmoreland, 2008, pp.3-7).

Drawing on the work of Levinas, Derrida offered an encompassing philosophy of hospitality, clearly differentiating between the 'law of hospitality' and the 'laws of hospitality': the law of unlimited hospitality, and on the other hand, the laws, those rights and duties that are always conditioned and conditional (Derrida, 2000, p.77). Further, Naas (2003, p.157) has pointed out that for when it comes to political, to hospitality in or of the state, conditions are always stipulated. It has been stated that violence is also allowed by absolute hospitality. A new arrival or guest who stands at the door, at the border and is welcomed inside without condition. This

very welcoming opens into violence which turns the home inside out. It appears as though the law of unconditional hospitality and the laws of hospitality conflict with one another. However, the two are irreducible to one another nonetheless. The law of hospitality opens up the possibility for contamination that it calls for no governing body such as a sovereign state or master of a home to establish laws and authority over another subject. The state or master retains the capacity to be overthrown. The laws of hospitality strongly rely upon laws and duty, or adherence to the law. These laws attempt to ensure the preservation of a state or master. Derrida in "Of Hospitality" as translated by Bowlby (2002, p.77) as questions the relationship between the two meanings: "It is as though the laws of hospitality, in marking limits, power, rights and duties, consisted in challenging and transgressing the law of hospitality, the one that would command that the 'new arrival' be offered an unconditional welcome." So, it seems as if the laws of conditional hospitality and the law of unconditional hospitality conflict with one another. Do the laws transgress the law of hospitality? Does the law of hospitality demand a transgression of the laws? They are not symmetrical, equally opposing one another. Rather, a hierarchy exists in which the law is above the laws, outside the laws (Westmoreland, 2007, p.8). However, the two complement each other in that the law of hospitality requires the laws of hospitality so as to not be abstract according to Peggy Kamuf (2006, p.207).

Reflecting upon the aporia (confusion or doubt) of hospitality as put by Derrida in terms of the law and the laws of hospitality, he argues that we have to reconcile the demand for equality with the demand for singularity following which Zlomislic (2004) critically raised the question as to how can the states at the same time, take in account the equality of everyone and respect the heterogeneous singularity of everyone? As the aporia of hospitality, says that the Other, the orphan, the widow and the alien has to be welcomed. Hospitality, therefore is a risk which has to be negotiated at every instant and as such it tends to be an opening without the horizon of expectation where peace can be found beyond the confines of conflict Zlomislic (2004, n.p.). Therefore, Westmoreland (2008, p.9) concludes that the laws of hospitality receive inspiration from the law. These laws and the law of hospitality simultaneously include and exclude one another. Furthermore, hospitality remains "inconceivable and incomprehensible" and "becomes possible but as impossible," yet it "remains impracticable". And yet the two are forever inseparable.

Discussion

By considering the concept of universal hospitality for the maintenance of perpetual peace as provided by Immanuel Kant and the crosscutting concern of the question raised by Derrida on the laws of common, conditional hospitality in contrast with the law, or perhaps the ethics of unconditional hospitality, the researcher senses it to be imperative to consider the contemporary global and comprehensive political

activities through the lens of hospitality and peace with special attention towards the concerns of refugees, migrants and asylum seekers. Therefore, this study bears colossal implications and significance in the sense that it endeavors to deliver a theoretic and conjectural understanding of the recent political uproars which has also been indicated by Onkal (2013, pp. 26-32) in his study as the “Neo-Global Conflicts”.

In this regards, Gibson (2002, p. 693), in her paper has strongly argued that the representation of the figure of stranger in contemporary culture conceals the complex power relations involved in the categorization of others. She has also mentioned about the difference in treatment and hospitality towards the tourists and the asylum seekers in which the borders work different ways as there are substantive differences between the ways of being displaced from home (Gibson, 2006, p. 697). Further, Gibson (2014, p. 367) through the ethical writings of Jacques Derrida on hospitality, generosity and parasitism has argued that it is the nation-state that parasites asylum seekers both through their defining difference and their contribution to the services economies connoting towards the “new racism” towards the asylum seekers which is located within the economic sphere, as asylum control is linked to the welfare state and to fears of strangers’ parasiting the host nation. The new racism as such denotes the move from the black immigrant to the figure of the “asylum seeker” mirrors the movement from as racism predicated upon biological difference to the current “new” form of racism entitled “xeno-racism” (Sivanandan, 2001; in Gibson, 2014, p. 368). The hatred circulating around the black immigrants has now been generalized to contempt for strangers or foreigners in general. It is this conjunction of racism with nationalism that now results in a generalized xenophobia (Dummett, 2001, p. 128). This xeno-racism is now directed towards asylum seekers, with the new enemy now regarded as “poverty”. Asylum seekers are thus demonized for “scrounging at capital’s gate and threatening capital’s culture” (Fekete, 2001, p. 23).

Following the nature of asylum seekers, asylum has sacred or quasi sacred resonance denoting a sanctuary of inviolable place of refuge and protection for criminals and debtors, from which they ought not to be forcibly removed. It can also mean a benevolent institution affording shelter and support to some class of afflicted, the unfortunate and destitute (Gibson, 2014, p. 373). The space of asylum is staked out by a power that is heterogeneous to the law of the state, of civic government. Or rather, it is “higher” kind of law that establishes its sovereignty on the basis of a moral/religious or “ethical” relation to the law’s abject classes. This heterogeneous, ethical relation renders the space inviolable to politics and law. So, in Derrida’s distinction between the political and ethical hospitality between law and justice, between the laws and the law of hospitality, the space of asylum can be found absolutely placed in the ethical rhetoric of hospitality (Gibson, 2014, pp. 373-374). Immigrants and asylum seekers are often regarded as being forms of parasite, intruding into the body

of the host nation. The coalition of asylum seekers with illegal immigration allows asylum seekers to be associated with so called “unproductive hospitality” (Derrida, 2002, p. 100), for the asylum seekers are regarded as not giving anything back to the host community. So, it is productive to compare the figures of two strangers: the asylum seekers and the tourist (Gibson, 2014, p. 379).

Citing the case of Britain’s hospitality, Gibson (2007, p.159) has analyzed the mobilization of ‘hospitality’ in contemporary debates on immigration and asylum as a way of justifying increasingly fortified border controls into the nation. The abuse of the asylum system by the bogus or abusive asylum seekers and economic migrants; trying to fleece the welfare system of the nation has been posited a threat. The policy of deterrence of Britain that discourages potentially abusive asylum seekers from choosing to seek asylum through more restrictive and less generous welcomes to defend the nation against the risk of hospitality (Gibson, 2007, p. 162). So, the welcome of the other is thus restricted and controlled. The welcome offered to those genuine and deserving refugees is paradoxically enabled through the exclusion of those abusive others. As such, this intolerance and hostility between social groups is connected to narcissism. By definition, narcissistic individuals depend on an audience to validate their self-worth (Lash, 1978; Elmes & Barry, 1999, p. 164). However, narcissism fundamentally intrapsychic reflecting a structure of self that is either well developed or deficient (Elmes & Barry, 1999, p.164). According to Freud (1991, p. 72), narcissism has been identified as the ‘narcissism of minor differences’: ‘it is precisely the minor differences in people who are otherwise alike that form the basis of feelings of strangeness and hostility between them.’ Nationalism then is a ‘kind of narcissism,’ (Ignatieff, 1999, p.79) in its self-love for the national ideal and its aggression towards those others outside the national community. Ignatieff (1999, p.86) argues that nationalism is necessarily intolerant as it is predicated upon constructing an ‘us’ and a ‘them.’ The ‘narcissism of minor differences’ is thus an ‘intolerance of minor differences.’ This narcissism of the nation links to the conditional hospitality given by Derrida.

Hence, the context of unconditional hospitality and universal right for cosmopolitanism is compromised by the nationalistic behavior of the states with sovereignty being at the stake of negotiation, that renders fertile ground for conditional hospitality and sometimes also unreceptive acts by the nation-states that further leads towards the Kundani’s concept of ‘logic of suspicion’ as an extension to the ‘logic of deterrence,’ which has been adopted in Gibson (2007, p.168). The logic of suspicion views all refugees and asylum seekers as potentially abusive leading to a culture of disbelief which gives rise to the perception that refugees and asylum seekers do not travel because of genuine fear of persecution, but are instead merely economic migrants attracted to the “Honey Pot” as in the case of Britain (Gibson, 2007, p. 168). This sort of protection of the nation’s welfare and the demonization of the figure of the

asylum seeker can be located in the new economic racism, where 'poverty is the new Black' (Sivanandan, 2001, p.2). This 'xenoracism' is directed towards 'impoverished strangers' (Sivanandan, 2001, p.2) and is symptomatic of global capitalism. This is the new 'global apartheid' which separates the rich and poor into distinct territories (Balibar, 2004, p. 113).

This description of hospitality as a phenomenon then evokes the persistent questions raised by Germann-Molz and Gibson (2007), "how should we welcome the stranger, the sojourner, the traveler, the other? Where might hospitable encounters occur and what kinds of spaces does hospitality produce? Who is able to perform the welcoming host, and who can be admitted as a guest? And in extending hospitality to the other, how should we define our individual, communal, or national self?" The answers to these questions according to Germann-Molz and Gibson (2007, p.1), are highly edified in the law of hospitality and the laws of hospitality as discussed by Derrida. Further, this embodies impossibility of hospitality calls to mind the images of exclusion, closure and violence: walled borders, gated communities, asylum detention centers and race riots. The development of internet, communication and technologies and the new intersections and proximities brought by them brings the provocative dilemma of hospitality- how do we welcome the stranger in the contemporary concerns of the mobile world (Germann-Molz & Gibson, 2007, p.2). Social networks today are increasingly produced through mobile networks of environmental, cultural, social and economic interdependencies that transcend territorially bounded societies or nation-states (Ury, 2000; Hannam, Shellar & Ury, 2006 in Germann-Molz & Gibson, 2007, p.1). People and places across the globe are now bound together through complex and fluid connections that emerge around the transnational flows of commodities and capital, images and information, ethnicity and culture, crime, disease, waste and pollution. And of course, people. New patterns of migration, diaspora, and transnational labor, along with exponential growth of business travel and global tourism, now account for unprecedented levels of international mobility. The plethora of different journeys in today's mobile world has thus led to a diversity in hospitalities.

Once again referring back to the very meaning of hospitality, according to Rosello, as cited by Germann-Molz & Gibson (in Kunwar, 2017, p.85), hospitality is not just a metaphor for reflecting on encounters with the strangers, but according to Urry (1990; in Kunwar, 2017, p. 85) it serves more broadly as a central concept for the emergent paradigm of 'mobility' that regulates, negotiates and celebrates the social relations between inside and outside, home and away, private and public, self and other. So, in most of definitions of hospitality, it is implicated that hospitality means the movements of tourists and visitors (those mobile others who come and go) as

well as the movements of migrants, asylum seekers and refugees (those mobile others who come and stay). So, the notion of hospitality as Hent de Vries (2001) argues has immense relevance [...] for the most urgent questions dominating contemporary political debates on immigration, globalization, multiculturalism, and citizenship (Germann-Molz & Gibson, 2007, p.3).

With an effort to correlate the concept of place and mobility with hospitality, Creswell (2007, pp.50-51) has mentioned that Jacques Derrida's questions of hospitality have tended to focus on hospitality towards moving people who enter a place and confront that place and people who inhabit it with new challenges. How can a place (the nation-state, the city, the neighborhoods) accommodate the new arrivals and how much hospitality can be extended? How on the other hand might these motilities be legislated and regulated? So, questions of place and mobility are central to the question of hospitality. Further, the question of overwhelming 'excess' is a key one for theorization of hospitality. The excessive is that which needs to be rejected, regulated, excluded, removed. Excess is not possible without order. As Bauman has argued, waste is a by-product of order-making. The more you are concerned with order, the more noticeable is the excess. In Bauman's formulation, the order-making processes of modernity produce people-as waste- the homeless, the refugees, the migrants. And these very people that Derrida suggests are in need of an impossible hospitality- a welcoming without limits. It is comparatively easy to extend hospitality to those who fit in and belong to a place. It is excess/waste that makes hospitality a challenge (Creswell, 2007, p. 3).

Thus this point of discussion is very interesting in line with this study as it is noteworthy to also realize why are some group of people are considered as the waste or the by-product as more and more order making is practiced in the politics of hospitality. This means that the world today is becoming more and more intolerant for accepting the cultures and beliefs of many different units that have been coexisting since hitherto. Then once these groups are excluded as the waste, they become the refugees, migrants and the asylum seekers who are need of being accepted by the foreign state or nation. As such, the role of hospitality in terms of ethically welcoming the refugees or politically treating them under various conditions arises as a dilemma to the host nation. It is the gap between hospitality as a universal and unconditional right of cosmopolitanism and hospitality as something which is granted that has proven problematic within Western liberal societies trying to come to terms with issues of immigration and asylum (Creswell, 2007, p.60). When hospitality is mobilized in the current debates of immigration and asylum, it is in fact a way of justifying increasingly fortified border controlled into the nation (Gibson, 2007, p.159).

Friese (2004) has also highlighted the current debates, in addition to the thematization of hospitality as an integral part of ethics of the good life, or a

renewed ethics of responsibility, are the tensions between, on one hand, the law of unconditional hospitality, an absolute ethic requirement, and the laws, i.e., the political and legal limitations, on the other. These debates take place in the context of pressing questions related to how contemporary democratic and pluralistic nation-states unable to dictate commonly shared moral and ethical percepts- should interpret and implement the law of hospitality. The question posed here is how – given the crisis of the modern systems of organized solidarity and in an atmosphere of growing nationalisms, resentment and animosity, general indifference and increasing xenophobia to hospitably welcome the exiled, the deported, refugees, migrants and these who long for a better, a good life. The question that the arrival of the other raises is thus that of responsibility and the response to a request posed by an Other and how to do justice to its unmistakable, irreducible, singularity and subjectivity (Frieze, 2004, pp. 71-72).

Now, when it has been discussed about the treatments towards the migrants, Wintersteiner & Wohlmuther (2013, p. 41) with an effort to connect the complex relationship between tourism, peace and line these concepts with hospitality, feel that migration, 'the negative of the tourism constellation cannot be ignored. While tourists travel for entertainment and recreation mostly from the West to the South with an orientalist view, migrants travel for survival and better living conditions or quality of life mainly from Global South to the Northern hemisphere. As it is, the tourists are warmly welcomed in a hospitable manner by the natives with the expression of personal friendliness or as a part of a strategy, the flow of hospitality rarely works in reverse through. When these migrants actually manage to arrive, for them, the idea of hospitality does not exist. With ever stricter migration (or should we say anti-migration?) laws, the rich countries try to stop or to hinder the migration flow. The point to ponder upon further is that nobody is aware of this contradiction. As such, the movements of tourists and the movement of migrants are worlds apart; they do not contact each other, nor do they 'see' each other (Mazumdar, 2011, p. 71).

Hence, in order to make a difference, hospitality must no longer be limited to a cultural custom, but instead must acquire a legal status. This was at least the vision of European enlightenment- specially from Kant (Wintersteiner & Wohlmuther, 2013, p. 41).

Hence, in the present era when a nation such as the USA puts a ban on the acceptance of outsiders as refugees or migrants and the very recent decision upon the applicants from 11 countries defined as 'high-risk countries' including 10 Muslim-majority nations plus North Korea to face tougher 'risk based assessments' to be accepted as reported in *AFP* and *Reuters* and mentioned in the *Dailymail* (2018) could be analyzed from the viewpoint of hospitality. Similarly, the specific case of Rohingya refugee's current crisis from Myanmar in which the Rohingya people are

one of the most ill-treated and persecuted refugee groups in the world, having lived in a realm of statelessness for over six generations, and who are still doing so. Perhaps, in the absence of specific refugee policy in Bangladesh and politicization of the refugee situation, integration of Rohingya has always been a challenge which is marked by inadequate access to basic needs, exposure to violence, restricted movement, local hostility, and various forms of discrimination (Milton, Rahman, Hussain, Jindal, Choudhary, Akter, Ferdousi, Mouly, Hall & Eifrid, 2017). These and many other similar cases then can be attached with the logic of suspicion that forbids the nation to flexibly welcome the others into their own territory. The same kind of argument has been put forward by the scholars such as Wintersteiner & Wohlmuther (2013) which compels to rethink about the differences in the approach to hospitality by the rich and poor countries. Furthermore, this sort of xenoracism is not just a result of global capitalism but also the flourishing terrorism and fundamentalism in an up roaring modus. Thus, the 'culture of disbelief', whereby anybody crossing the border could potentially be an abusive asylum seeker, justifies 'the repetition of violence against the bodies of others in the name of protecting the nation' (Ahmed, 2004, p. 47). In constructing the figure of the abusive asylum seeker, a nation (Britain as the case) actually then seeks to redefine its own national character as such 'processes of exclusion and rejection uncover and reveal and become constitutive of national identity itself' (Cohen, 1994, p. 198). In such a limited model of hospitableness, the figure of abusive asylum seeker is constructed in order to support the nation's pride in its ideal (Gibson, 2007, p. 169).

As a result, the host nations then do not hesitate to paint a picture of the asylum seekers generally as abusers in order to justify the violent means to deny the admittance of the migrants, asylum seekers or the refugees. Therefore, this aporia of hospitality is in fact the condition of hospitality for Jacques Derrida. Derrida's recent writings have focused on hospitality, generosity and tolerance as the figures of the impossible. However, for Derrida, there is always a tension between the limits of the conditional hospitality and an infinite unconditional hospitality (Gibson, 2007, p. 169). The impossibility of a national hospitality for Derrida comes from the restrictions and securing of the borders by the nation-state as no nation finds it acceptable to abandon its border controls and immigration controls (Gibson, 2007, p. 170). Therefore, tolerance then is a 'conditional circumspect, careful hospitality' (Derrida, 2003, p. 128).

To sum up the discussion about the politicization of hospitality, according to the study of Laachir (2007), hospitality as an ancient tradition with ethical imperatives has become politicized in the Europe and New World in the last two decades with strict laws issued to 'protect' rich states from any form of visitation from poor countries since they are perceived as potential economic immigrants that may threaten the

financial, social and political stability of the host countries voicing their xenophobia and racism against those perceived as foreigners, are alarming examples to the return of the exclusionist popular nationalism and fascism to haunt postcolonial Europe (Laachir, 2007, p.177). Hospitality has become more difficult since the 9/11 attacks and the subsequent 'war on terror' led by the American Government. Events such as terrorist bombings in Madrid in March, 2004 and London, 2005 have been interpreted by some as a conflict between contending civilizations, Western and Islamic. This problem of xenophobia and racism (which is not limited to Europe) in the last decades after the horrors of colonialism and fascism raises a crucial question about the relationships between communities of different 'race', religion and culture. The main argument put forward by Laachir then is the attempt to fix the social, economic and cultural mobility of these diverse postcolonial diasporic communities is a manifestation of the perpetuation of colonial culture that still preserves the same power structures that existed in the colonies (Laachir, 2007, p.179).

As a critic to Kant's cosmopolitanism, Laachir (2007, p.179), has mentioned that Kant does not address the problem of how peace may be decided differently between those who have wealth and influence and those who have not. Thus, his cosmopolitanism is exclusive to certain powerful states that pass the law on the rest of humanity. Even though Kant's ideas of cosmopolitanism, universal hospitality and common right to the surface of the earth shared by all human beings have had a strong appeal in contemporary debates on democracy and citizenship, his 'racial theories' sit uncomfortably and embarrassingly with his claims to metropolitanism marked by exclusiveness. His democratic aspirations could not contain the black 'race', as his raciological ideas about the inferiority of the 'Negro' and his warning against the dangers of racial mixing contradict his cosmopolitanism. This idea of Kant has been developed in a number of works especially, *Anthropology from a Pragmatic Point of View* (1798) and his 1775 essay 'On the Different Races of Man' (Laachir, 2007 p. 179).

