

Homestays' contribution to community-based ecotourism in the Himalayan region of India

Priya Bhalla, Alexandra Coghlan & Prodyut Bhattacharya

To cite this article: Priya Bhalla, Alexandra Coghlan & Prodyut Bhattacharya (2016) Homestays' contribution to community-based ecotourism in the Himalayan region of India, *Tourism Recreation Research*, 41:2, 213-228

To link to this article: <http://dx.doi.org/10.1080/02508281.2016.1178474>



Published online: 19 May 2016.



Submit your article to this journal [↗](#)



View related articles [↗](#)



View Crossmark data [↗](#)

Homestays' contribution to community-based ecotourism in the Himalayan region of India

Priya Bhalla^a, Alexandra Coghlan^b and Prodyut Bhattacharya^a

^aUniversity School of Environment Management, Guru Gobind Singh Indraprastha University, Delhi, India; ^bDepartment of Tourism, Sport and Hotel Management, Griffith University, Gold Coast, Australia

ABSTRACT

This article investigates how villagers' participation in the homestay programme can influence attitudes and behaviours related to ecotourism objectives within a wildlife sanctuary. Initially, it provides a historical context of the development of the homestay programme within the Binsar Wildlife Sanctuary, situated in Kumaon Hills of the Indian Himalayan region using a case-study approach. Based on interviews with each household head conducted within the Sanctuary, the paper explores the links between villagers' homestay involvement and, attitudes and behaviours related to the Sanctuary's ecotourism objectives. The findings suggest that contextual variable such as occupation significantly influences villagers' attitudes towards the homestay programme while human-wildlife interactions additionally influence the villagers' attitudes towards ecotourism development. Furthermore, positive attitudes towards homestays have been manifested as positive ecotourism-directed behaviours resulting in villagers' engagement in public-private partnerships, their involvement in tourism-related cultural programmes and willingness to contribute towards nature interpretation activities to support ecotourism objectives in the Sanctuary. While the homestay programme has encouraged local guardianship behaviour, opportunities to improve and expand conservation efforts with the help of communities in the region could be further developed, and require greater cooperation from concerned stakeholders in both public and private sectors.

ARTICLE HISTORY

Received 18 November 2015
Accepted 8 April 2016

KEYWORDS

Conservation; ecotourism; Himalayas; homestays; human-wildlife conflict; livelihoods; mountain-tourism; participation

Introduction

While primarily a nature-based tourism product, the definitions and practices of ecotourism often include a social dimension (Fennell, 2015). The direct or indirect involvement of local people in community-based ecotourism (CBE) is considered desirable, as locals can play an important role in achieving the goals of ecotourism to protect the natural environment (Regmi & Walter, 2016; Reimer & Walter, 2013; Stone, 2015). This study explores the effects of including a local CBE product, homestays, within an ecotourism destination of Binsar Wildlife Sanctuary (BWLS) in the Indian Himalayan Region of Uttarakhand in Northern India (Figure 1).

The homestay tourism product development in BWLS represents an interesting case of local resident-based community involvement within an area which is considered of high conservation value (Table 1). The tourism initiative aimed at encouraging employment and revenue for villagers living within the Sanctuary, providing an alternative to extractive or consumptive activities (Drumm & Moore, 2005) and reduce outward migration (Chaturvedi, 2002). Our study explores

whether the inclusion of homestays within the Sanctuary's ecotourism strategy stimulates local guardianship of natural resources and provides support for ecotourism objectives through changes in villagers' attitudes and behaviours towards conservation and ecotourism initiatives in the Sanctuary.

Ecotourism and local guardianship of natural resources

It is well understood now, that support of local communities is indispensable for the success of any protected area (PA) management (Drumm & Moore, 2005; Gurung, 1995; Lindberg & Hawkins, 1999; Mehta & Heinen, 2001; Rastogi, Badola, Hussain, & Hickey, 2010; Sinha, Qureshi, Uniyal, & Sen, 2012; Wells & Brandon, 1993). Researchers suggest that by creating economic incentives for the local villagers, ecotourism can encourage local guardianship of biological resources and assist in improving surrounding environmental conditions (Bookbinder, Dinerstein, Rijal, Cauley, & Rajouria, 1998; Kala, 2013). By creating direct linkages between