Therefore, it is this exclusionary aspect of hospitality that must be questioned. In light of this, Derrida (2002, p.22) accuses Kant of restricting hospitality to state sovereignty, as he defines it as law. Unlike Kant, Levinas introduces the disjunction between the host and the guest, the host becoming the guest if the guest in his/her own home as the home of the other, that is, to be welcomed by the face of the other that one intends to welcome. Such a political connotation of hospitality, according to Levinas then introduces 'tyrannical violence'. Auxiliary, Derrida, 1999, p. 23) suggests that hospitality therefore, is opposed to the 'thematization' because it is welcoming of the other who cannot be calculated or known, that is, the other is infinite and 'withdraws from the theme'. So, Levinas suggests a theory of respecting the other instead of 'mastering' him/her; that is, a theory of desire that bases itself on infinite

separation instead of negation and assimilation. Hence, what is needed today in comparing Kant and Levinas, and with regard to the right of refuge in a world of millions of displaced people, Derrida (1999, p.101) argues, is to call out for another international law, another border politics, another humanitarian politics, indeed a humanitarian commitment that effectively operates beyond the interests of the Nation-state.

Conclusion

Hence, the distinction introduced in Derrida's work on unconditional or absolute hospitality as the ethics and conditional hospitality as the law or politics, is directing our attention to find an 'intermediate schema' between the two to keep the political laws and regulations open to new changes and circumstances and to keep alive the fact that hospitality is always inhabited by hostility. Derrida stresses the aporetic relationship between the unconditional hospitality or ethics, which starts with risks, and the conditional hospitality or politics that starts with the calculation or controlling of these risks. However, if this calculation means the closure of all boundaries, not only territorial but also cultural, social and linguistic, this would mean the death of the nation (Laachir, 2007, p.183) as because in a globalized world today, no nation can be remaining aloof from the rest of the world and has to be able to balance a way out between the ethics and politics of hospitality despite of the reality that both of them appear to be parallel concepts to each other. To finally conclude that the aporia of hospitality presented by Derrida, does not mean paralysis, but in fact, it means the primacy of the ethics over politics, and thus, keeping alive the danger of hostility in the making of the politics of hospitality by 'political intervention' that respects the 'uniqueness of the other every time a decision is taken' Laachir (2007, p.188).

This indicates the need of a new form of conscience among the nations that can possibly prevent the various vicarious acts of hostilities that has been taking place around the world. The researchers also would like to express that this sort of study can be helpful in answering persistent questions like the fear of protectionism by American government led by Trump as presented by Sawson (2018, n.p.), why the South Asia as a region and the nations as the sovereign entities are not able to extend their hospitality to the Rohingyas who have fled the war and terror from the various state and non-state actors? What does it now at the existing milieu take to empathize with the refugees, asylum seekers and migrants as a result of conflict, war and terror? Also, reflecting upon the interconnectedness among hospitality, peace, conflict and tourism with an intend to answer the prevalent question, "In the context of tourism in the area of ongoing socio-political unrest, how are hospitality, peace and conflict interrelated?", Buda (2012, pp.50-59), has posited that an area of ongoing conflict inevitably raises emotions which turns the people/state facing the conflict to have a different and mostly less affinity towards the concept of hospitality ultimately

connoting the place (state or people) as less hospitable and hence the declination of tourism industry. Therefore, Buda (2012, p.59) has suggested that the issue of hospitality and peace needs to be debated in the studies of tourism as well. So, now the greater question that lies before us is it justifiable for the nations as the political entities to conditionally offer hospitalities as per their convenience and has the Kant's concept of universal hospitality and cosmopolitan rights coming till the role of United Nations as an international system becoming obsolete? And lastly, if there is the need of a revision in the system to contextualize the concept of hospitality for the greater protection of human rights of every one?

Because from the above discussions, it is quite pertinent that theoretically, even if a nation is willing to welcome the others, the very notion of politics of hospitality influenced by the laws of hospitality as argued by Derrida restricts it from providing unconditional welcome promoted by Kant. Likewise, the dilemma of prioritizing ethics over politics as per Levinas also plays a significant role whereby it tends to become very difficult for the nation to find a balance between the ethics and politics of hospitality when treating the refugees, asylum seekers and migrants who even if are offered the hospitality will become imposed hospitality as used by Kunwar (2017) and as mentioned by Zlomislic (2004, n.p.) that hospitality is an opening without the horizon of expectation where peace can be found beyond the confines of conflict.

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Tourism and its Role in Environmental Conservation

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Abstract

Ecotourism is a form of tourism which supports biodiversity conservation, socio-cultural development and economic enhancement of a country. It had positive as well as negative impacts on environmental, social and economic aspects of the environment. In the context of Nepal, ecotourism had supported conservation of flora and fauna, livelihood of poor and needy people and development of culture and society. Researchers have used direct observation, questionnaire surveys, focus group discussions and key informant interviews to collect the primary data and different published documents, journals and books for collecting secondary data on ecotourism issues. Also, they have used different analytical techniques based on tabular representation, graphical presentations and statistical methods. Ecotourism had helped to increase the source of revenue which in turn had supported environmental conservation activities. In many areas of the world, floral and faunal diversity had increased significantly by the initiation of ecotourism programs. Dependent people on natural resources, park beneficiaries and park conservators are directly supplemented by the earning received from the ecotourism activities. It has led to disappearance of respect, culture and traditions in some cases while it had also encouraged showing their costumes, songs, dances and other social features in other cases. For long term development of ecotourism, small scale tourism based on community should be focused rather than a large scale mass tourism.

Keywords: *Ecotourism, environmental conservation, methodological issues, socioeconomic development*

1. Introduction

Tourism is a sector which focuses on travelling from one place to other, spending time outside of a hometown, moving to a new place with an intention of economic activity, spending leisure time, and involving in other extra activities. In the countries

where tourism is the main sector, it is contributing a lot for providing sustainable living of the people (K C, 2017a). Ecotourism is a form of tourism which supports all three aspects of sustainable development; particularly conservation of biological diversity, reduction of poverty, and opportunities of business. It can contribute towards conservation of environment and development of society and economy of a nation and the whole world (K C, 2017c).

Ecotourism projects are using renewable energy extracted from sun, wind, water and biomass. Income from ecotourism is encouraging them to use these resources and in turn helping to attract more tourists and increase the source of revenue. Hospitality sector in ecotourism projects had also set up important guideline for running their projects sustainably, increase their environment good will and increase excellence and popularity of their tourism business. Hydroelectricity is used for lighting, warming the water, cooking food, cooling things, saving food items, warming the space, water circulation in home and in other electrical appliances. Also, electricity is useful for washing clothes and dishes, using dryers and air filters, preparing toasts and food items, watching televisions and using mobile phones and televisions. Use of these electrical items is helping to save energy and preserve the environment (K C, 2016).

It is much better to apply theory of sustainable development to utilize the nature and the culture. If an ecotourism project is to be developed in rural area, it should not harm the nature, culture and society of the area instead it should prioritize increase in standard of living and enhancement of the local economy. A new form of ecotourism (rural or village tourism) helps visitors to receive benefits from scenic beauty, cultures, traditions, and rituals of a country (Regmi, 2016).

Biodiversity

Biological diversity or biodiversity is sum total of all the living things combining their outer nature and their functions from their genes, species and ecosystems. It provides various ecosystem services useful to the mankind in which tourism benefits is one of the important one. There are various positive and negative situations regarding the current floral and faunal diversity (K C & Ghimire, 2015; K C, Joshi, & Aryal, 2014). Biodiversity is high in low income countries but conflicts of its conservation and poverty, is a challenging task which need to be resolved on time. There should be focus on biodiversity protection in these low income countries of the tropical region whose harvest rate is low. In the place with more population, there are few isolated patches, which are rich in biological diversity, with the occurrence of endemic species. Similarly, the places with less population also contain high diversity of floral and faunal species (Mellor, 2002).

Ecotourism

Tourism has impact on local resources, income, local behaviors and development works. In the context of whole world, mountain climbing and walking in a trekking route are some ecotourism programs in mountainous areas which help to enhance the living standard of people. It is the nature of visitors to spend their leisure time in high elevations for mountain climbing and walking in a well-defined route, spending time in ocean beach for entertainment and observing the variety of plants and animals around it (K C, 2017a). Different forms of ecotourism are green tourism, community managed tourism, sustainable tourism whose main aim is floral and faunal diversity conservation (Brandon & Margoluis, 1996).

Even the cultural heritage and old buildings of Europe and other important destinations are attracting more international tourists which are often enhanced by constructed infrastructure such as swimming ponds. In few countries, attractive wildlife and natural flora are alluring nature lovers that are also supported by boating and other water games. In Caribbean, natural resources of coast such as palm trees and corals, and enjoyment in beaches full of sand with cleaning opportunities, swimming, skiing, diving and sunbathing is attracting more foreigners. In the case of southern and Central American counterparts; evergreen forest, protected areas, natural scenic beauty, viewing birds and wildlife, natural hikes, climbing, and landscapes of volcano is alluring more visitors (Bovarnick, Alpizar, & Schnell, 2010). Currently, ecotourism covers up to about twenty percent of all international visitors which is increasing at an annual rate of 10% to 30%. Hundreds of billions of US dollar is generated from this sector which is an important economic source of many people (Casey, Vickerman, Hummon, & Taylor, 2006).

The need of high elevation tourism for average economic standard people will be high due to the rise in heat of the urban area and the low elevation as a result of climate change. It will increase alternative options for the mountain region to invest more on the sustainable tourism sector to harvest more unused resources, earn financial incentives and sustain the local livelihood options. It is not easier to provide direct benefits to mountain people but this sector should be tie up with other programs to decrease the poverty level and help towards long term development of the people. For this purpose, long-term high altitude tourism need to be combined with a broad insight and similar understanding of concepts, ideas and plans in the local context (Kruk, 2009).

Ecotourism in Nepal

Least developed countries, like Nepal, are benefitted a lot from ecotourism projects which promote their environment, economy and society holistically (K C, 2017c). Travellers coming from inside as well as outside of a country move to the

mountainous area for trekking and mountain climbing in Nepal. There is a high chance of getting information about local culture, observing the interesting view of different mountain ranges, and enjoying different types of natural resources (K C, 2017a). Different areas of Nepal are developed as a site of ecotourism from east to west and from north to south. Different villages inside Annapurna conservation area, Manaslu conservation area, Kanchenjunga conservation area, Gaurishankar conservation area, Langtang national park, Chitwan national park, Panchase region, Illam, Syangja, Kathmandu, and many other districts are developed as important sites for tourism promotion in Nepal.

Ecotourism and biodiversity conservation

Ecotourism is an important strategy which helps in cultural heritage management, environmental conservation, social and economic development of local as well as national level. Tourists travelling in any area supplement financial benefits which help in conservation activities as well as overall development of the place. The ultimate objective of ecotourism is environmental management so these projects are designed, observed and checked keeping these objectives in forefront. To prepare baseline for successful implementation of ecotourism projects in environmental conservation, five different advantages to floral and faunal diversity preservation are set up. There is a need of proper design for assessing the inter relationship among conservation and project based activities in local and national level (Brandon & Margoluis, 1996). In the case of Nepal, community forest helps in floral and faunal diversity conservation which in turn helps in attracting national and international visitors. Increase in number and type of plant species and appearance of more animal species nearby the forest can increase the scope of tourism in long run (K C, 2017b).

Methodological issues

In this part, different methodologies applied by researchers in ecotourism issue were reviewed and documented as follows:

With an aim to observe the interrelation of environmental resource and tourism in Shey Phoksundo National Park of Nepal, Varsi (2012) reviewed both the beneficial and adverse effects on nature from tourism sector.

With an aim to assess the role of ecotourism on livelihood enhancement and biological diversity conservation, Nyaupane & Poudel (2011) conducted a study in Chitwan National Park (CNP) of central Nepal. They started their research with the help of literature review focusing on relationship between tourism, livelihood, conservation and tourism development. They also used appreciative inquiry (AI) approach in the month of December 2008 and January 2009 with the support of park staffs to 3 different communities inside buffer zone. They were selected on the basis of tourism development; primarily infrastructures for tourists and presence

of tourists in the area and were categorized as most developed, medium level and least developed stages. This AI method is an investigation tool to assess the relation between conservation of biological diversity, enhancement of tourism and livelihood. The AI steps were four dimensional which includes five different steps. The first phase was grounding that was also called inception phase, which includes, rapport building, determining stakeholders, choosing participants, and briefing of investigation techniques. The selected respondents were governmental staffs, local residents, NGOs, CBOs and tourism business owners.

With an objective to assess the difference in valuation done by tourists and their willingness to pay for the management and services for the recreational activities, Kaffashi et al., (2015) conducted a study in Penang national park of Malaysia. They used structural equation modeling (SEM) and choice experiment (CE) as a method to assess preferences and willingness to pay of visitors for the development of national park in the future. To measure the complex dimensions of park preservation and tourist's means of entertainment, CE method was implemented. For this purpose, they used different parameters such as; ecosystem management, techniques for recreation, mediums for delivering information, and entry fee.

With an objective to assess the relationship between ecotourism and biological diversity conservation, Makindi, (2016) conducted a study in Kimana Community Wildlife Sanctuary of Kenya. It was located on communal land owned by Kimana Maasai of Kenya. As the wildlife sanctuary was managed by the community, information related to the research was gathered from local people at the household level with the help of one hundred questionnaire surveys.

K C et al (2015) had completed their research on ecotourism in Ghandruk area of Annapurna region with the help of field investigation, 242 questionnaire surveys, 3 focus group discussions and 5 key informant surveys. They have identified impacts of tourism on ecological management, socio-cultural resource protection, and economic and livelihood enhancement.

K C and Thapa Parajuli (2014b) had done their research on tourism and livelihood around trekking routes of Manaslu region of Gorkha district of Nepal. For collecting primary information of this purpose, they have conducted 66 questionnaire surveys, 3 focus group discussions and 5 key informant surveys to the tourism dependent and non-dependent families. The analysis of data was done with the help of graphical, regression and correlation analysis.

The compilation of publications and researches by Kruk, (2009) provide a broad range of high altitude tourism enhancement ideas, plans and concepts which are proven applicable in day to day life for long term benefits of poor, rural and mountain people. In the case of Nepal, few tourism projects have been initiated and

reviewed which helped in the development of local area with the support of adjoining countries.

With an aim to identify the role of protected area and its tourism activities on the local communities nearby it, Lipton and Bhattarai, (2014) conducted a study in Chitwan National Park to assess the role of its tourism to Tharu communities of Sauraha and Chitwan district. The responses of local Tharu residents on social, economic and cultural aspects of their life were taken for this study.

K C, (2016) had prepared a review paper on ecotourism by assessing different published and non-published documents around the world. He had observed that researchers working on ecotourism have applied different techniques for assessing the impacts of this sector on different aspects of the society.

With an objective to identify the data on tourism enhancement in rural area of Nepal, Regmi, (2016) conducted a questionnaire survey to the well-defined members of rural regions of Nepal.

Mbaiwa and Kolawole, (2013) reviewed various publication related to ecotourism researches throughout the world which shows mixed results of tourism welfare.

Hussain et al, (2012) conducted a study to assess the inter relationship of tourism and livelihood in Kaziranga area of north eastern part of India. They observed different aspects of tourism revenue and its leakages to assess impacts on environmental management. For this purpose, they have collected primary as well as secondary data of tourism and living standard of the people. The information from published data of Kaziranga implementation plan, data of tourism agency of Assam, local taxi association, self-help group, and NGOs were collected for this study. To collect first hand data, questionnaire survey was carried out in 2006 and 2007 to the service providers of construction related activities, accommodation and fooding facilities and grocery shops. Questionnaire surveys were carried out by using stratified random sampling by contacting 138 visitors directly and indirectly. Also 60 surveys were carried out randomly to visitors which represent a total of 15% of all visitors travelling to the national park to find out the expenditure incurred during their stay at Kaziranga national park. Also group interaction was carried with park managers, local people, and tourism facilities operators with the help of structured questionnaires.

Wrobel and Kozlowski, (2011) had conducted a study in Annapurna conservation area of western Nepal with the help of questionnaire surveys and direct interviews to assess the willingness to pay of participants towards fee to enter inside the conservation area. The analysis of data was done using various statistical tools from statistical package for social sciences software.

K C and Thapa Parajuli, (2014a) had assessed the impact on climate change on tourism sector in Manaslu region of Nepal with the help of household surveys, key informant interviews and focus group discussions. They have assessed both the primary as well as secondary data related to climate change and tourism in that case and have analyzed the information by using statistical analysis tools.

Analysis and Discussion

Beneficial aspects of ecotourism

Ecotourism had both the beneficial and adverse impacts on environment, society and economy of a nation. As compared to the adverse impacts, beneficial aspects are always at higher level which is helping the all-round development of society, nation and the whole globe. To increase the beneficial aspects, cooperation between different stakeholders, skill development trainings and appropriate management policy for long term operation of these projects is essential. In the case of Nepal and the globe, ecotourism support environment conservation activities, job opportunities, improving living standard, and promotion of culture and traditions (K. C., 2016). There were 3 main effects of ecotourism for long term enhancement of the local area, mainly on economy, society and culture, and the environment. Tourism can be further enhanced and managed with the help of public involvement, knowledge dissemination about food and hygiene, and preservation of environment (Regmi, 2016).

Wrobel and Kozlowski (2011) observed that around two-third of the participants have expenditure less than five thousand dollars in a year for 5 years period while more than one-third have expenditure higher than five thousand dollars in a year. A total of 71.3% visitors have already paid money as an entrance fee in other protected area before coming to Annapurna area. As most of the visitors had come to the area for trekking purpose so around one-third of them had rented a tourist guide for this case. About 92% visitors have rated their best feelings to be there in the conservation area and more than 73% of them had rated the situation of environment as more than average. On an average, tourists have spent more than 15 days inside Annapurna conservation area and they have spent more than 20 dollars in a day during their visit.

If the tourism is centered in a community, there is a strong relationship between tourist and the local organizers and it also support both the financial and environmental protection benefits. Nature and its resources are the important source of enticing foreign visitors in most of the states with rising economies. With a purpose of attaining social, natural and sustainable principles, community centered tourism is one of the well renowned form of ecotourism which targets enhancement of a country with environmental protection objectives. It also includes management of nature, culture,

flora, fauna, water, forest, landform, and other important heritage. To attain long term environmental and developmental advantages, the interrelationship of various environmental resources should be maintained properly. For attaining this, there should be proper interaction between state managers, forest preservers, authorities of protected areas, tourism stakeholders, economic partners, farmers, and the policy makers in the global arena. If there is proper interaction of various stakeholders, state owned and other group owned resources can be utilized for running a tourism business. Even the private businesses involved in tourism can use local resources, services and products necessary for supporting their visitors (TMI, 2000).

Adverse effects of tourism

There are some adverse impacts on the ecosystem in spite of conducting sensitization programs and activities for the preservation of nature (Regmi, 2016). Due to the flow of profit from tourism business to urban area, there exist power imbalance between rich people of town area and the local people. It can be also observed that majority of profit reaches the hand of rich people of town area and the tourist entrepreneurs. As the main idea of eco-tourism projects is to support the economic standard and livelihood of poor local people, in some cases, there are more benefits for tour operators and less to the local people (Varsi, 2012).

Beneficial effects of tourism on biodiversity

Different behavioral rules and regulations are set up for tourists inside a national park to minimize the adverse impacts on environmental resources (Varsi, 2012). Most of the ecotourism projects attain objectives of environmental conservation and sustainable development (Narain & Orfei, 2012). The earning from tourism activities should be beneficial in such a way to bring changes in their consumption pattern. Also, tourist destination should be attractive enough to produce adequate financial resources and provide incentives for poor people to reduce the use of their environmental resources and support in conservation activities. It is helpful if the tourism business is developed properly with the presence of attractive faunal species. Also, there should be investment on infrastructure and training to enhance local people involvement and make tourism business profitable (Narain & Orfei, 2012).

Nyaupane and Poudel, (2011) observed that local residents uses resource inside the park for timber, firewood, food for cattle, roofing materials, and other forest resources. Also, different food items, primarily seasonal fruits, fishes, mushrooms, seeds, bulbs, reeds, berries, and nuts were derived from the park. The main themes that relate enhancement of tourism, conservation of biological diversity, and enhancement of livelihood were economic incentives, conservation of biological diversity and ecosystem services, infrastructural development, building of capacity and empowerment. Local people empowerment can be generated from development

of tourism and conservation of biological diversity. For attaining these benefits, Nepalese policy makers had delineated buffer zones to conserve rare plants and animals, enhance the living standard of residents, and minimize the conflict associated with people and the parks. Opportunity of knowledge to the residents could be generated through enhancement of tourism and conservation of biological diversity which also supports in enhancing society and politics.

The conservation agencies and institutions disseminate data related to tourism and preservation activities through various means, such as, information booklets, papers and maps. Apart from these, different learning opportunities are provided to local people around CNP to enhance their ecotourism business, guide tourists, produce incomes, improve their skills, improve leadership skills and preserve biological diversity. National parks are set up with a main objective to conserve floral and faunal diversity. They also support different programs to involve people in biological diversity protection, preservation of forests inside buffer zone, awareness generation, and reduction of pressure in biological resources. Attractive animals and their interesting behaviors are the main source of visitor's attractions in CNP. The national park promotes ecotourism activities, such as, watching wild animals, observing avifaunal species, boating in the river, adventurous activities in the water, and travelling in elephants (Nyaupane & Poudel, 2011).

Apart from these, national parks also benefits people from non-monetary services, such as, fresh drinking water, clean air, fertile soil, water bodies, and free space. Also green energy technologies established in tourism businesses, such as biogas, reduces the health and sanitation costs, and save the firewood as well as its harvesting time. Parks also set up fencing systems which helps in the protection of floral diversity as well as agricultural production from wild animals. Fences connected with electricity and barbed wires, fences with mesh-wire and fences made up of bamboo, *Jatropha* and other plants are some of the common type of fences used in the current days to increase agricultural productivity, reduce encroaching on forests and public lands. By seeing these multiple benefits, park regulators should implement ecotourism as a major tool for enhancing livelihood and conserving biological diversity. It not only helps in providing information and amenities but also increases awareness and information related to tourism. It had helped in preservation of plants and animals, reduction in the use of environmental resources and promotion of biological diversity protection. On the other hand, if floral and faunal diversity is conserved and environmental resources are managed; it will increase number of visitors, increase the income and provide further economic incentives for environmental conservation (Nyaupane & Poudel, 2011).

It was observed that implementation of entry fee makes the park exclusive for visitors, reduce their number, determine the purpose of visit, and generate revenue

from them. Higher income from these fees would provide opportunity for expenditure in awareness generation, training for the securities, new investigations inside the park, increase in protection activities and reduction of ecosystem related problems inside Penang national park. To involve tourists in sustainable environmental friendly behaviors, special programs need to be designed by park officials. It will also help them to be an active member instead of just being passive to manage the resource and their own behavior. Visitors also prefer improvement in ecological services and like the good condition of environment as compared to the current situation. They prefer conservation of floral and faunal diversity and other environmental resources, increase in use values of resources, good health and sanitation facilities, and proper solid waste management practices. Tourists want to pay a high price for the improvements of basic recreational facilities and data provided to them about the park. It will support them to get idea about importance of ecosystem of these areas, manage the interrelationships between floral and faunal species of the nature, sustain the views of tourists, enlighten them about observing and feeling, support them in reducing adverse environmental impacts, and enhance activities for the management of environment. In this way, active involvement of tourists for maintaining the ecosystem and ecological resources will not only support tourist facilities but also maintain the quality of environment, biological diversity, ecosystem functioning and other ecological aspects (Kaffashi, et al., 2015).

Utilization of environmental resources and decrease in environmental services had demanded new and alternative form of tourism facilities which could replace traditional practices and models. Visitors mainly demand two major types of resources: natural and artificial resources of tourism industry (Bovarnick, et al., 2010).

For sustaining the tourism industry, tourism businesses have linked floral and faunal diversity, and ecosystem services and its maintenance into their everyday planning process. Even the travel agents started identifying benefits of arranging their economy to reduce adverse impacts and identify techniques to conserve and sustain the infrastructural construction and management. They also sustain the local culture and biological resources of a place where visitors enjoy, enhance quality of products they provide and enhance their business prestige, and maintain their income sustainably (Bovarnick, et al., 2010).

Ecotourism approach in the private sector is important in United States which offers important financial incentives for private landlords to manage and protect shelter and food of wild animals. Data related to ecological efficiency from income generated from tourism in US is very less. But, sustainable approaches such as Eco labeling for private sector can help to utilize ecologically sustainable approaches. Providing awareness to the users about ecological benefits of certain products and its system could help to enhance economic value for biological diversity and habitat

protection. Eco labeling promotes the wellness of an individual as well as the whole community which had also recently initiated the important behaviors for the welfare of wild animals. These types of environmental friendly sustainable approaches allure large number of sensitive user and as a whole enhance the market economy (Casey, et al., 2006).

Local people had a feeling that establishment of this wildlife sanctuary had generated many options and had caused positive impacts on floral and faunal diversity. As there were no obstacles made in the boundary of the area, there was clear relationship between local people and the protected area. Also, there was very less conflicts of human and the wild animals leading to proper protection of wild animal's habitat. Infrastructural construction related to shelter, water, livestock, health, and education near the area was also helped by managers of the wildlife sanctuary. After assessing the data and the results, it was observed that local people have good response on nature based tourism and floral and faunal diversity conservation in the protected area of Kimana. Biological diversity management had supported tourism and tourism had supported the income and livelihood of local people around the protected area (Makindi, 2016).

Also, native people believe that tourism had beneficial impacts on conserving environmental resources, and floral and faunal diversity in long-term. It also helps in rural development in social and ecological context. The traditional methods of conservation were inclined centrally, follow new cultures, western styles, and were generally top-down which eliminates local people of developing economies in making important decisions for environmental resource management. But, conservation inclined to community focuses on environmental resources conservation, floral and faunal conservation, and tourism development in the long run (Mbaiwa & Kolawole, 2013).

In other case, tourism supports non-use and long term use of environmental resources which is identified by researchers, park officials, people depending on forests and local residents. But example of Kaziranga national park shows that income generated from tourism is not equally divided to the beneficiaries and it is unable to support in floral and faunal diversity conservation. It is supposed to lose financial benefits, decrease in flora and fauna, and exploitation of working people. To enhance the living standard of native people and to help in protection of the park, local park authority need to be uplifted and native communities need to be strengthened to contest with other tourism stakeholders (Hussain, et al., 2012).

There is positive interrelationship between tourism and biological environment in most of the cases but some large scale tourism near sea and ocean could not interact properly with biological diversity. Ecologically sensitive tourism is one of the important tourism with more advantages which includes less business owners and

has very less disadvantages to the environmental resources as they are set up with local level accommodation. In this type of local level tourism, native culture is in high priority with avoidance of modern facilities with a motive to help in long-term development. As visitors are greatly involved in keeping the integrity of the protected areas, some visitors from adjoining nations are avoided to enter inside these areas (Vaughan, 2000).

More tourists have shown their interest towards natural resources conservation and they were also interested to pay more than the existing fee for the entry to the area. The most important thing about the low willingness to pay of visitor is the improper use of collected entry fee (Wrobel & Kozlowski, 2011).

Negative effects of tourism on the environment

To start a tourism business, local people depend on scarce environmental resources, such as forests. Tourism can support a lot in developing economy and increase the construction activities in the local area. These types of development activities may also lead to exploitation of environmental resources which would be a win-win strategy (Varsi, 2012).

There is exploitation of environmental resources, and floral and faunal diversity for tourism promotion but the contribution of tourism to biodiversity and environmental services is minimal even in American sub-continents. There is high risk from tourism industry to the mangroves and corals of Caribbean coastal region which in turn is affecting habitat of important seafood species such as crab, shellfish, fish and lobsters in these areas. Large scale tourism industry consisting of hotels, resorts, water transport, and vocational home is affecting long term stability of tourism industry. Exploitation of shelter and food of wildlife and excessive fish farming from tourism related activities is depleting the stock of sea food. Due to this, these food items need to be imported from other part of the world to suffice local people and visitor's needs. Negative externalities had threatened the success of business as usual model by causing overuse of fresh water, improper management of solid waste and water, adverse impacts on coastal environment from excessive development works and overcrowding, high imports, and negative leakage of local economy. These external costs were reduced and sustainable economy was improved in tourism sector by sustainable ecosystem management (SEM) model. This model is brought into act to solve the problems arisen by BAU model as disturbance in tourism need to be solved sooner. Long term adverse impacts on local environment and tourism will shift the tourists towards other attractive destinations of the world (Bovarnick, et al., 2010).

Adverse impacts on coastal area and its ecosystem had increased motivation of the researcher to critically assess the adverse impact of business as usual approach

of tourism. The current financial revenue from tourism will be short-term if the current approach is not discussed on timely manner. The competition of ecotourism in long run is directly linked to the wellness of the ecosystem. Environmental destruction and social and natural resources disruption will be promoted by short term vision on tourism which affects the sustainable growth of economy. Tourism in the case of Acapulco can be taken as an illustration for failure of BAU approach as there used to be large number of quality tourists in the area in the past. Huge growth of accommodation, rise in coastal pollution, noise pollution, improper waste management, air pollution, water pollution and drug usage had adversely affected this area as compared to past (Bovarnick, et al., 2010).

Despite the benefits of local scale ecotourism, there might be some problems towards flora and fauna, management of waste, and degradation of air, water and noise from different sources. Some of the adverse environmental impacts are already observed in high altitude regions and near the seas and the oceans (Vaughan, 2000).

Economic benefits of ecotourism

In some cases, local people having poor economic background get good benefits in spite of significant leakages. It occurs mostly in remote area which had limited income generating sources. In the case of rich households, they initiate tourism business by providing transport, lodging and fooding facilities (Narain & Orfei, 2012).

One important strategy followed by state to reduce the adverse impact of people on parks is by setting buffer zones whose revenue from visitors is utilized in infrastructural development of the local community through local community forest users. These types of local forests with the involvement of communities are helping in income generation for the people through tourism activities. Also, various forest resources harvest near the national parks are used to prepare arts, crafts, hand-made items and gift items for the tourists. Various educational activities and research projects inside parks provide additional livelihood benefits to the people (Khatri, 2010).

In Nepal, tourism business could be one of the important sectors for generating national income. Tourism in Nepal was started from many decades in the past which was adversely affected by political instability and Maoist resurgence in between and again flourished after 2006 when Maoist problem was solved. These types of uncertainties and irregularities in business sectors had reduced transport and lodging related infrastructures throughout the country discouraging visitors to move from one place to the other for recreational activities. Different strategies were implemented by the state to enhance tourism sector, such as Visit Nepal and Nepal Tourism Year 2011 (Koirala, 2016).

Revenue received from ecotourism in Manaslu region had supported business activities as well as it had helped them to keep clean, green and healthy environment.

Ecotourism had also supported the livelihood of local people through sale of their local product produced from plants and animals such as wooden arts and other souvenirs. The main important economic aspect of tourism is generation of local employment to earn money and to enhance the quality of life (K C & Thapa Parajuli, 2014b).

It was observed that tourism projects planned in sensitive manner by combining participation and inclusion of poor and local people, focusing on ecological enhancement and development principles, bringing a direct market linkage had resulted in financial and overall advantages to the local region. It further provides motivation to conserve the natural resources and cultural heritage by interacting visitors, state agencies, tourism businesses and native communities (Kruk, 2009).

It was observed that some rural tourism models have failed while some have succeeded in getting financial benefits including money, job and grants for local societal projects. In the case of these types of tourism projects, different nations of South Africa are popular from previous two decades. Improvement in economy of poor and enhancement of living standard of people are the financial benefits that can be achieved from community based tourism projects (Mbaiwa & Kolawole, 2013).

Poverty stricken and affected people dependent on agriculture, art, crafts and household industry inside the protected area who directly involve in protection of crop and other resources are indirectly supported by financial incentives from tourism activities. But the tourism business is unable to explore the full benefits of protection from local people and there is only some indirect support from tourism to local people (Hussain, et al., 2012).

Negative impacts of tourism on economy

Ecotourism projects provide financial advantages which are very less entertained by economically deprived local communities due to leakage of money (Narain & Orfei, 2012). Also, promotion of tourism in a certain area increases economic inequality due to rise in local revenue from tourism and increase in overall price rates of the goods. Leakage of tourism benefits from business as usual approach underestimate the economic growth of the country. Also this approach affects the environment, ecological services, overall economy and the whole tourism sector in the long run. Large number of visitors in small area and small economy causes more rapid impacts as compared to large scale distribution of tourists in different places and cities of Southern region of American sub-continent (Bovarnick, et al., 2010).

Tourism and its impact on culture

Cultural heritage tourism had great scope in rural area which could be important source of attraction for the visitors to learn new ideas which in turn, develop tourism infrastructures in less developed areas of the country. This will not only promote

tourism but also support the conservation of cultural heritage inside the country. Local indigenous societies could publicize their valuable cultures and traditions and also save their culture with the motivations from tourism revenues. But there is always a challenge for them to take tourism and cultural heritage conservation together for a long run (Koirala, 2016).

It was observed that entry of visitors to the park had caused significant improvement in social, economic and cultural aspects of local community. Few local people have experienced beneficial effects of tourism to the local communities, Tharu traditions and their income while some other observed the adverse impacts on these aspects. The negative aspects in Tharu culture were observed as the decrease in organization of festivals, Tharu feasts and their ceremonies whereas job availability was the positive aspect of it. Also, some respondents viewed medium transformations on traditions, society and the culture from tourism activities. The important thing is that tourism had led to higher level of involvement of the young people which make them to dishonor their elderly people, use drugs and alcohols, involve in crime and fights, and decrease the use of Tharu language and customs (Lipton & Bhattarai, 2014).

Conclusions

Ecotourism had supported biodiversity conservation, socio-cultural development, and economic enhancement of local people. In many cases, benefits of ecotourism had outweighed the adverse impacts on the ecology, economy and society. Ecotourism and its positive impacts on biodiversity had also attracted more tourists. Diverse range of experts of ecotourism had conducted different methodologies for data collection, data analysis and presentation. Increase in number and species of plant and animal species had attracted more visitors and allure visitors to spend more money in other activities. It had further supported them to run projects for environmental conservation and help in socio-economic development. Increase in crime, quarrel and decrease in the use of local culture were few of the socio-cultural adverse impacts while encouragement in showing cultural heritage were the positive benefits. For long term development of ecotourism, priority should be given in community based tourism which allows a definite number of visitors. It can sustain the local culture and nature and help to increase income in the long run.

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Disruptive Innovation in Hospitality Human Resource

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Abstract

In this 21st century, where all the organizational activities are transforming into a digital technology base, the disruption in any business cannot be imagined without adapting a technological breakthrough. Technological disruption in HR may cause a robotic service experience for the customers, especially in the hospitality industry because if the human resource component is replaced with the technology, for e.g. a meal service in the restaurant if replaced with a robotic machine or a robot, the human touch component of that experience will not be realized by the customer hence the service in a long run becomes mechanistic. The innovation theory seems to be more relevant to any product or a service but when we talk about human resource, it is neither a product nor a service. The term Human Resource is used to the people those who work for the organization and also the department who is responsible for managing the required resources for the employees to facilitate their job. The term Human Resource was first coined in the year 1960 when people realized the value of labor relation, motivation, behavior and productivity.

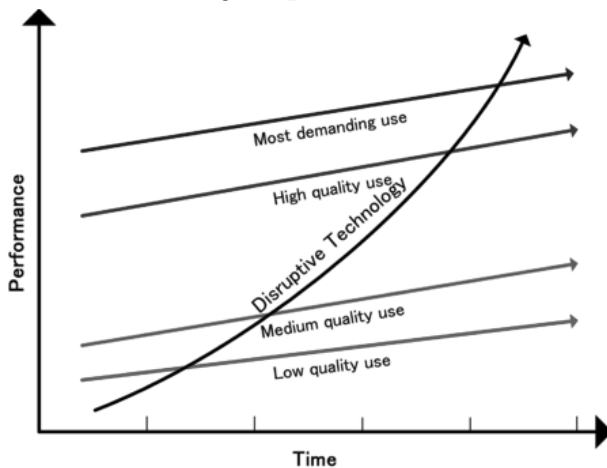
Keywords: *Digital disruption, human capital, cognitive, affective*

Introduction

Christensen, Raynor & Mc Donald (2015) 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 existing market and value network, displacing established market leading firms, products, and alliances. These professors coined the theory of disruptive innovation and have become the most influential idea of the modern age. According to the theory, all innovations are not regarded as the disruptive. For example if we take the example of automobile from late 19th century, this is not a ready example of disruption because these automobiles

were expensive yet luxury category items and did not disrupt the market for horse-drawn vehicles. The transportation market, stable until the introduction of the lower-priced Ford Model in 1908, the mass produced automobile, was a disruptive innovation because it changed the entire transportation market where as the first three year of automobile did not.

Disruptive innovation has been produced by the new entrants, entrepreneurs, rather than the existing market-leading companies. In the beginning, it is very difficult for the firms to pursue disruptive innovation because they are not profitable enough in the beginning because their development can take scarce resources away from sustaining innovations. Disruptive process takes a long time and once it is established, there is a very fast market penetration and the effects of which disrupts the established markets. It is also said that some companies have been identified as the victim of disruption and remain stagnant in the industry today (for example Seagate Technology, U.S. Steel and Bucyrus). There comes a question as if the theory has been misapplied to explain everything in every sphere of life, including not just a business but something like public institutions and the education.



Source: Clayton M., Michael R. and R. McDonald, *What is Disruptive Innovation*, December (2015)

To call it a really disruptive innovation for any service or the product, it should answer the following questions.”

- 1) Are the entrants targeting a segment that is economically unattractive to incumbents? Relating this question with the disruptive innovation in Hospitality Human Resource, the question becomes like this: Are the entrants targeting the human resource part of the organization which is not productive and significant in the eyes of the previous management settings?

- 2) Are the entrants able to serve this segment profitably due to a different business model? Relating to this question to the hospitality human resource, we can put a question: Are the entrants able to serve this segment or motivate the human resource, proficiently and effectively using different techniques?
- 3) If we can in fact answer “yes” to (2), then we need to know whether or not the smaller firms have an “enabling technology” that will allow them to take on larger, more complex projects using their new business model without sacrificing the cost advantages and performance profile that allowed them to serve smaller projects profitably? That is, can the smaller EPCM firms “March upmarket” without merely turning into the larger EPCM companies that already occupy the mainstream of the market?

If we answer all three questions to “yes” the case we are refereeing is a disruptive innovation and if any of these are not answered, the process is not really a disruptive innovation front.

Literature review

According to Santen R. and Kirk J. (2016) in an interview of hospitality channel, in the hospitality business, there also exist the disruptive forces in hospitality industry. Obviously, there are new players immerging in the market in a different way forward. For example how guests are finding rooms, how the hoteliers are prepared for that and how the hotels' are maintaining their human resource issues. We need to understand and find the ways that the disruption is going on. So it is also a mindset change to understand that how we do business, is it changing and are we ready to embrace that change. So it's also the human factor and this is also an area we take a lot of focus. Christensen, Raynor & McDonald (2015) disruptive innovation is not a breakthrough innovation. It is the innovation which creates a different market segment of a historically important and an unaffordable product or service. It is difficult to relate his theory into the human resource management or most commonly known as human capital management of any business especially, the hospitality industry.

The innovation theory seems to be more relevant to any product or a service but when we talk about human resource, it is neither a product nor a service. The term Human Resource is used to the people those who work for the organization and also the department who is responsible for managing the required resources for the employees to facilitate their job. The term Human Resource was first coined in the year 1960 when people realized the value of labor relation, motivation, behavior and productivity.

According to Tracey (2004) Human Resource is “The people that staff and operate an organization,” as contrasted with the financial and material resources

of an organization. A Human Resource is a single person or employee within your organization. According to Thomas (2016) the term disruptive human resource is defined in two folds, the term "Disruptive HR is proactive whereas handling" disruption in HR is reactive. The term disruptive HR, is emerging to meet the global challenges of the disruptive world. Disruptive HR listens and acknowledges the need of job market, talent pool and organizational goals to think out of box and to deliver additional value to themselves and to the organization. However, based on his propagations of this theory to the rest of the world, it can be adapted in the human resource to be taken as a catalytic product which helps in disruption process to happen in any organization. Having said this, it is important to see the disruptive changes in the human resources component and the organizations should see their HR components as how Ritz Carlton Hotels worldwide take care of their HR with the slogan "We take care of those who take care of our valuable customers" This slogan shows that HR component of hospitality business is important factor which can be an agent of change to all the strategic changes we make in our organization.

In this 21st century, where all the organizational activities are transforming into a digital technology base, the disruption in any business cannot be imagined without adapting a technological breakthrough. Technological disruption in HR may cause a robotic service experience for the customers, especially in the hospitality industry because if the human resource component is replaced with the technology, for e.g. a meal service in the restaurant, if replaced with a robotic machine or a robot, the human touch component of that experience will not be realized by the customer hence, the service in a long run becomes mechanistic.

According to Reinke (2016) restaurants thrive because of their human component. They are living art, culinary museums that only exist when people provide a product through thoughtful service. This is why other 'disruptive' technologies have not seen success in the market: they try to remove the human element through the use of iPads, tables or ordering kiosks. But these sorts of models will only achieve initial success in fast-casual settings when the customer is looking to receive food quickly. For those looking for the authentic dining experience, technology will not help a lot. Clothbound's model though, which disrupts the system behind the scenes, is beginning to make its mark. Clothbound is an online platform that connects potential employees with restaurants. Similar to monster.com, it provides a convenient, simple job board specifically for the restaurant industry. Zagat most recently recognized Kelly Daigle, co-founder of Clothbound, in their 30 under 30 list of Boston's finest, acknowledging her innovative thinking and impact on the market. Clothbound's technological platform is bringing the restaurant network to a digital space, effectively bringing together the two networks of employers and their potential staff.

Reinke (2016) further stresses on the disruptive Human Resource. Disruption capitalizes on improving the efficiency of existing systems as seen with the success in other branches of the hospitality industry: transportation (Uber) and lodging (Airbnb). Uber and Airbnb have achieved remarkable success because their systems capitalize on independence and convenience for the traveler. In both models the customer does not need to rely on a system operated by another party (hotels, hostels, taxis, etc.) but instead can be the captains of their own fate by calling their Uber and booking their dream stay without third-party fees. Even more conveniently, these innovative models are utilized through the use of smart technology and online interactions. Although there are some debates about Uber and Airbnb whether or not being the examples of disruptive innovation. The restaurant, however, cannot exist online, and the successful restaurant is as much experiential as it is product-based. Any adaptation of the restaurant model (pre-ordering, tablets on tables, etc.) have not lasted very long as they tarnish the very essence of a dining experience. A true meal in any self-respecting restaurant is tech-free, engaging, authentic, and sensory.

Disruptive innovation theory has its own limitations. It is successful in many industries but has not been able to relate many other industries. Relating this theory with the Human Resource of Hospitality Industry is the first attempt. Researcher has studied over many written articles, published conference videos, write-ups and interviews of many professionals those who worked in this field and found that such kind of research especially in Hospitality Industry is not done before. Being the first of its kind, it was very difficult to relate Disruptive innovation theory into Hospitality Human Resource because the resources to this context are very much less. This is the reason why, researcher also put his experience of more than a decade working in five star hotels in Nepal and abroad handling thousands of people in Hospitality Industry from operations to academics. Interviews, group discussions, talks and feedbacks of many people in hospitality industry of Nepal are also included in the study.

Disruptive Human Resource Approach

The term disruptive innovation theory can be adapted in two different levels of the Human Resource Development namely:
Disruption in Human Resource System and Disruption in Human Resource Performance.

Disruption in Human Resource System

According to Thomas (2016) based on an article of Josh, Bersin of Forbes (2014), following are the innovation in the Human Resource System that has changed the roadmap of the organizational development.

1. *Employee System Engagement*: Modern managers are replacing the system of traditional office records and creating an employee friendly engagement plan

in building their own records. Employee, employer interface is a system which is well integrated and has a direct access of the employee to it. All kind of HR records of the particular employee can be viewed by the management and the employee at all the times. This interface facilitates the attendance, notices, financials of the particular employee, performance appraisals, feedbacks (to and fro), leave records, warnings and appreciations in automated control basis. The system is good for the organizations which have qualified employees and has drawbacks for the organizations where the academic levels of the employees are average. Mobile devices are playing an important role in this endeavor.

2. *People resourcing strategy*: People outsourcing has become much easier with the innovation in global networks and connections. HR professionals are using Linked Inn, Glass door, indeed, and other social media sites for a direct hiring of the employees. Ritz Carlton hotels worldwide which has more than 130 hotels have developed a system of hiring via online through their registered websites. In this process, any deserving hospitality graduate or the employee from any corner of the world can register himself in their employee hiring section and can send his/her details for the available position for the evaluation. After the evaluation, there will be a Skype interview with the panel. After the successful completion of the interview and other formalities, the person will be hired directly.
3. *User friendly job portals for employee and employers*: Today's HR has become IT friendly. Neither the employees nor the employers need to hunt for each other. There are the job portals available online for both of their purpose. In these job portals, the employee can upload their personal information and similarly, the employers also are available online to tap their required Human Resource.
4. *Mobile Applications*: According to Kleiner Perkins and Caufield & Byers (KPCB) (2016) There are 5.2 Billion mobile users in the world, 1.6 billion smart phone users, 789 m Laptops, 745 m. desktops
5. *Data Driven decisions*: According to Deloitte research (2014) only 4% of the big companies have the ability to analyze, predict and model their human resource but 90% have the ability to analyze, predict and model their financial structure. Data analysis for employee recruitment, selection, orientation and training and development has no longer been a product; it has become a science based solution. (Thomas 2016)

The results of Thomas (2016). who had made research over 42 private Indian companies found that 85% of the companies are ready to develop their employees. 43% of employee's didn't participate in the training and development because it was

not mandatory. The biggest challenge found was the change management which the companies are not able to. The biggest role models for making such changes in the HR are HR Managers 59% respondents.

Disruption in Human Resource Performance

It is important that if something we call a disruptive innovation in human resource, it needs to hit the performance of the employees. Every new entrant should focus on the existing human resource and find the ways how the existing mind set of the employees can be transformed into the most successful innovations. Knowledge, Skill and Attitude (KSA) are the abilities and characteristics that enable a job holder to accomplish the activities described in a task statement that describes what the job holder does (Quinones and Ehrenstein, 1997). In a learning environment, cognitive, psychomotor, & affective are KSA's counterparts that identify the end states of training (objectives). Disruption in the performance level of the employees can be done in two different levels:

1. The employees, those who are modern, understand the changes, technology, innovations and also understand the competition outside and are career driven we term them explorers. The disruption at this level of staff is known as the *explorative disruptive innovation*.
2. The employees, who are technically sound but not familiar with the existing competition, are specialized and focused and family driven, we term them sustainers. The disruption at this level can be termed as the *sustaining disruptive innovation*.

Let us explore the learning outcome typology of Kraiger, et al. (1993). According to the researchers, there are three areas of KSA which are defined as below

- Cognitive (knowledge): This is based on factual and declarative grounds. Where the employees are trained on how information and concepts are mentally arranged. This is also defined in terms of metacognitive Strategies - allocation and regulation of cognitive resources.
- Skill-Based (psychomotor): This is a development of compilation and automaticity in the employees. Compilation is a routine development and has a procedural linkage. Similarly Automaticity is the ability to perform a task without conscious monitoring and with other tasks.
- Affective (attitudes). This is an attitude in simple terms. Attitude in general understanding is of two different types (positive attitude and the negative). Attitude here is simply the attitude about learning, self-efficacy, perception about ability to perform, and goal setting. The effect of this is related with the motivational disposition of the employees.

Modern Human Resource in cloud

Oracle and its affiliates (2015) write disrupting Human capital Management is a new and emerging digital standard. However, the incorporation of the cloud mobile, social big data, and digital consumer experiences into human capital management technology in disrupting how organizations manage enable and engage with their work force. Modern human resource managers are using this a new way of managing people to support an agile work place where people can quickly access knowledge and data to get their jobs done in a purposeful way. With 60% of the DEO's indicating that cloud computing technology strategically significant to their business. Cloud is fundamentally changing the way organization will do a business in the future. 90% of the world's population who are over 60 year of old will be using the mobiles by 2020. By the year 2020, the entire generation will have been grown in digital world. Computers, mobile phones, tablets, texting and social networking will be second nature to them.

As the world becoming increasingly volatile and unpredicted, organizations that can quickly and easily adapt to changing business conditions will outpace their competitors.

Case studies from Ritz Carlton and Kempinski Hotel

Whether or not the Ritz Carlton company in the world which is best known for handing well of its staff knows about the theory of disruption, it is using very much modern technique for handling disruption in Human Resource. Contrary to the theory of disruptive innovation, it is not the new entrant which focuses on disruptive innovation; it is a very old hospitality institution, however working in a modern way in handling its staff and disruption. Ritz- Carlton, a Hotel Company in this category is a leading luxury lodging company famous for its own standards. It is the only service company in USA that has been able the own the MALCOLM Baldrige National Quality Award (MNQA), and the Training Magazine announce it as the only company best known for its training and development for the employees. Reiss R. (2009) further highlights that its unique culture starts with a motto: "We are ladies and gentlemen serving ladies and gentlemen." One of its remarkable policies is to permit every employee to spend up to \$2,000 making any single guest satisfied. This is not per month rather is per case.

Ritz-Carlton codifies its expectations regarding service in "The 12 Service Values," "The Credo," "The Three Steps of Service," "The 6th Diamond" and other proprietary statements that are taught to all 38,000 employees throughout 73 properties in 24 countries. Simon Cooper, who has led Ritz-Carlton for the past eight years, says about what makes Ritz-Carlton that it basically focuses on the location, the product and the people when it comes the investment. They invest about \$500,000 and over

\$1 million per room for example for a room. Choose the best and convenient location for their costumer so that they get an easy access of the Hotel. Similarly, the ladies and gentlemen serving ladies and gentlemen statement of the company show how much they are focused on the employee development and their moral values.

According to the tradition of Ritz Carlton, they practice a “line up,” tradition which is a concept of early restaurants in France where chef calls his team every evening at 5.30pm. Every Ritz Carlton Hotel every day, round the globe has a round table every day where each member has an opportunity to share a “wow story” which means talking great things about their staff have done. This shows a different innovative approach which lots of hotels ignore but Ritz Carlton does for their staff is an example of disruptive innovation. In an interview of Forbes, Reiss R. (2009) further explains that at Ritz Carlton.

1. It entrusts every single Ritz-Carlton staff member, without approval from their general manager, to spend up to \$2,000 on a guest. And that's not per year. It is per incident. This shows that the trust factor which is instilled in each and every member of the hotel is the significant achievement that the hotel has made while handling the disruption at the motivation level of the employee that generates a good attitude and leads to stability, dedication and productivity.
2. A carpenter is hired for building a shoe rack for the guest for his/her special choice for one night. Similarly, a laundry manager who couldn't get the stain out of a dress after trying twice would fly from Puerto Rico to New York to return the dress personally. This shows that how the employees are motivated. This is a new technique which Ritz applies to let the employees go beyond the box to satisfy their guest and feel accomplished by knowingly or unknowingly is an example of disruptive innovation strategy at HR front.
3. They hire typically about 2% of the people who apply for jobs. Bringing on the right ladies and gentlemen and then nurturing them to provide them with career opportunities will reduce turnover. Training is really important, because it nurtures the careers of our ladies and gentlemen. Naturally, in a tough economic climate keeping staff satisfied is more challenging, but obviously it's as important as ever.
4. Ritz Carlton measures the voluntary turnover, which is an indicator of the talent acquisition and training. At Ritz Carlton, they typically hire about 20% of the people who apply for the job to ensure that they hire the right kind of ladies and gentleman and then train them to the best possible career options so that the turnover is very less. The training and development strategy at Ritz Carlton and the low turnover shows that it is able to utilize the disruptive innovative approach at HR level which the competitors not.

5. At Ritz Carlton, a culture is built on trust. And if leadership doesn't live the values that it requires of the organization that is the swiftest way to undermine the culture. No culture sticks if it's not lived at the highest levels of the organization. It takes an extraordinarily long time to build a culture. Kempinski makes huge investment in human resource development every year. The company implemented training programs across all levels of staff focused on building management acumen, enhancing technical expertise and operational skills, and cross-training between departments, and intends to continue to build on staff development. In a survey of Cornell University among 243 managers, 64% of the respondents stressed on the issues of attraction, retention, training and morale as key areas of concern of the managers. This report showed that today's Human Resource is ideally difficult to motivate unless the hospitality companies focus purely on innovations, which their competitors are not able to focus on.
1. Kempinski has a full year calendar for staff training, development and engagement. It fully believes that the staff needs to be fully engaged with the aid of modern techniques and traits. According to Kempinski (2010), Regional Director of Training of Kempinski, Karen Thorburn, who was the winner of the Best HR person of Hotelier Middle East Awards 2009, stated about their success in opening of the properties with the help of staff who are frequently trained and taken off the floor for making them competent enough to handle the competition. They equally focus on explorers and the sustainers as outlined in the study. This shows that disruption is possible via training and development of staff in both explorer and the sustainers' level.
2. Kempinski also employed specialists who travelled the region delivering skills' training programs on making the perfect cup of tea and coffee, and the best bread. These sessions were run in Kempinski properties worldwide. "In this region Kempinski implemented these travelling expert concepts in Tanzania, Djibouti and the UAE finishing with the iconic Emirates Palace in Abu Dhabi.
3. The pilot of the Employee Satisfaction Survey at Kempinski Hotel Ajman further reasserted the company's strong focus on people. The survey was conducted under the theme 'It's all about people'. All employees were invited to participate in the survey, which was held in conjunction with a full schedule of fun activities throughout the day – a buffet lunch, cooking classes, massages, access to the beach for employees and their families, prize competitions, bowling, camel rides, hotel tours and much more. Kempinski is the first in the region with 99% completion rate on the Employee Satisfaction Survey,"

4. Kempinski has also piloted an E-learning program in English and several management programs. “The feedback has been encouraging. Kempinski has also developed a skills-enhancement program for Housekeeping specifically aimed at career progression of supervisors and assistant housekeepers.

The hospitality industry is long hours and very hands on and there are many things one just does not have the time to learn on the job, such as staff costing, developing budgets, business plans, marketing principles and leadership/ management skills. Providing staff structured pathways to imbibe this information helps them move ahead in their careers, and helps a company progress in levels of service expertise and competitiveness within the industry.

Figure1. Example of Lodging Firms in the Four Areas can be taken as disruptive innovation techniques at HR front

Selective Hiring and Retention Strategies	Competency Training and leadership Development Programs.	Benefits and incentive plans to Enhance Performance Reduce Costs	Redesigning Work to Enhance Employee Involvement
<i>Dahlmar Properties:</i> Job Preview Sessions Orientation with Quizzes and Tests <i>Ramada Franchise systems:</i> Prescreening tests Interactive CD-Based Training <i>Ritz Carlton , Tyson's Corner.</i> Hourly Staff Interview and Selection Team	<i>Coastal Hotel Group:</i> Buddy System to Loan Employees <i>Four Seasons:</i> Designed Trainer <i>Choice Hotels:</i> Leadership Competency Building <i>Marriott International</i> Competency Building	<i>Accor:</i> 360° Feedback <i>The Houstonian:</i> All Employees on a Bonus System <i>Roadway INN</i> Orlando: Budget of \$100 per Month Awards, Pins and Gifts	<i>Ritz Carlton-Tyson's Corner:</i> Self-Directed Work Teams <i>The Boulders:</i> Self -Directed Three Person Housekeeping Teams Empowered To Choose Work Areas Responsible For Quality Conduct Own Inspections

<i>Day Hospitality Group</i> Mandatory 90 Day Paid Sabbatical Leave Program for GM's <i>Four Seasons and Regent Hotels:???</i> <i>Greenbrier:</i> Culinary Trainings <i>Hyatt Regency Scotsdale:</i> High School Sponsored Classes <i>Sheraton-Denver West:</i> Job Sharing in Sales	<i>Ashley Hotels-Keswick Hall:</i> Service Quality Training Guest Say <i>Simpson House Inn:</i> Testing/Training Language Skill Building Staff Meeting (Powwows) <i>Motel 6:</i> Employee Development Program Cross Training Management on Duty General Management Training	<i>Day Hospitality Group:</i> Mandatory 90 Day Paid Sabbatical Leave Programs for GMs <i>Tainar Inns:</i> Cost Controls <i>Inn at the Market:</i> Outsourcing Human Resource Director	<i>Inn at Essex:</i> Empowering employee decision making <i>Promise Hotels:</i> Guaranteeing 100% Guest Satisfaction <i>Hilton Hotels-Minneapolis:</i> Line Level Employees are Empowered to Make Guest Satisfaction Decisions.
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Source: Adapted from, Kate Walch and Cathy A. *Innovation in Hospitality Human Resource*, 2017

Findings and conclusions from the study

In this 21st century, where all the organizational activities are transforming into a digital technology base, the disruption in any business cannot be imagined without adapting a technological breakthrough. Technological disruption in HR may cause a robotic service experience for the customers, especially in the hospitality industry because if the human resource component is replaced with the technology, for e.g. a meal service in the restaurant if replaced with a robotic machine or a robot, the human touch component of that experience will not be realized by the customer hence the service in a long run becomes mechanistic. In a survey of Cornell University among 243 managers, 64% of the respondents stressed on the issues of attraction, retention, training and morale as key areas of concern of the managers. This report showed that today's Human Resource is ideally difficult to motivate unless the hospitality companies focus purely on innovations, which their competitors are not able to focus on.

The fundamental input of this study is the finding of the link between the disruptive innovation and the practices in Hotel's Human Resource. Studies of hospitality innovation, especially the radical innovation, are few (Chan et al., 1998, Rodgers, 2007), those that investigate the impact of disruptive HRM practices on hotel industry. It is found that two major HRM practices, hiring dynamic core customer- contact employees which we call multi-skilled employees and training core customer-contact employees for multiple skills, enhanced both incremental and radical disruptive innovation in Hotels. Although "select for attitude and train for skill" has been a very long management philosophy, it is arguable that to enhance the disruptive innovation in hospitality HRM, a better strategy might be "hire for skill and train for skill. "The findings are contradictory with Tracey et al. (2007) conclusions that both general mental ability and consciousness are important factors of front line staff job performance.

The results of Thomas A. who had made research over 42 private Indian companies found that 85% of the companies are ready to develop their employees. 43% of employee's didn't participate in the training and development because it was not mandatory, shows that the management should function on making people feel the importance of training and development to handle the disruption. This shows the importance of HR managers' role in handling disruptive innovation in HR. It is also found that the hotels are not openly practicing disruptive innovation theory because of not being able to relate this theory with their day to day operations, especially in HR.

In the study, the focus is on two different areas of Human Resource namely the explorative disruptive innovation and sustaining disruptive innovation. It is found that the disruptive innovation at the lower level of staff who are less qualified in terms of academic qualification but are skillful, need sustaining disruptive innovation techniques, and this ideally fits the theory of Dr. Christensen, which shows that for something to be called a disruptive innovation, it should be emerging from a very distinctive market, which the competitors never touched but ignored, and is profitably handled by new incumbents. Disruption at this level which we call in this paper, sustaining disruptive innovation is what Dr. Christensen and team put forward.

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Impact of Workplace Spirituality on Employee Productivity in Nepalese Hospitality Organizations

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Abstract

In a rapidly changing and competitive world, managing an organization is becoming very complex. It is utmost vital to gain a competitive advantage by an organisation to survive the cut-throat competition. Hospitality organizations is one of them. Uniquely, these organizations can strengthen and improve its human resource productivity to gain competitive advantage. One of the element that influence productivity of employee is, how they are guided, mentored and supported in the organization and provided with workplace spirituality to contribute more effective in the organizational work process. Therefore, this research study aimed at analyzing the relationship between creating workplace spirituality, and how it influences the employee productivity in Nepalese hospitality organization. A sample of 150 employees from hospitality organizations was selected for the study with convenience sampling method. The study concluded that there is a positive relationship between workplace spirituality and productivity and workplace spirituality positively predict employee productivity in hospitality organization. This suggests that the workplace spirituality plays an important role to make the employee productive and satisfied. Employee thus become more productive over the long run compared with employees in organizations where spirituality is ignored or disrespected. Therefore, hospitality organizations should emphasize to make their respective organization spiritual and adopt spiritual environment, and also emphasize spiritual leadership.

Keywords: Workplace spirituality, productivity, spirituality, spiritual leadership.

Background

The hospitality sector has been emerging as greater importance by the day in the country. It becomes more prominent in the context of Nepal, according to World Travel & Tourism Council (WTTC) report 2017, the *hospitality industry* along with the tourism industry go hand in hand and *contribute* about the direct contribution of Travel & Tourism to GDP was USD 2,306.0bn (3.1% of total GDP) in 2016, and is forecast to rise by 4.0% pa, from 2017-2027, to USD 3,537.1bn (3.5% of total GDP) in 2027. However, hospitality sector growth cannot be sustained for long unless it is linked with the highest productivity of this sector. In a rapidly changing and competitive world, managing an organization is becoming very complex. It is utmost vital to gain a competitive advantage by an organisation to survive the cut-throat competition. Uniquely, the organization can strengthen and improve its human resource productivity, efficiency and effectiveness. Consequently, in an organization employee productivity is utmost desired to achieved the organizational goals and its objectives. One of the element that influence productivity of employee is, how they are guided, mentored and supported in the organization. It is the leadership function comes as one of the critical element within the domain of human resource productivity. Moreover, spirituality in leadership can further strengthen the influence in higher levels of employee productivity. Likewise, workplace spirituality focus towards creating values, attitudes, and behaviors that are essential to internally motivate individuals in an organization. In consequence, they create a sense of mystical of well-being and survival, and nourish the inner life of followers to make their life meaningful, work meaningful, being in a community sense, and aligning themselves to the organizational goals. Therefore, workplace spirituality can undoubtedly develop employees' contribution more effective in the organizational work process.

In like manner, sustainability of hospitality organisation depends on quality of service they provide to the customers. In hospitality organization, employees interact directly to the customers, and their behaviour with the customer determine the overall performance of the organisation. In hospitality service scenario, customer satisfaction mainly depends on the process of service delivery, that is highlighted by the efforts of the employees. When employees feel a sense of support, well-being, feels work as meaningful, with community sense, and aligning themselves to the organizational goals, they can feed their utmost effort/ productivity for the customer satisfaction and overall accomplishment of organizational goals.

The present status of the spirituality in workplace and work-related variables like productivity is left unattended in this sector, which can be considered for contribution towards growth and sustainability of this sector. This is little curiosity concerning the impact of workplace spirituality on employee productivity in present time to this sector.

At the present time, the understanding of spirituality is only concerned with religion. However, 'Spirituality' in the context of organization is not religion. The spirituality does differ from religion in organizational context. Moreover, it is altogether about well-being, creating values, attitudes, and behaviors that are essential to internally motivate leaders as well as the followers and other. Spirituality grounds people in their work and allows them to connect with the transcendent in all they do. Research in the areas of workplace spirituality and spirituality and performance is still in its infancy, as indicated by typical characteristics of paradigm development such as a lack of common understanding of the concept and unclear boundaries between workplace spirituality and leadership (Dent, Higgins, & Wharff, 2005). Therefore, how spirituality impacts the organizations and individuals; such as leaders and followers (employees) are the main areas of empirical research, which tend to highlight the importance of spirituality in the workplace (Mohd Yusof and Mahadzirah, 2014). Likewise, in Nepal the understanding of workplace spirituality and productivity is still unexplored, and if understood, leaders in present time can adopt the spirituality in their leadership to make their organisation in workplace spirituality and productivity of employee, so that the organizational can achieved its objectives and goals.

Therefore, this research study aimed at analyzing the relationship between creating workplace spirituality, and how it influences the employee productivity in Nepalese hospitality organization.

Research objectives

The main purpose of this research is to analyze the impact of workplace spirituality and employee productivity in hospitality organization in Nepal. The following research objectives are formulated to guide this research:

- Objective 1 : To examine the level of workplace spirituality in Nepalese hospitality organizations.
- Objective 2 : To analyze the impact of workplace spirituality on productivity in Nepalese hospitality organizations.

Literature review

Workplace spirituality: Workplace spirituality is a state or experience that can provide individuals with direction or meaning, or provide feelings of understanding, support, inner wholeness or connectedness (Smith and Rayment, 2007). According to Ashmos and Duchon (2000), it is the conditions for community, meaning at work, inner life, blocks to Spirituality, personal responsibility, positive connection with other individuals, contemplation, work unit community, positive work unit values, organizational values, individual and organisation. It is a recognition that

employees have an inner life which nourishes and is nourished by meaningful work, taking place in the context of a community (Ashmos and Duchon, 2000). Mitroff and Denton (1999) indicates that employees of spiritual organizations have basic beliefs and values in the workplace.

Meaningful work, sense of community, alignment between organizational and individual values, sense of contribution to the community, and inner life are five dimensions of the workplace spirituality. Meaningful work refers to sense of enjoyment of work, comprises items related to the sense of joy and pleasure at work (Milliman *et al.*, 2003), (Ashmos and Duchon, 2000). Sense of community refers to team spirit, mutual care between members, sense of community and sense of common purpose (Milliman *et al.* 2003). Alignment between organizational and individual values, refers to the congruence between organizational values and the individual value and inner life of individuals (Milliman *et al.*, 2003; Ashmos and Duchon, 2000). Sense of contribution to the community refers to aggregates items meaning that work done by the individual is congruent with his/her personal life values and is helpful for the community (Rego Cunha, 2008). Likewise, opportunities for inner life, includes descriptors concerning the way the organization respects the spirituality and spiritual values of the individual (Ashmos and Duchon, 2000).

Productivity: Employees who have hope/faith in the organization's vision and who experience calling and membership will "Do what it takes" in pursuit of the vision to continuously improve and be more productive (Fry 2003). According to Nyhan (2000), productivity is the efficient production of results, benefits, or profits. The employees who experience calling and membership will do the right thing to achieve the organization's vision and to continuously improve and be more productive (Fry, 2003).

Relationship of workplace spirituality and productive: There are numerous studies that show the relationship between the spiritual leadership, workplace spirituality and productivity. According to Fry (2003), Fry *et al.*, (2005), Malone and Fry (2003), workplace spirituality lead to positive individual performance and also results in positive human health and psychological wellbeing, productivity. Reave (2005), also found the positive impact of spiritual values and practices to leadership effectiveness and subsequently to employee commitment, productivity, and customer satisfaction etc. Likewise, Garcia-Zamor (2003), Fairholm (1998), Fry (2003), Fry *et al.* (2005), Giacalone and Jurkiewicz (2003) and Millman *et al.* (2003), also found that spirituality is associated with the positive work related attitudes, including productivity. Likewise, spiritual leadership fosters spiritual well-being, which then positively influences employee life satisfaction, corporate responsibility, organizational commitment and productivity, and financial performance (Fry & Slocum, 2008).

In a regional context, Bodla & Ali (2012) studied banking sector in Pakistan, finds leadership spirituality influence individual outcomes like performance, organisation commitment and job satisfaction. In similar manner, Fry *et al.* (2005) found spiritual leadership influence productivity. Zanganeh and Malekmohammadi (2015), Salehzadeh, Pool, Lashaki, Dolati & Jamkhaneh (2015) found that a significant relationship between the spiritual leadership of organizational learning and empowerment. Rego *et al.* (2007), Tevichapong (2009), Tevichapong *et al.* (2010), Amabile and Kramer (2011), found a significant relationship between workplace spirituality and self-reported individual performance.

Research gap: The relationship between spirituality and work-related variables has been the subject of a limited number of empirical studies (Duffy 2006). Most of the research in terms of Spiritual Leadership Theory, Workplace spirituality are undertaken in western countries. Research in the areas of workplace spirituality and spirituality and leadership is still in its infancy, as indicated by typical characteristics of paradigm development such as a lack of common understanding of the concept and unclear boundaries between workplace spirituality and leadership (Dent, Higgins, & Wharff, 2005). As such, there are few studies in Asian context, like in India and Iran. However, there is no research in Nepal regarding the spiritual leadership theory, workplace spirituality and its influence to the workplace employee attitudes. Moreover, the researches that has been undertaken in the context of the spiritual leadership, workplace spirituality globally. There are few researches that exist in explanation to the flow of spirituality at workplace spirituality and its impact on employee productivity.

In terms of the methodology, maximum of the researches in the arena of spiritual leadership Theory and workplace spirituality focuses and developed in an individualistic culture. Few researches in the context has been conducted in a collectivism culture. Therefore, having identified this gap in the extant literature, the present study that along with these linkages, will investigates the relationship and impact of workplace spirituality and productivity. It is a valuable attempt to plug the gap of knowledge in the context of Nepal. Moreover, in general sense people think spirituality is religion, however, in the context of organization is religion. The spirituality does differ from religion. This research also aims at putting the gap plugged in terms of, what is spirituality, and how does it differ from religion?

Research framework and hypotheses

Based on literature arguments, the hypotheses were advanced to identify the relationship of workplace spirituality and employee productivity.

H_1 : *There is a positive impact of sense of meaningful work and employee productivity.*

H_2 : *There is a positive impact of sense of community and employee productivity.*

H_3 : *There is a positive impact of alignment between organizational and individual values and employee productivity.*

H_4 : *There is a positive impact of sense of contribution to the community (organisation) and employee productivity.*

H_5 : *There is a positive impact of opportunities for the inner life and employee productivity.*

Research design, sampling and data collection procedure

This study undertakes quantitative approach towards descriptive and explanatory research design. A descriptive research design was used for examining the current situation of workplace spirituality and self-perceived level of employee productivity. Similarly, the need of explanatory research design was employed to test the relationship and impact of exogenous variables over the endogenous variable in this study. A sample of 150 employees working in star category (three to five star) hotels and airline companies in Kathmandu was undertaken for the study. However, the researcher has received the data from 144 employees in hospitality sector and subsequently, data was analyzed. For the reliability of perception of the employee towards their respective organization, employee having at least six months of working experience considered as valid sample. The data was collected from these organizations with convenience sampling method.

Conceptual model and instrumentation

The conceptual framework for this study constituted of five construct of spirituality management and productivity. A structured survey questionnaire was utilized for collection of data. The key instrument was divided into two parts, one address the variables related to demographics information. The other part will be comprehensively deal the variable explain in conceptual framework. In the context of validity (convergent and discriminant validity), the questionnaire items developed by previous researcher was utilized. Workplace spirituality was measured by 18 items scale, based on Ashmos and Duchon (2000), Milliman *et al.*, (2003) and Rego and Cunha (2008), representing five dimensions: Team's sense of community, Alignment between organizational and individual values, Sense of contribution to the community, Sense of enjoyment at work, and Opportunities for inner life. In similar manner, productivity was measured with 5 nos. items are developed and validated especially for Spiritual Leadership Theory research by Fry *et. al.*, (2005) and Malone & Fry (2003). The questionnaire items were developed in 6 point Likert scale. The reliability analysis shows 0.918 for 18 items of workplace spirituality, and 0.763 for 5 items of productivity.

Analytical strategy

At first, based on data obtained, reliability was ascertained, next the descriptive analysis, correlation analysis and regression analysis has been performed to test the hypotheses. All tests were performed with SPSS v23.

Results

Research findings are presented in the following sections: (a) descriptive analysis, (b) correlation analysis (c) impact analysis, (d) hypotheses testing results.

Demographic profile of respondents

In this research, out of 144 respondents, the majority of respondents 79.2% were male and females constituted of 20.8%. Majority of age group of below 30 years consists of 91.7%, followed by 30-45 years (6.3%) and 45-60 (2.1%). Likewise, the respondents' monthly income falls in wide categories of 10000-20000 (16.7%), 20000-30000 (14.6%), 30000-40000 (8.3%), 40000-50000 (25.0%) and 50000+ (35.4%). The experience of employee was found to be less than 2 years (47.9%), 2-5 years (31.3%), 5-10 (10.4%), 10-15 (2.1%), and 15+ years (8.3%). In similar manner, the positions of the respondents were assistant manager, cabin crew, CEO, Dy. manager, flight attendant, management trainee, marketing officer, commis chef and relationship manager etc.

Status of workplace spirituality

The result of descriptive statistics indicates that, there is a moderate level ($m=4.45$, $SD=0.749$, in 6 point Likert scale, with 6 being 'strongly agree') of the workplace spirituality in Nepalese hospitality organizations.

Table 1: Status of workplace spirituality and employee productivity

Variables	Mean	Std. Deviation	Result
<i>Sense of meaningful work</i>	4.99	0.888	<i>Agree</i>
<i>Sense of community/team</i>	4.80	0.867	<i>Agree</i>
<i>Alignment between organizational and individual values</i>	4.45	0.909	<i>Slightly Agree</i>
<i>Sense of contribution to the community (organisation)</i>	4.72	0.944	<i>Agree</i>
<i>Opportunities for the inner life</i>	3.85	1.433	<i>Slightly Disagree</i>
Workplace Spirituality	4.45	0.749	<i>Slightly Agree</i>

Sense of meaningful work, has the highest mean value of 4.99 ($SD=0.888$), within the dimensions of the workplace spirituality. It indicates that the respondents agreed

on meaningfulness of their work, they enjoy their job and feel joy when to come to work. In a similar manner, the sense of community/team, has the second highest mean value is 4.80 ($SD=0.867$). It indicates that respondents feel that, they are the part of the organization as a family. Likewise, the opinion statements on sense of community have a moderate agreement from the respondents. The respondents feel they are the part of a family in the organization, their team promotes creation of spirit of community, supports & care each other, the respondents are linked with a common purpose. Likewise, sense of contribution to the community, has the mean value of 4.72 ($SD=0.944$), which shows that the respondent agreed to their work is harmonious with their personal life values and is helpful for the community. The respondents agree work is connected with what they think is important in life, and they see a connection between their work and the larger social good of their community, and when working, they feel helpful for the whole society. Further, alignment between organizational and individual values, has the mean value of 4.45 ($SD=0.909$), which indicate the slight agreement of their respondents towards the resemblance between organizational values and their individual value and their inner life. They slightly agree that they feel positive about the values prevailing in their organization, slightly feel good about their future with the organization, slightly agree on organization respects their “inner life”, and slightly agree that organization helps them to live in peace/harmony.

However, the opportunities for the inner life has the mean value of 3.85 ($SD=1.433$), the lowest of all dimensions of spirituality management. This indicates, the respondents are slightly disagreeing that the organization respects the spirituality and spiritual values of the individual.

Status of employee productivity

The result shows that, there is a moderate level ($m=4.68$, $SD=0.862$, in 6 point Likert scale, with 6 being ‘strongly agree’) of employee productivity in Nepalese hospitality organizations. The respondents slightly agree that everyone is busy in their workplace, the work quality is a high priority for them. Likewise, they agree that everyone gives their best efforts, the work group is very productive, very efficient in getting maximum, output from the resources the organization made available.

Table 2: Status of employee productivity

Variables	Mean	Std. Deviation	Result
Productivity	4.68	0.862	Agree

Relationship of workplace spirituality and employee productivity

Correlation analysis as presented in table 3, indicates that there is a comparatively moderate correlation between workplace spirituality and productivity. Workplace spirituality has a positive relationship with productivity ($r=0.416$, $p=0.001$). Correlation analyses results also shown that the dimensions of workplace spirituality also have weak to high relationship.

Likewise, employee productivity is positively related with the five dimensions of the workplace spirituality. Sense of meaningful work has a positive weak relationship ($r=0.394$, $p=0.001$), sense of community/team has a positive strong relationship ($r=0.655$, $p=0.001$), alignment between organizational and individual values has a positive moderate relationship; ($r=0.500$, $p=0.001$), sense of contribution to the community has a positive weak relationship; ($r=0.245$, $p=0.003$), with employee productivity at 1% level of significance level. Likewise, opportunities for the inner life has a positive weak relationship ($r=0.177$, $p=0.036$) with employee productivity at 5% level of significance level.

Sense of community/team has the highest relationship with the productivity among the dimension of the workplace spirituality. It is followed by alignment between organizational and individual values, sense of meaningful work, sense of contribution to the community, and opportunities for the inner life.

Table 3: Relationship between workplace spirituality and productivity

Variables		SMW	SC	AO	SCC	OIL	WPS
PRO	r	0.394	0.655	0.500	0.245	0.177	0.416
	p	0.001	0.001	0.001	0.003	0.036	0.001

PRO= Employee productivity; SWM= Sense of meaningful work; SC= Sense of community/team; AO= Alignment between organizational and individual values; SCC= Sense of contribution to the community; OIL= Opportunities for the inner life; WPS= Workplace spirituality

Impact of workplace spirituality and employee productivity

Further, multiple linear regression analysis is used to predict the impact of workplace spirituality dimensions to employee productivity. The regression analyses shown that the workplace spirituality dimensions positively predictive employee productivity ($R^2 = 0.507$, $p<0.01$). The results of regression analysis are summarized in Table 4.

In the same fashion, there is a positive impact of the workplace spirituality dimensions to employee productivity is revealed by the regression analysis. The sense of meaningful work (SWM) ($\beta =.148$, $p<0.01$), sense of community/team (SC) ($\beta =.634$, $p<0.01$), alignment between organizational and individual values (AO) ($\beta =0.265$, $p<0.01$), sense of contribution to the community (SCC) ($\beta =.406$, $p<0.01$), has positive impact on employee

productivity. Remarkably, the results revealed that opportunities for the inner life (OIL) ($\beta = 0.002$, $p > 0.05$) has no statistically significant impact on employee productivity. The impact of sense of community/team is the highest among the dimension of workplace spirituality, followed by sense of contribution to the community.

Table 4: *Impact of workplace spirituality and employee productivity*

Variables	R	R ²	F	p	b	t	p
Constant	0.712	0.507	27.778	0.001	1.636	5.010	.000
SWM→PRO					.148	1.083	.002
SC→PRO					.634	7.539	.000
AO→PRO					.265	2.865	.005
SCC→PRO					.406	3.627	.000
OIL→PRO					.002	.060	.952

Hypotheses testing results

H₁: There is a positive impact of sense of meaningful work and employee productivity.

The regression analysis shows that there is an impact of sense of meaningful work on employee productivity ($r=0.148$, $t=1.083$, $p<0.01$). Hence, H₁ is accepted.

H₂: There is a positive impact of sense of community and employee productivity.

The regression analysis shows that there is an impact of sense of community on employee productivity ($r=0.634$, $t=7.539$, $p<0.01$). Hence, H₂ is accepted.

H₃: There is a positive impact of alignment between organizational and individual values and employee productivity.

The regression analysis shows that there is an impact of alignment between organizational and individual values on employee productivity ($r=0.0265$, $t=2.865$, $p<0.01$). Hence, H₃ is accepted.

H₄: There is a positive impact of sense of contribution to the community and employee productivity.

The regression analysis shows that there is an impact of sense of contribution to the community on employee productivity ($r=0.406$, $t=3.627$, $p<0.01$). Hence, H₄ is accepted.

H₅: There is a positive impact of opportunities for the inner life and employee productivity.

The regression analysis shows that there is an impact of opportunities for the inner life on employee productivity ($r=0.002$, $t=0.060$, $p>0.05$). Hence, H₅ is rejected.

Discussion

This study focuses on the interface between workplace spirituality and employee productivity in Nepalese hospitality organizations. The result of this study suggests that, there is a moderate level of the workplace spirituality in Nepalese hospitality organizations. Rego and Cunha (2008) also found, exactly the same result, on average, individuals consider their workplace as being moderately spiritual, however, Rego and Cunha (2008) did not mentioned the type of organizations in their study.

In Nepalese hospitality organizations, employees perceived positively the meaningfulness of their work, they enjoy their job and feel joy when to come to work. Similarly, they feel that, they are the part of the organization as a family, they have team spirit, supports & caring environment among them, and the employees are linked with a common purpose. Employees have their work harmonious with their personal life values. They have resemblance of organizational values, their individual value and their inner life. They feel slightly positive about the values prevailing in their organization and about their future with the organization. These findings support the thoughts on workplace spirituality by Ashmos and Duchon (2000), Smith and Rayment (2007), who stated that workplace spirituality is a state or experience that can provide individuals with direction or meaning, or provide feelings of understanding, support, inner wholeness or connectedness. However, the opportunities for the inner life has the lowest of all dimensions of spirituality management. This finding supports Rego and Cunha (2008) studies in which they found the lower scores to those measuring value alignment and opportunities for inner life. Equally important, there is a moderate level of employee productivity in Nepalese hospitality organizations, it is aligned with Fry (2003), who says that employees who have hope/faith in the organization's vision and who experience calling and membership will "Do what it takes" in pursuit of the vision to continuously improve and be more productive.

Some authors have recently called for empirical studies that can support anecdotal evidence and theoretical assumptions of a positive relationship between workplace (Rego and Cunha, 2008). In this endeavor, this study significantly contributes in the understating of the workplace and its relationship to employee productivity in hospitality organization. In this study, it is found that, there is a positive relationship between workplace spirituality and productivity. As a matter of fact, employee productivity is positively related with the five dimensions of the workplace spirituality. Sense of meaningful work, sense of community/team, alignment between organizational and individual values, sense of contribution to the community has a positive relationship with employee productivity at 1% level of significance level. Opportunities for the inner life has a positive relationship with employee productivity at 5% level of significance level. Sense of community/team has the highest relationship with the productivity among the dimension of the workplace

spirituality. It supports the findings of Rego *et al.* (2007), Tevichapong (2009), Tevichapong *et al.* (2010), Amabile and Kramer (2011), these studies also found a significant relationship between workplace spirituality and self-reported individual performance. The results also support the previous studies by Garcia-Zamor (2003), Fairholm (1998), Fry (2003), Fry *et al.* (2005), Giacalone and Jurkiewicz (2003) and Millman *et al.* (2003), they also found that spirituality is associated with the positive work related attitudes, including productivity.

Finally, this study contributed to showing empirically how the employees' perceptions of workplace spirituality predict individual and organizational performance. This study suggests that the workplace spirituality dimensions positively predictive employee productivity. Sense of community/team is the major predictor of workplace spirituality among the dimensions, followed by sense of contribution to the community, alignment between organizational and individual values, and sense of meaningful work. The impact results of this study are congruent with theoretical and empirical evidence of the studies like Reave (2005), Fry (2003), Fry *et al.*, (2005), Malone and Fry (2003), Fry & Slocum, 2008, Bodla & Ali (2012), these studies stated that workplace spirituality lead to positive individual performance and also results in positive human health and psychological wellbeing, productivity. However, it was found that opportunities for the inner life has no statistically significant impact on employee productivity.

Conclusion

In conclusion, that there is a positive relationship between workplace spirituality and productivity and workplace spirituality positively predict employee productivity in hospitality organization. This suggests that the workplace spirituality plays an important role to make the employee productive and satisfied. In summary, if it is agreed that workplace spirituality has to do with the respect for employees' inner life, the search for meaningful work in the context of a community, the employees' sense of being connected to others in a way that provides feelings of completeness and joy, then our dimensions represent spiritual traits of the workplace climates (Rego and Cunha, 2008). Employee thus become more productive over the long run compared with employees in organizations where spirituality is ignored or disrespected.

Therefore, hospitality organizations should emphasize to make their respective organization spiritual and adopt spiritual environment, and also emphasize spiritual leadership. Consequently, if the organization neglect spirituality at work, it can greatly impact higher absenteeism and turnover, more neglecting behaviors and lower ability to satisfy customers, concretely results in lower performance at individual and organization level. A spiritually-rich workplace, may stimulate employees to form more positive perceptions of the organization and, thus, to appraise change more favourable and to achieve better adjustment through higher job satisfaction,

psychological well-being, and organizational commitment, and lower absenteeism and turnover intentions (Martin *et al.*, 2005).

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Local and Community Well-Being through Community Based Tourism – A Study of Transformative Effect

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Abstract

Poverty alleviation through community development is well-accepted agenda throughout the globe. One of the recognized tools for such community development endeavors has been community-based tourism. Not only an antecedent of development, community based tourism can have transformative effect on the individual, community and society as a whole, contributing to momentous transformative service movement. This formed the basis of this study. The research focuses primarily in two communities based tourism. Although the research is conducted at two different locations of Nepal, this study's findings can help guide other similar programs. The findings of the study are encouraging, firstly, it shows CBT can have transformative effect on individual, community and society as a whole - people involved in CBT have better individual wellbeing, with satisfaction in their life and better community attachment. In terms of financial wellbeing and psychological needs, CBT seems to fulfill these requirements. Then secondly, it has identified the reasons behind failure of CBT as deficiency in proper mechanism, insufficient scope of coverage, lack of local engagement and empowerment. On the positive side, CBT has been successful in stimulating local economy in terms of tourist in flow, enhance the historical heritage, culture, traditions etc., promoting local tradition, generating income promoting local entrepreneurship and produces. The economic impact of CBT is found to be significant. And

thirdly based on the outcomes a strong advocacy for CBT is proposed, and this study stands as an attempt to contribute to TSR movement. This research positively links transformative service and community-based tourism together, which has strong future implication.

Keywords: *Community based tourism, trans-formative effect, community well-being, individual well-being, quality of life*

Introduction

Academic research has long been questioned regarding its relevance to the society (Davis, Ozanne, & Hill, 2016). Attention was drawn to the pertinent issue of customer and societal well being. With much of the focus of past researches of top journals being on organizational bottom line, recently criticism has arose for scholarly acts not giving enough attention to more meaningful things like quality of life, well being etc. (Mick et al., 2012). In his presidential address, David Mick (2006) called for consumer research to be more than 'for profitability' rather "*investigations that are framed by a fundamental problem or opportunity, and that strive to respect, uphold, and improve life in relation to the myriad conditions, demands, potentialities, and effects of consumption.*" Since then many scholars have taken transformative consumer research as a movement for betterment. The service marketing area could not remain unaffected by this change. Evidently, our life and our wellbeing as individuals, employees, families, and communities revolves around services we consume on daily basis, thus with same notion of transformative consumer research, came in existence transformative service and its subsequent researches, conceptualized by Rosenbaum et al. in 2011. In current context, transformative service research (TSR) has taken shape that without any confirm for academic discipline, it seeks out to understand the relationship between service and well being; more specifically focusing on creating "uplifting changes" at improving lives at all levels (Anderson & Ostrom, 2015). This study seeks to understand the transformative effect of Community Based Tourism (CBT) on service providers, locals and employees working for it.

With estimated US\$919 billion in export earnings in 2010, (UNWTO, 2011), the economic relevance of tourism industry is unprecedented. United Nations World Tourism Organisation Annual Report 2012 (UNWTO, 2013) shares that tourism generates one in every 11 jobs across the globe and has remained one of the largest employers. Furthermore, the UNWTO (2013) also identifies that poverty reduction is a major challenge globally, more acute in developing nation like Nepal, and confirms tourism as among the most feasible and sustainable economic development choice. Evidently, tourism also offers alternatives to some poor regions of the world, especially those blessed with rich cultural and natural assets like Nepal, offering tourists a variety of reasons to visit these under-developed regions (Spenceley & Meyer, 2012).

Thus, the concept of community-based tourism has become prevalent in many parts of the world and in Nepal too.

There are several endeavors to enhance the livelihood of rural communities of developing countries and one of the tried methods is community-based tourism. It is a reasonable argument that the local resources leading to tourism should firstly benefit the involved being, family and community. With two direct fundamentals i.e. community participations and locals being direct beneficiaries, community based tourism has been popular over past three decades (Goodwin & Santilli, 2009). In terms of the final outcome, Brohman, in 1996 shared "*Community-based tourism development would seek to strengthen institutions designed to enhance local participation and promote the economic, social and cultural well-being of the popular majority.*" It might not be wrong to say that community based tourism is actually a transformative by this definition, however the challenges with it are paramount. The experiences have varied across the places over the success of community-based tourism. Contradicting views exist, for example, Scheyvens (2002) argues that the use of tourism to promote community development is a good concept in principle, but filled with difficulties in practice. Adding more to it, Pleumaron (2002) also cautioned of the dangers of ignoring precautionary measures before involving ignorant and untrained communities into new schemes, explaining that short-cut measures fail, leaving local people in jeopardy while program move on elsewhere. Thus, the question of proper implementation and closure of community-based tourism is a must.

In terms of conceptual development CBT has gained high popularity, however in practice front CBT remains less researched, and there are less conclusive indicators of its success (Jugmohan, 2015). There are paramount research needs in many areas in CBT (Hiwasaki, 2006), and issues for local community involvement in tourism development projects have been addressed (Sebele, 2010). The research focuses primarily on two communities based tourism endeavors at two different locations. These two places have implemented community-based tourism. Firstly, it will test the impact of CBT, both positive and negative in terms of parameters like enhancement of quality of life, improvement of cultural heritage etc. Then it checks whether CBT can create transformative effect or not to service provider, its employees and locality. Although the researches are conducted at two different locations of Nepal, this study's findings provide case for other similar programs around the globe. In addition, the positive results concerning community-based tourism will likely result in more of such programs initiation and will find prominent place in the society to uplift individuals as well as community.

Literature review

Looking back to origin of community-based tourism (CBT), the emergence of CBT both in theory and practice have first been in developed countries for example - in Canada witnessed community participation in tourism (Keogh, 1990), and then in the UK in Prentice (1993) and also Simmons (1994). Nevertheless, over the time, it has found more popularity in developing countries giving rise to majority of literatures. Some of the examples are: Timothy's (1999) Indonesian participatory planning study, Li's (2006) study of China's community participation in tourism, Hipwell's (2007) study of Tiwanese community-based ecotourism (CBET), Al-Oun and Al-Homoud's (2008) study in Jordan, Sebele's (2010) study in Botswana, and many more that followed in recent time illustrate the rising interest in this concept. Thus, conclusively issues related to community development, empowerment, participation and poverty alleviation have been addressed by CBT as a tool over the years.

In (Wood & Jones, 2008) words, "*CBT projects are small or medium sized ventures that have the potential to create a list of positive social and economic development impacts in rural area, where other types of development may be inadequate*". It suggests CBT as a unique concept with the ability to bring positive change and or impact in a place where other sorts of activities may be insufficient. Whereas (Nature, 2015) talks about community based tourism as a form of tourism where the local community controls and engages in its CBT development and management programs, and a major chunk of the benefits remain within the community itself. Such form of tourism provides natural, value-packed travel services that use local accommodation, food, music, art, crafts and traditions. It delivers best travel experience that supports sustainable development as well. CBT provide the national and international travelers genuine visit inside homes, village, and heritages and the earning generated is directly provided to the family those visitors stay with and buy services from.

In context of Nepal where rural society is predominant with rich ethnic and cultural diversity, community based rural tourism and homestays are included in CBT concepts. They are part of ecotourism and offers prospect for cultural immersion. Sirubari Village is a model village that hosted the idea of community based village tourism in Nepal and the Gurung indigenous people are main inhabitant of the village (Thakur, 2013). Recently, the concept of CBT has grown in popularity and is practiced widely in different ways in different parts of Nepal. There lacks consistent implementation of CBT projects around Nepal. (Magar, 2016) talks about CBT concept as built on the principle of living a local life in an authentic and grass-root way, providing immediate benefits to the people in the community itself. Travelers visit the homes of the community or other locally managed accommodation as part of CBT, buy locally-made products and use local tour operators to get the tour of

various activities in the place. In doing so, travelers get to contribute to sustainable economies as well as experience Nepal being part of local communities.

Transformative service research & transformative effect

Traditional service marketing research only identifies solution to the problems faced by management mostly related to the bottomline. However improving consumer and societal well being through transformative service has recently been identified as one of the top ten key research priorities for service scholars (Ostrom et al., 2010). Service being very substantial part of people lives, 'Transformative Service Research' (TSR) is one of the emerging concepts of Service Industry. Conceptualized by Anderson (2010), TSR is regarded as any research that aims to figure out relationship between service industry and wellbeing without focusing on academic discipline. To bring about clarity "*service research that centers on creating uplifting changes and improvements in the well-being of individuals (consumers and employees), families, social networks, communities, cities, nations, collectives, and ecosystems*" (Anderson et al. 2011; Rosenbaum et al., 2011a, p.3).

Rising above the bottom line, TSR inspires researchers to explore such issues as social justice, consumer agency, and ecological stability and expands on contemporary concepts such as sustainability, green marketing, and the triple bottom line, emphasizing corporate responsibility for economic, social, and environmental outcomes of business practices (Ostrom et al., 2010). Furthermore, it demands for the development of new measures of the effects of service on individuals and societies. The dynamic nature of services offers substantial transformative potential because of the direct and often dialogic interaction between the service provider and the consumer (Anderson et al., 2011). Community based tourism as we looked from transformative service lens, attempt to deliver the same. However we focus on the transformative effect of CBT on local community, service provider and employees working for it.

As promoted by transformative service research, the transformation comes from the outcome where the participants could feel the sense of well being due to the engagement. The community-based tourism is designed to uplift the service provider, employees and the local community. These well being factors can be financial well being, community attachment, finding community best place to raise family, feeling about meaning of life and subjective well being.

Community based tourism in Nepal

Since mid-twentieth, one can see the rise in the social movement entitled with community development as fast-increasing industry (Vidal, 1997). Community based tourism is guided purely with the objective of recognizing and alleviating poverty in low-income and minority communities around the world, mostly relevant

in developing countries. The essence of community development is for community members to come together and take collective actions to achieve all forms of collective well beings like economic, social, environmental and cultural wellbeing of the community (Buckley, 1999). On the inspiring note, United Nation (UN, 2000), came front to highlight the inter-relationship of eradication of poverty and community development in the Millennium Development Goals (MDGs) (Khadka, 2012). Amidst, all these changes, initiation of community based tourism with proper recognition of its importance by government too, took place Nepal too. The challenges remained to fully utilize it and get the best outcome of it for the intended purpose of community development.

Amidst most of the wretched development results, tourism has emerged as one of the few promising sectors of the Nepalese economy, and if blessed with anything else, Nepal is endowed with beauty with potential to be one of the world's greatest tourist spectacles (Stevens, 1988). Tourism development in Nepal has been envisaged as a development tool in stimulating tourism growth as well as in reducing rural poverty. In context of Nepal, it is evident that poverty is widespread; its acuteness is even higher in the rural/ mountain areas. In many impending areas, tourism is accepted as a medium to employ local community in the higher yield areas by linking to commercial process, and marketing chain beyond borders (Pandey, 2003). Recognizing this advantage, the government of Nepal has given utmost precedence to promoting CBT and it has also been apparent that this kind of tourism can play a momentous role in the development (Pandey, 2013). With a clear understanding that, this is employment-generating industry, it is expected to solve not only the unemployment problems but also impact the overall wellbeing of the people and community. With these objectives in mind, the government in collaboration with both private sectors and local community has worked to develop community-based sustainable rural tourism with wider objectives of local upliftment and well being (Pandey 1996, 2003).

Nepal's Seventh Plan (1985-90) signifies the principal attempt to frame a distinct tourism program with a long-term forthcoming for equitable socio-economic distribution. Subsequently, this developed as one of the major intentions of the Eighth Plan (1992-97) and the Ninth Plan (1997-2002). Despite a well-intentioned plan, the ninth plan could not succeed to reach considerable constituent of the rural community, notably the impecunious of the poor and estranged groups. In reply to this, the then government attempted to deal with poverty through concurrent strategies: broad-based economic growth; social sector upgradation; and a set of aimed programs with both Tenth Plan (2002-2007) and Interim Plan (2008- 2010), giving a good emphasis to poorest of the poor and marginalized population. Moreover, in the new Tourism Policy 2008 and Tourism Vision 2020, the government formulated new

directives to manage the issues of severe poverty, high unemployment, and economic and social penury and have planned a long-term perspective and twenty-year growth goals (HMG, 1997, 2002, 2003 and GON 2007, 2009). Consequently, to address the issues, the CBT took a momentum in a planned approach making it a relatively new paradigm for the Nepali tourism industry. Comprehending the benefits of tourism at community level, both the governmental and non-governmental organizations put their efforts in rural communities stressing on various ecotourism related activities which in fact provided noble frontier in the Nepali tourism history by strengthening local people to be part of community-based tourism intended to reduce poverty from rural areas (Pandey, 2013). It is indicative that community based tourism is actually a transformative by this definition, however the challenges with it is paramount. And the experiences have varied across the places over the success of community-based tourism (Tasci et al, 2013).

Theoretical aspects/conceptual framework

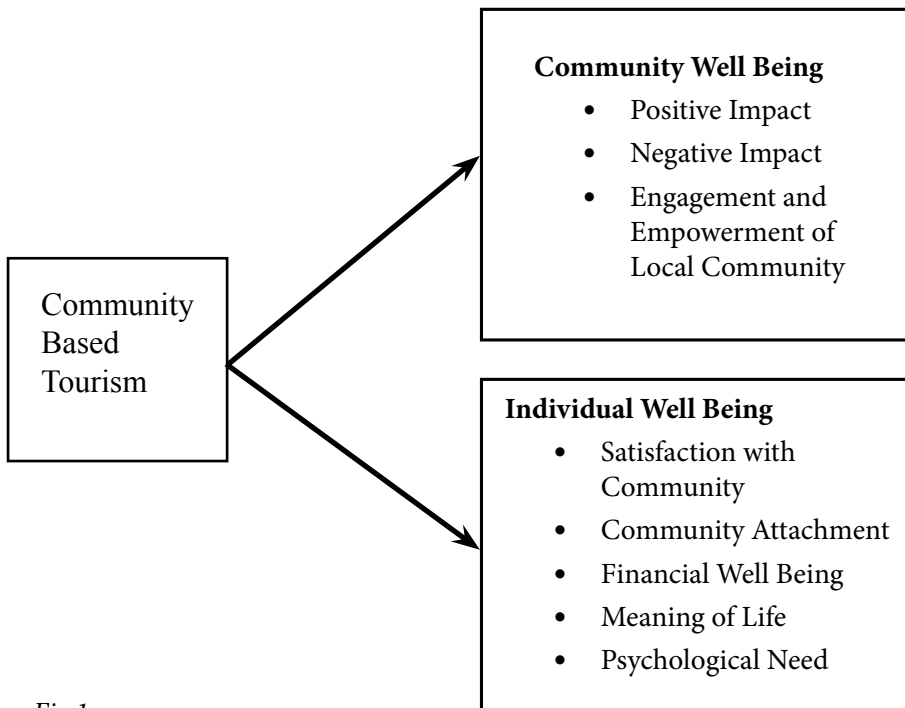


Fig 1

The framework explores the positive and negative impact of CBT in community in various parameters (e.g. tourist inflow, income increment, better schools, job increment, less migration of youth). Also, further it checks where CBT brings engagement and empowerment to local community or not.

At the individual level, the study explores, whether CBT promotes individual well being for service providers and employees working for CBT in form of satisfaction with the community, community attachment, financial well being, meaning of life and psychological need.

In totality, the study checks whether CBT creates transformative effects in the life of the community, service providers and employees involved in it.

Research methodology

Research questions

The research questions this study addressed following questions:

- 1) What are the positive and negative impacts of CBT in the local community? Does the CBT promote engagement and empowerment in the local community?
- 2) Does CBT enhance satisfaction with the local community?
- 3) Does the community based tourism impact on the individual wellbeing as part of transformative effect (community attachment, sense of financial wellbeing, meaning of life and psychological needs)?

Sample and procedure

Community based tourism, wherever implemented in Nepal was the population for the study. This study used area based sampling method. After identifying the areas in Nepal, which implemented CBT, two places - Chitlang and Namobuddha were selected based on convenience. From these two places, three service providers and six people working on these community-based tourism locations involved in tourism business were randomly identified. Qualitative interviews were conducted with these participants of CBT. Along with the interview, for specific wellbeing measures (like financial well being, meaning of life, community attachment, satisfaction) standard and validated questionnaires were used to capture the emotions of the respondents. The study setting is non-contrived and the service providers and employee participants were the units of analysis. Trained interviewers conducted interviews. This study is a single cross-sectional study.

Measures

The semi structured qualitative interview questionnaire was developed based on the literature review and the objective of the study. As the questionnaires were prepared, there were pre-tested with expert and also participants to confirm the reliability of the questionnaire. The validated standard scales used were:

- Financial Well Being (CFPB Financial Well Being Scale)

- Purpose of Life and Subjective Well Being (Steger's Meaning in Life, Ryan and Deci Basic Psychological Needs Scale
- Community Attachment and Satisfaction (Gene L. Theodori, 2001)

Results

CBT service provider's details and activities

CBT service provider 1: Namobuddha Resort

Short introduction & CBT activities

Namo Buddha Resort is the first CBT provider in the area that provides quality services to the tourist visiting the resort. It opened in the year 2007, however from business point of view, it was officially started in the year 2010. The inflow of tourist was 3375 in 2013, 2606 in 2014 and 2074 in 2015. The resort is mainly targeted for the foreign expats that are the loyal customers of the resort and visit often to the place. The resort has yearly income of Rs.18-20 million.

CBT service provider 2: local resort of Namobuddha

Namo Buddha Resort only targeted international tourists and was considered costly for average Nepalese Traveler. There was no resort in Namobuddha targeting Nepalese Traveler. Hence a local resort started three months ago especially for Nepalese Traveler who wanted to spend some time at Namobuddha. The resort was located near to Namobuddha monastery and currently has seven rooms while alongside a fishpond and some cottages were being built. There was no clear information available from staff of resort about operations and earnings of resort. As per staff of resort, it has only been able to serve five customers per month since its inception.

CBT service provider 3 – Chitlang Organic Village Resort

It is the second CBT provider in Chitlang. It was started in 2010 by Mr. Debendra Nepal with support of his friends and has successfully completed 4 years adding more CBT providers and home stay to its service. The resort has monthly earning of NPR100, 000.00 from the CBT service. Travel agency is the source of income for the owner apart from CBT service. The resort provides additional services like village walk, cultural program and villager's interaction program for tourist.

Community well-being

Assessment of positive impact of CBT

Based on the interview with the three CBT service providers in Namobuddha and Chitlang, the outcome is tabulated:

CBT Service Provider	Maintain and strengthen the quality of life in local communities	Enhance the historical heritage, culture, traditions etc.	Enhance quality of landscape	Supported the conservation of natural areas, wildlife
1	Yes	Local cultural activities (like Jhankari and traditional dance) have been appreciated by tourist	Some level	No
2	Yes, to some extent	Yes (Same as provider 1)	No	No
3	Yes, a lot	Many heritages renovated People are aware and communicate with archaeological department	Not yet	Not yet
CBT Service Provider	Support or inspiration to be part of CBT	Activities done	Range of services provided	Changes seen
1	Realizing the cultural importance of the place	Organic production and supply of vegetables Skills development training	Cultural program Village walk	More tourist inflow Increase in local agro activities Schools got better Increment in no of jobs Promotion of the place

2	More tourist inflow, road development	Organic production of vegetables Fishing	Cultural program Celebrate local tradition	Increment in no of jobs Income increased
3	Support by friends	Agro activities, Micro industry practice	Village walk Cultural program Interaction program	More tourist inflow Promotion of the place Income increased Less migration to capita city and abroad

*Table 1***Positive Impact of CBT in Namo Buddha and Chitlang**

Both at Namo Buddha and Chitlang, CBT promoted more inflow of tourists in the community. A significant increment in local employment was witnessed in Namo Buddha, as 80% of the resort staffs were from local community promoting jobs like local tour guide, local carpenter and construction workers. Chitlang has promotion of local place, increment in income and also decrement in migration of local residents. Also, another encouraging fact is CBT has increased local entrepreneurial activity, where in Namo Buddha 10 vegetables farm supplying to the resort organic vegetables, rainwater recharge points, local homestays, local lodges and guest house, small resort, local shops. Further, Namo Buddha saw increment in increment of job skills training-housekeeping, organic gardening, cooking and service training to employed people and increase in development activities- local schools, road construction, picnic spots. In Chitlang too, local vegetables, fruits and cheese were promoted, and also tourists visited local villages during walk and generously donating gifts, money and ideas for improvements. Thus, CBT has brought tremendous positive impact in local economy and well-being.

Looking at other aspect, CBT has empowered women through job opportunity, enhanced local participation and involvement in tourism related activities in Namo Buddha. Also for local heritage, it has promoted monastery and stupa. In terms of local cultural heritage, the Tamang culture and tradition has been promoted, overall the Namo Buddha CBT providers feel that the introduction of CBT has enhanced the standard of living and quality of life, and has also led to decline of youth migration

to Arabic countries. Chitlang CBT provider expressed similar experience with enhancement in standard of living and decline of youth migration to Arabic countries. In overall, CBT has been able to create social impact in both Namobuddha and Chitlang.

In both places Namobuddha and Chitlang it seems, the CBT has not contributed in maintain and enhance the quality of landscapes and avoid the physical and visual degradation of environment. Also, it has not played significant role in supporting the conservation of natural areas, habitats and wildlife, and minimize damage to them. Both of these are serious issue. CBT has been able to create significant economic and social impact, whereas when it comes to conservation and landscape, it has not contributed. There can be several reasons for this, first the CBT provider are not aware, or there is lack of proper mechanism to link CBT providers with these activities or there are adequate policy in place. Both of these require serious attention by concerned authorities.

Negative impact of CBT in Namobuddha and Chitlang

The CBT service providers expressed some negative aspects of CBT as well. First of all the CBT is creating garbage, which are not managed properly or rather no attention has been provided to these waste creation due to high inflow of tourists. Another factor pointed out is lack of proper understanding about CBT among local communities often leading to misunderstanding and local communities feel disturbed by all these CBT activities. One cannot deny the effect of CBT on local environment as well as negative outcomes of CBT, nevertheless all of these negative aspects are manageable, and also they demand serious attention by CBT provider and concerned authority.

Engagement and empowerment of local community

Despite the earlier results show that there are significant social and economic activity being promoted by CBT, yet, the engagement of local community in overall planning decision making about the management and future development of tourism in the area is not significant. The service provider feels this has not been attained by CBT. This is rather a concern as the whole essence of CBT is to practice community-based development, for which necessary programs, structures and systems need to be installed to motivate maximum engagement of local community the management of local tourism.

Individual Well Being

In order to understand the impact of CBT on local people, questions were asked to express their views regarding their observation before CBT was initiated in their place and after CBT was established in their local area.

Satisfaction

All the five interview participants found their local community as right place to raise their family, however they have not witnessed significant improvement in medical and health care services. The local schools more or less remain same. However, they seem to be satisfied with the youth programs and opportunity for senior citizens to earn an adequate income. They did not observe any improvement in local shopping facilities and recreation facilities and program. So the infrastructural development has not taken place. However all of them were satisfied with the overall physical appearance of the community.

This shows, that CBT has contributed in some areas like family raising environment, income generation for all and overall outlook of the place. But, CBT has not been able to bring change in areas like medical and health, local school local shopping facilities, recreation facilities and program.

Community attachment

The community attachment was found to be extremely strong. Some of responses were "It's our ancestors place we cannot imagine leaving it for any reason". "I was born here and I spent most part of my life here itself. I will be very sad if I have to leave this place". "Though I would be able to make more money than here if I leave this place but how can someone leave their ancestors for sake of money". All of them expressed they will be very sorry to leave. Based on their expression the attachment is more due to their ancestors' relationship and being their birthplace, rather than from CBT activities. Irrespective it is encouraging for CBT programs, which local people are attached to their community and migration is not their preferred choice. If CBT could provide opportunities, local people will choose to remain in their local community. Another encouraging thing is all the local people were highly interested in their community activities and programs, they were curious to know what is going on. This is a positive sign.

Financial well-being

In order to assess the impact on financial well being of both local people engaged in CBT and CBT service providers, questions were asked to express their opinion regarding their experience after being engaged in the CBT.

When asked about financial well-being, there are mixed answers, but all the answers are above average score.

Financial Well Being	On Scale 1 to 5
I could handle a major unexpected expense	2.75
I am securing my financial future	2.75

Because of my money situation, I feel like I will never have the things I want in life	2.88
I can enjoy life because of the way I'm managing my money	3.75

Table 2

As shown above, people are able to enjoy life by managing their money, which is a positive outlook. Other measures are also good and above average. Also, the CBT service providers are happier with their financial well-being.

Purpose of life and subjective well-being

Both the CBT service provider and employees in CBT were asked questions about their view about their meaning of life after being associated with the community-based tourism. The results are as shown below:

Meaning of Life	Mean (Scale 1 to 5)
My life has a clear sense of purpose	2.88
I have a good sense of what makes my life meaningful	2.75
I have discovered a satisfying life purpose	3.00
	2.88

Table 3

The result shows that the CBT is keeping people positive, the in upper side of the mid-point, that indicates the score is above average, thus the participants have positive outlook towards the life.

Furthermore, questions were asked regarding the psychological needs to the CBT service providers and employees. As they were asked to rate, the results are shown below:

Autonomy	Mean (Scale 1 to 5)
I feel like I am free to decide for myself how to live my life	3.25
I generally feel free to express my ideas and opinions	3.25
I feel like I am pretty much be myself in daily situations	2.88
	3.13
Competence	
People I know tell me I am competent at what I do	3.38
Most days I feel a sense of accomplishment from what I do	3.13
I often feel very capable	2.75

Relatedness	
I get along with people I come into contact with	3.25
I consider the people I regularly interact with to be my friends	2.75
People in my life care about me	3.38
	3.13

Table 4

In all three constructs, autonomy, competence and relatedness, the respondents have given score higher than average, which is positive. Thus getting engaged in the CBT has fulfilled psychological needs of both the service providers and employees working in CBT.

Discussion

The study has explored the transformative effect of community-based tourism in the local tourism. The study shows that CBT has been successful in stimulating local economy in terms of tourist in flow, enhance the historical heritage, culture, traditions etc., promoting local tradition, generating income promoting local entrepreneurship and produces. The economic impact of CBT is found to be significant. Other researches show that the impact of tourism is measured by taking into considering two vital elements (Nyaupane et al., 2006): firstly, the level of engagement and control of locals in tourism; and secondly, the number and the profile of tourists visiting the designated area. In these two factors, the first one is not found to be effective in two CBT under study, but the second one has been quite successful. Furthermore, tourism can have very positive consequences, such as promoting the preservation of local culture, the re-establishment of partially lost cultural constituents and the assembly of pride in the past (Al-Oun and Al-Hamoud, 2008). All these are visible from the study of two CBTs in question.

The study shows in the CBTs taken consideration, that local empowerment and engagement in the overall planning and development of tourism is not high. At the same time in the negative impact, people feel disturbed by CBT. This is consistent with findings by Irandu (2004), which pointed to the fact that reaction towards tourists is impacted by the involvement in the tourism development affair, and the extent to which the community endowed with the economic benefits of tourism. And those communities that are dependent on tourists are likely to show lesser amount of exasperation. There are some other theories about attitudes of community attitudes towards local tourism (Dogan, 1989; Ap & Crompton, 1993), which also show a continuum from acceptance to resistance. The same is seen in our study, and this is one way to reduce the local resistance to community tourism.

This study shows that the CBT has not been able to get local participation, which is not rare. Other researchers have also revealed restraint to engagement of the local community, such as absence of knowledge and resources, and the fact that the local community have difficulty operate as one group (Koch, 1997; Tosun, 2000; Scheyvens, 2002). Similar problem also persists here in terms of broader and deeper local participation. In the two studied CBTs, the engagement and empowerment of the local community is lacking, which is common issue. Thus, in some way this needs to be rectified.

The study shows that the people involved in CBT have better individual wellbeing. They are satisfied with their life and exhibit better community attachment. In terms of financial wellbeing and psychological needs, CBT seems to fulfill these requirements. Thus, all the ratings expressed by the participants are more than average. The results reported are consistent with previous research findings (Kim, 2002). In line with this finding, Crofts and Holland (1993) synopsized that tourism has an affirmative influence on the quality of life of rural populations. In another study, Perdue, Long and Gustke (1991) also examined the relationship between tourism and quality of life of local citizen. They summed up that tourism has an influence on various factors that enhances the quality of life for locals like type of employment generation, educational cost and quality and health services provision. Similar outcome are registered by the two CBTs taken in account by this study. Therefore, this study concludes that tourism has the positive effect on quality of life (well-being).

The study shows CBT remains important in circumstances where communities have natural, human and physical blessings and foundations, which is ample in Nepali community. It further concludes that strenght of the community leadership and robustness of community cohesion within the community, and the infrastructure and touristic attractions available in the community, CBT ventures can be initiated for mutual and common transformative benefit of individual and the community (Giampiccoli & Mtapuri, 2017). However, it can be concluded that, though two CBTs studied here have rooms for improvements in terms of implementation and coverage of impact, they have created positive impact on both community and individual well being. Their establishment and promotion can be set as priority by tourism governing body. However, in the implementation part, proper mechanism, scope of coverage, local engagement and empowerment should be ensured for best results. Conclusively, in developing countries like Nepal, CBT is one of the activities brought in by national and international community to uplift livelihood of the places, and this study shows CBT to be a right solution for community development and can have transformative effect on individual, community and society as a whole.

Limitation and suggestions for future research

This study has several limitations that need to be addressed in future research. First, all the study variables were captured by asking questions, and therefore interviewer's bias cannot be ruled out. Second, the small sample drawn from only two CBT implemented places restrict the representativeness of the sample. Nonetheless, the findings of this study are in line with the findings of the studies carried out in different cultural contexts settings.

Findings of this study suggest several avenues for further research. In this study, sample was drawn from two places so future study can be conducted in larger population for the better generalizability. In addition, future studies could examine influence of CBT on service consumer. Future studies could also examine the moderating effect of other variables like policy intervention, private participation etc. on the relationship.

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Book Review

International Hand-Book on Tourism and Peace

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This book is divided into four major parts and annex, comprising altogether 21 papers, closely interconnected yet discusses around eclectic areas of peace i.e. appropriate planning, international cooperation, peace through tourism, tourism for peace, tourism in conflict-ridden areas, avoiding potential negative impacts of tourism and mitigating existing ones, tourism and human rights, peace museums, tourism and attitude change, etc.” The introductory chapter elaborates on the rationale of the handbook and is followed by the first theoretical frame Tourism, Ethics and Peace consisting of three papers. Tourism, Development and Peace-building is the second conceptual part of this book, which unifies five papers that explain and discuss different conceptual considerations for tourism and peace through several project based, community-led, national tourism and peace linkage induced case studies and best practices form different parts of the world. The third part of the book, Tourism, Democracy and Conflict Resolution, consists of seven chapters, which brings case study that elaborates the distinctive role of tourism being either the solution for a political conflict or a trigger of conflict if not managed properly. The fourth part ‘Culture, heritage and education’, unites six chapters that discuss and demonstrate tourism’s role in peace education. By provision and expansion of conceptual definitions of tourism and peace.

In the first part of the book, Wintersteiner and Wohlmuther’s ‘Peace sensitive tourism: how tourism can contribute to peace’ supplicates for ‘peace-sensitive tourism’, an artistic and a less ambitious expression than the ‘peace-through-tourism’ idea (p.31) by examining a set of terms and definitions regarding tourism and peace from the perspective of critical western intellectuals who claim tourism

is inheritor of both, hospitality and warfare justifying through campaigns of Alexander the Great to the wars of the (European) Migration Period, from the Mongolians to Tamburlaine's campaigns, from the Crusades to Napoleon's conquests – until today. The limited paradigm of the so-called contact hypothesis in tourism and peace research is relativized, claiming that the rhetoric should be aligned less with the 'optimistic' and 'assertive' and more with the 'realistic and evidence-based' formulations. Despite the differences in power between host and guest, "tourism can become a very empowering vehicle of self-representation, and local people may deliberately choose to culturally reinvent themselves through time, modifying how they are seen and perceived by different groups of tourists" (Salazar). Editors showcase the relationship between tourism, peace and global citizenship through instances of rich countries trying to stop the migration flow and presents Immanuel Kant's (1795) global right to hospitality which mentions that "The Law of World Citizenship Shall Be Limited to Conditions of Universal Hospitality." Which could be possible by adapting concept of global citizenship that politically transforms world system by restricting the law of the rulers through the rule of law and democratization of international relations.

Peter Van Den Dungen's paper entitled 'Peace tourism', mentions of cities which suffered greatly in war and subsequently resolved to dedicate themselves to its prevention, called 'peace city'. Hiroshima and Nagasaki, Flemish city, German cities of Osnabrück and Münster, The Hague- 'international city of peace and justice, Geneva- Mecca for peace tourists, Oslo where every Nobel Peace Prize is awarded, New York have become important for peace tourism etc. (p.64). Dungen, mentions several museums and centers existing around the world devoted to peace laureates who struggled for peace and enlightened the later generations to reinforce their commitment to struggle for freedom, justice, reconciliation, and promote culture of peace through cooperation, nonviolence, tolerance, justice, human rights, equality in more visible platforms – in school textbooks, in the media, in the public sphere – and also in tourism as a peace tourist. In contrary to peace tourist practices writer mentions of 'war tourists' who are never short of destinations (p.63). Although there are undoubtedly points of convergence, at times war tourism and peace tourism may have little in common, and appeal to largely different publics. Similar to this context, Edwards W. Lollis's 'peace as a destination: peace tourism around the world' defines peace tourism as travelling to experience places that authentically represent peace stories and peacemakers of the past and present. Peace activities require varying degrees of planning and preparation but peace places, primarily monuments and museums, are static and available to the tourist most of the time. Lollis enlists number of peace themes with 86 examples being named in the article which prevents peace tourism from competing with simpler tourism 'brands'. A case study is presented to

demonstrate that peace tourism can also take place on a regional scale. A 360-mile highway corridor in the United States of America and Canada contains one hundred peace monuments that 'authentically represents' ten different peace stories and at least 36 notable historic peacemakers. Many cities and corridors with concentrations of peace monuments are sufficient to sustain peace tourism. To increase visitors' appreciation, the artists, city fathers, and museum curators responsible for peace monuments and museums should work together. Throngs of tourists visit 'peace-cities' but how many call themselves a 'peace tourists'? can be an outline drawn from Dungen's and Lolli's retrospection.

In 'Cornerstones for a better world: peace, tourism and sustainable development', Dawid De Viliers endorse the words of Oliver Williams who encourages application of Global Codes of Conduct that provides an ethical road map to guides, tourists and the various role-players, in the tourism landscape. It was against this background that the World Tourism Organization (UNWTO) introduced 'The Global Code of Ethics for Tourism' in 1999. Writer concludes with a question about the application of some of the principles contained in the Global Code of Ethics for Tourism and its possible implication on micro level business engagements. Similar to this context, chapter named 'peace sensitivity in tourism codes of conduct at destinations in conflict: a case study of partnership actions in Pokhara (Upadhayaya, p.230) traces the importance of institutionalizing responsible tourism awareness and practices, making tourist destinations responsive to peace by formulation of codes of conduct based on partnerships and a transdisciplinary approach and integrated strategy to achieve peace, prosperity and societal stability.

In the second part of this book, there is one paper entitled 'Responsible tourism and development in the context of peace-building' by Rami Issac, through a brief overview on alternative forms of tourism, examines how responsible tourism can contribute to peace-building in conflict regions. The writer discusses about transformation in knowledge production as a global phenomenon through the so-called Modes 1, 2, and 3 of knowledge production. Mode 1 as 'the traditional center for knowledge production', Mode 2 anticipated as taking place outside university structure, Mode 3 focuses on moral virtue, compassion, inner strength, and other sources of existential fulfilment the remain important for all generations in a variety of places and regions (p.93). Responsible tourism an ideological form adapts Mode 3 discussions, inspirational alternative that is realistic for face-to-face contacts between hosts and responsible tourists, which may contribute to the creation of hope in conflict regions (p.97). Scholars have advocated that tourism has strength of reducing tensions and dispute by influencing national politics, international relations and world peace hence writer cites Kim and Compton (1990) who introduced the concept of two-track diplomacy. The first is described as the official level – government-to-

government relations, whereas the second is an unofficial means of people-to-people relations through tourism as a part of responsible tourism.

Alluri et.al., on 'Understanding economic effects of violent conflicts on tourism: empirical reflections from Croatia, Rwanda and Sri Lanka', focus on understanding the role, interest of the tourism sector three conflict-affected countries and analyze the increasing interest from policy makers, researchers and advocacy organizations on the roles that private businesses play in conflict contexts through two dominant lines of thought. One line focused on the conflict-aggravating influence and other emphasizes on the positive impact in peace-building and conflict transformation and key issues on this regard are the impact of tourism on the local people, supporting fair labor and employment strategies, addressing economic inequality and environmental resources. The main challenges of (re)developing tourism in the post-conflict phase are linked to a tainted reputation and loss of confidence in the destination, high level travel warnings in key source markets, corruption as a result of weak state institutions, destroyed infrastructure, lack of accommodation, lack of skilled local staff, unclear land ownership processes etc. The knowledge gap on how companies can strategically integrate peace issues into their core businesses in conflict contexts is expected to be minimized through 10 point action plan that includes behavior guidelines, private sector activities, improving policy options, creating 'win-win' opportunities, strengthening associative structures, empowering political and economic interest, active integration of tourism in reconstruction, promoting CSR strategies, dialogues etc.

Susanne Fischer's, 'Religious tourism – business for peace in the holy land?' discusses on corporate engagement in conflict ridden areas through, Type 1- 'just doing business', where you have to fulfil your urgent needs at first, Type 2- 'unsystematic activities' have no substantial relation to the corporation's core business but address socio-political and environmental issues, Type 3- 'corporate governance contributions', where governance is characterized by : a guiding actor acting to implement binding rules. Writer emphasizes that positive dynamics in the Holy Land should be achieved through "do no harm" or "conflict-prevention" and "peace-building" and mentions corporate initiatives like Holy Land Incoming Tour Operator Association (HLITOA) a private institution that became major catalyst in developing the Palestinian Holy-land based tourism industry despite the diminishing Israel- Palestine relation. It is noteworthy how in spite being caught between a powerful Israeli administration and a weak Palestinian government the multi-stakeholder engagement could occur. This demonstrates that – to a certain degree – the expectation that non-state participants complement or substitute governmental functions.

Natalia Naranjo Ramos's communitarian ecotourism in the 'Colombian Darién and Urabá region: an opportunity for peace-building' is based upon violence and uprooting history of the region caused due to strategic location, failure of government

in providing equitable access to land and political participation stigmatizing a beautiful place, diverse in people and nature. Ramos cites an investigation, where the territory acted as a corridor to North America for drugs, weapons and other illegal items. The economic potential, and the environmental richness, made the control of the territory an important military objective for different forces. Then, tourist initiatives emerged from rural communities, who suffered the repression. When people started working together, it created an internal process for the development of confidence and self-esteem. The article justifies that indigenous development models are essential for local communities that integrates personal, communitarian, commercial and territorial aspects leading to social change.

Emmanuel J. Bwasiri's paper on 'Conflict among local people and hunting tourism companies in Northern Tanzania', explores the cause of conflicts between the Ministry of Natural Resources and Tourism through the Wildlife Department, the indigenous people (the Masai) and tourism companies working in the LGCA (Loliondo Game Controlled Area). Government's decision to give land to the hunting companies without consulting local people was the source of 21 years of unresolved conflict. The paper provides recommendations of how game areas in Tanzania could be controlled and, in particular, how the LGCA could be managed in order to keep its attractiveness for tourists. Where through co-governance or the joint management between all key stakeholders is solution identified to balance the interests of the Government authorities responsible for management of the LGCA, the pastoralist groups, the tourism / hunting companies and the non-government institutions.

Coming to the part three, Webster and Ivanov's 'Tourism as a force for political stability', gives examples from Cyprus, Korea and Ireland where tourism's role in political stability are attained through practical measures. Writer highlights upon the differences that state have in defining tourism, i.e. an afterthought for realists, since it occurs outside the realm of the central purposes of the state. Writer mentions two different strands of idealism where tourism play an important role in either generating peace and stability (liberalism) or under mining them (neo-Marxism), and highlights the success stories of liberal tourism where political forces coordinate to market something that the world will be interested in and achieve political stability and economic interdependence. The article recommends governments to put emphasis on both inbound and outbound international tourism, establish cross-border tourism, make countries more accessible through simplified visa issue procedures and focus on non-conventional concept of tourism i.e. dark / political tourism related to the legacy of the 'Troubles', although such portrayal of conflicting heritage is not accepted unambiguously but visiting places of tragedy and atrocity for greater understanding of how such events came to take place is evolving as concept of dark tourism.

Hausler and Baumgartner's paper on 'Myanmar on its way to responsible tourism management: the important role of stakeholder dialogues' showcases the willingness of both the government and the private-sector representatives to contribute and get involved in dialogues and discourses. It is so important to work on a tourism policy while a country is under a transformation process, different actors need to communicate respectfully, appreciate each other, despite serious differences in opinion' to achieve sustainable development, such as peace-building, democratization, sustainable economic development, and good governance, all of which are important elements of responsible tourism development. The article concludes by stating that there is no 'one-size-fits-all' solution, but a process based on transparency, open dialogue, reliability, mutual understanding, and participation in tourism will make an invaluable contribution to the process of internal peace-building in conflict ridden zones like Myanmar.

'Tourism and peace: the role of election period tourism operating procedures in promoting peaceful elections in Kenya' (Lagat et al.) depicts a case study of the successes and failures of the Kenya's Election Period Tourism Operating Procedures (EPOP) that became instrumental in designing and possibly replicating a model program; in countries whose tourism sector is effected due to political tensions. This article traces that general elections in Kenya, marked with apprehension that interrupted tourism growth and recovery efforts required a lot of resources. And explains how inception of EPOP shielded tourists from electoral violence by providing an early warning system that has kept tourists out of electoral violence hot-spots, up-to-date information on general security around the tourist circuits during the electoral period. It is recommended as a successful model to prevent tourist from being victimized by election-related violence.

Suntikul and Butler's 'War and peace – and tourism in Southeast Asia' is based upon the six countries along Southeast Asia's Mekong River which suffered greatly from conflict, formation of Greater Mekong Subregion (GMS) has been promoting policies, cooperation and linkages among nations. The writers mention two example i.e. the construction Viengxay museum in the Laotian communist headquarters and hidden city during the 'secret war' that demonstrates power of peace sites in developing countries that can rally for international attention. And the case of The Preah Vihear, depicts the consequences and missed opportunities with the re-enforcement, rather than divisive nature of boundaries and highlights the jointly managed Khmer temple at the border between Thailand and Cambodia-an ideal site that embodies bonds between these two countries linked by shared cultural heritage and common vision of integrated future. GMS envisions absence of xenophobic nationalism and petty politics that led to the disruptions and promotes integrative logic of the regional network that reveals potentials that could not be discerned within the frame of reference of exclusive sovereignty.

Rosalind Newland's 'the role of the tourist guide in promotion of dialogue between civilizations' is based on South Caucasus i.e. Armenia, Azerbaijan and Georgia which has a rich diversity of cultural and natural heritage, within relatively short distances. The article highlights that tourist guides must interpret in a neutral way without prejudice or propaganda which will help in gaining real understanding of culture, promotion of cultural dialogue and cooperation. Since, tourist guides are often the only people that visitors actually speak to, they influence tourist's perception. Writer notes WFTGA experience which shows that tourist guides are very keen to work in an intra-cultural way but there is funding deficiency for training and implicit or explicit restrictions.

Gordon Sillence's- 'Mainstreaming sustainability through peace-building at large-scale tourism events' incorporates the case of the Olympic games. This article links the peace and sustainability efforts over the Agenda 21 decades from Rio de Janeiro in 1992 to the 20-year review process known as Rio+20, including the parallel development of the quadrennial United Nations-supported Olympic Truce process. It weighs how large-scale events contribute to sustainability, poverty alleviation through practical strategy to implement the UN resolution based on the Beijing 2008 and London 2012 experiences, especially when organizers have value systems that support highly militarized global economy and influence the world's largest sports tourism event, i.e. the International Olympic Committee, the host country, the United Nations and the corporate sponsors. The article explores how we can move the global economy from a state of tolerating low-level warfare and violence to a peace-based, green economy using larger scale Olympic tourism events to make the necessary impact and to move from a culture of violence to implementing Agenda 21 a culture of peace.

In part four, Moufakkir and Kelly's 'Tourism as peace education: a role for interpretation' sheds light upon two aspects of tourism and peace proposition: maintaining peace in tourism; and making, promoting and contributing to peace through tourism. While the latter is concerned with tourism as an agent of peace, the former's focus relates more to the impacts of tourism. Several scholars offer different arguments on peace, peace in relation to presence rather than absence of war suggests five thematic expressions of peace as presence: justice in relationships, respect for human rights, caring for the common good, protection of global security, and engagement in actions which promote peace. Writers trace upon UNESCO's culture of peace promotion through pragmatic mechanism of tourism education knowing the fact that instructors find it difficult to incorporate peace through tourism as a causal relationship between the two is not always evident. To advance the contribution of tourism to peace, tourism educators need to recognize the differing implications for tourism of negative peace, positive peace, and participatory peace. Processes for including peace through tourism in tourism education courses were reviewed and

it was figured that student involvement in these topics facilitates trans-perceptual learning that develops an ability to perceive reality through the eyes of others.

Geert Bourgeois's 'Remembering Flanders fields 2014–2018: commemorating the past and inspiring the future' is based upon territory named Flanders which endured senseless attacks, deliberate destruction of cities and cultural heritage during first world war whose landscape are still littered with the physical remnants of conflict. This article surrounds upon Flanders preparation of commemorating the 100th anniversary of the First World War by raising awareness of the events to the public at large and the younger generations as specific target groups and developing the visitor economy, through concept of 'tourism+' ('tourismPLUS'). In order to embed the Great War's heritage in a sustainable manner, Flemish administration developed a four-track strategy. The first track concerns research into the architectural, landscape and archaeological war heritage as a scientific basis for the next tracks. The second track deals with the traditional protection and spatial integration of a selection of the war heritage. The third track comprises the development of a management vision in terms of the restoration, maintenance and opening up of the heritage. The fourth track underscores the importance of our war heritage by actively pursuing UNESCO World Heritage recognition for the most important relics. The synergy between the four tracks envisions to pass the heritage of the First World War, to future generations.

Wohlmuther and Wintersteiner's 'Connected by the trails that used to divide us: peace trails in the Alps-Adriatic region' explores the potential of using 'mountain' tourism as an instrument for peace-building efforts in the region. The Alps-Adriatic Region had to face many significant realignments of borders which led to mass displacement and created new minorities and endless struggles about minority rights, even until recent times. This article outlines the development of reconciliation and cooperation after 1945, including examples of tourism-based cooperation in the region. The focus is so-called 'Peace Trails' in the Alps -Adriatic Region, officially launched in 2012. The writers symbolize peace-trail as a path for mutual dialogue which connects villages, regions and societies and lead to economic and cultural exchange and enrichment. Case study mentions of trekking trail running from the highest mountain in Austria – the Grossglockner – to the Adriatic Sea, in 46 stages, and going through all three countries. In the joint project, the relevant national or regional tourism offices were involved and met on a regular basis.

Harald A. Friedl's 'I had a good fight with my buddy! systemic conflict training in tourism education as a paradigmatic approach to stimulating peace competence' depicts interrelation between conflicts amongst tourist stakeholders and sheds light upon how they perceive their personal 'reality' and figures the scope of communication and perception training competences to improve the ability to communicate constructively, respectfully and willingly. Friedl claims that no holiday brochure or travel guide can ever

present the 'full' or 'true' picture and meeting a local person for a short time can never be enough to understand their life, motives, needs and problems. Locals are a part of the 'play', as long as everybody in this 'play' gets what he needs, it will be fine. But as soon as the expectations of any of the stakeholders are not met, then there will be a growing risk of conflict which leads to potential collapse of the local or regional tourism system (p.336). The art of peaceful conflict management is rooted in a general attitude of respect, which differs fundamentally from our common culture of competition. Friedl recommends preferences i.e. observing instead of reacting, asking instead of telling, listening instead of explaining, understanding instead of instructing, creating together instead of establishing oneself, controlling the quality of our 'knowledge' according to its 'viability' etc.

Louis D'Amore's 'Peace through tourism: an historical and future perspective' provides chronological progress of peace through tourism paradigm for which the important marker was, International Institute for Peace through Tourism (IIPT) in the mid-1970's with a vision of "Travel and Tourism becoming the world's first "Global Peace Industry" – and that every traveler is potentially an "Ambassador for Peace." IIPT's concept of "Peace" embraces six dimensions: peace and tranquility within ourselves; peace with others, from our neighbors next door to our neighbors in the global village; collaboration among nations; peace with nature and our common home – planet earth; peace with past generations – by which we honor our respective cultures, heritage and achievements of past generations; peace with future generations – through sustainable lifestyles and practices; and peace with our Creator – by practicing the universal principle of all faith and humanity. D'Amore depicts world at present through brutal terrorist attacks, where less than one half the world's current military budget would be sufficient to end all the primary causes of poverty in the world. Despite progress made in technology and institutional arrangements, the human ecological footprint has continued to increase. And few things to look forward is UN General Assembly Resolution A/65/L.86, introduced by Bhutan calling for a "holistic approach to development" to nurture human happiness and the wellbeing of all life on earth".

In the annex of this book, Cordula Wholmuther has historically traced different events and years related to tourism and peace in international and non-governmental organizations.

Overall, this handbook highlights the two sub-propositions in peace and tourism namely peace through tourism and peace in tourism which will be an important source for tourism and peace scholars. Scholarships like Peace and Conflict Studies (PACS) focuses on understanding conventional academic concepts on war, conflict and international relations and focus changed to study of causes and prevention of regional and low-intensity warfare, research on community, racial, ethnic, tribal and religious conflicts, and intra and inter-regional violence and terrorism.

Peace is a process, because it can never be absolute, final or complete which creates optimum environment for human growth. The handbook traces the constraints of confusion between normative goals and empirical facts in tourism and peace research where oftentimes impressions are based on wishful thinking rather than evidence-based statement and challenges portrayal of tourism as 'white industry', the creator of wealth with no negative environmental and social effects. Article explains the phenomenon of shifting the burden, e.g. pollution, from industrial states or economic, powerful centers with more stringent environmental regulations to poor states or to the peripheral, poorer and powerless regions with more relaxed legal frameworks, as the expression of the modern economic paradigm realizing 'economic efficiency'.

This handbook is not just a compilation review of academic publications or systematic in-depth field research but, rather, it reflects the authors' subjective, first-hand experiences of a country in the process of transition. It describes the processes, experiences, and lessons learned in connection with the development of the policies on peace-sensitive tourism through concepts like responsible tourism, reconciliation tourism, dark tourism, poverty tourism, community involvement in tourism, tourism as tool for promoting democracy and peace in the country of transition, peace tourism, formation of code of conducts, multiple-stakeholders interplay and role of tourists an ambassador for peace, peace- tourist, critical consumer, responsible-tourist has been underscored. It succinctly portrays few widely accepted notion of tourism. Firstly, tourism as an experience of the 'otherness' is believed to open minds of people and teach that the world has more to offer than just one model of living: a critically revised and limited version of the contact hypothesis. Secondly, mutual cross-border tourism to pay attention to the narratives of the other side, and eventually overcome their strict opposition. Thirdly, it helps to learn from the history of war and the history of important peace makers and remarks sad irony of war deterring tourism, the relics and memories of war serve to attract tourists in ever increasing numbers.

Although international in scope, the book does not represent of all regions of the world as the case-studies are limited to UNWTO's project area. Overall, the book provides a collection of peace tourism perspectives that is highly recommended to the students, scholars, researchers, policy makers, tourism planners and journalists who will find educational and thought provoking.

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