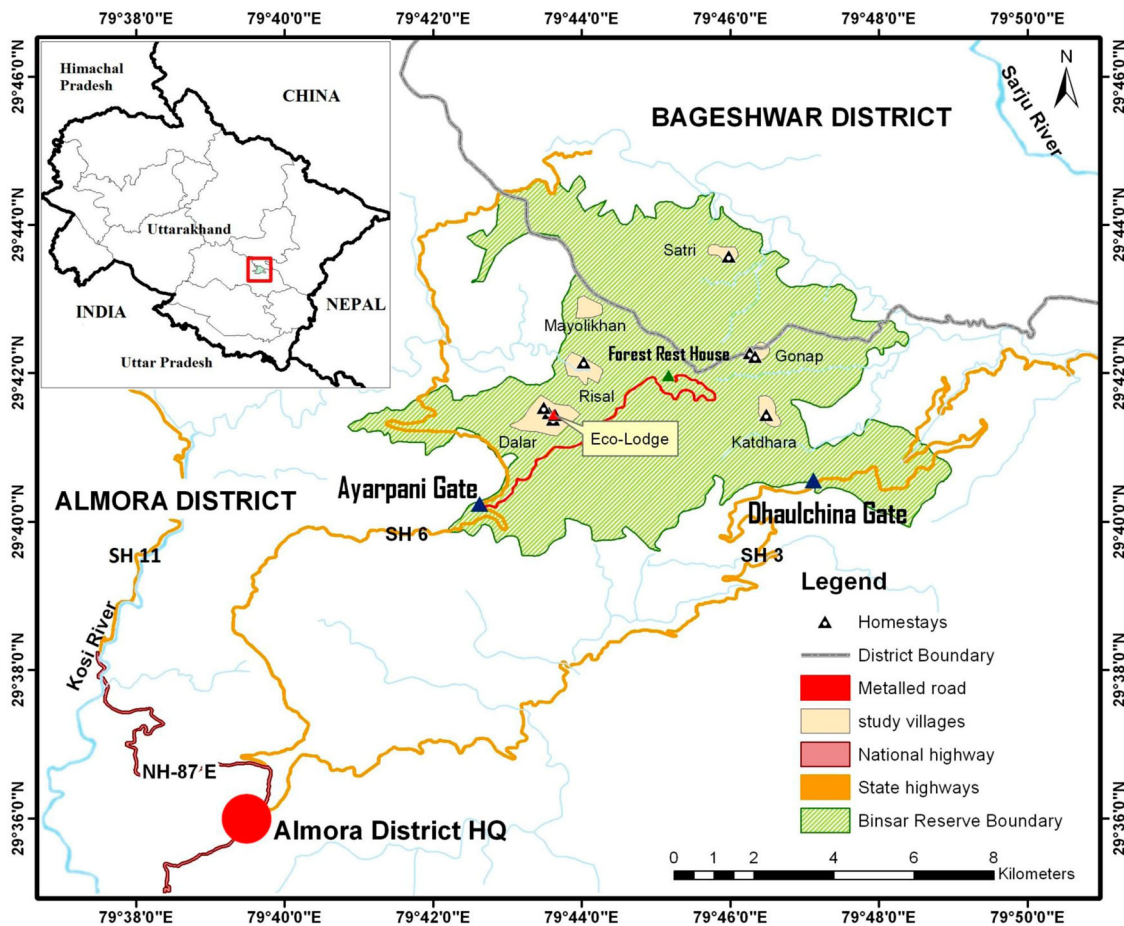


Figure 1. Location map of BWSL (prepared by P. Bhalla, with permission of G. Arendran, Head, IGCMC, WWF-India).

Table 1. Characteristics of Binsar protected area.

Characteristic	BWSL
PA category	IUCN category IV (habitat/species management areas)
Size	47 km ²
Location	29°39'N–29°44'N, 79°41'E–79°49'E
Established	1988
Tourists/year	18,809 (April 2014 – March 2015)
Vegetation	Himalayan moist temperate forest, Oak (<i>Quercus</i> sp.) and Pine (<i>Pinus</i> sp.)
Key species	Fauna (Leopard, Ghoral, Serow, Jackal, Barking deer)
Designation	Important Bird Area, A3 category of Biome 08 (Birdlife International, 2016)
Human settlements inside PA	Five villages
Accommodations inside PA	17

people and conservation, ecotourism can help in changing the attitudes of local people towards conservation of biodiversity and reduce their dependence on natural resources like timber, non-timber forest products (NTFP), fuelwood, fodder, thatching materials and other forest products (Das & Chatterjee, 2015; Nyaupane & Poudel, 2011; Regmi & Walter, 2016). But considering the non-homogeneous nature of participating communities

and their diverse interests in conservation and development issues, researchers highlight the importance of studying target communities values, interests and attitudes (Brandon, 2001; Brandon & Margoluis, 1996; Heinen, 1996; Okazaki, 2008). Cobbinah's (2015) study in Ghana, Africa, revealed that locals' positive attitudes towards conservation are influenced by accruing socio-economic benefits in terms of employment, income and involvement in natural resource management and suggests that raising their knowledge of the environmental benefits can increase local support for conservation. This is also evident from the study by Bookbinder et al. (1998) in the Royal Chitwan National Park, Nepal where a community-based microenterprise approach helped in strengthening local stewardship towards biodiversity conservation along with directing a substantial amount of revenue to local development.

Furthermore, Zhang and Lei (2012) explored factors contributing to residents' participation intention in ecotourism management and proposed a structural relationship between their participation intention, environmental knowledge, attitudes towards ecotourism and the appeal of tourists landscapes. They found that

residents' environmental knowledge positively affects attitudes towards ecotourism, which in turn directly and indirectly determine the intention to participate in ecotourism through their individual landscape affinity. They further used 'ecological monitoring', 'training programmes', 'encouraging conservation participation' and 'discussion-meetings' as items to measure attitudes of residents towards ecotourism. Various other variables and attributes like socio-demographic variables, environmental and conservation awareness, participation in village government committees, conservation activities, engagement in park-related tourism opportunities, protection of forests in buffer zone area, activities to reduce pressure on forest resources, assisting reserve managers to prevent illegal activities and forest patrol (Lai & Nepal, 2006; Nyaupane & Poudel, 2011; Regmi & Walter, 2016) have been further reported to support linkages between biodiversity conservation and local people.

Lai and Nepal (2006) also showed that though local people hold positive views of the measures necessary to achieve ecotourism goals, their intentions to engage in behaviours to support these measures do not entirely match with their positive views. These hindering factors include 'threats to livelihood by protected wildlife', 'restrictions of access to natural resources', 'poor relationships between protected area authorities' and 'lack of technical or financial support'. Nyaupane and Poudel (2011) too emphasized these factors as major causes of park/people conflict. All these findings thus highlight the importance of studying locals' perspectives, attitudes and behaviours towards ecotourism, either prior to its implementation or after its development. The present paper discusses local residents' post ecotourism development views in BWLS with a focus on homestays as an ecotourism product.

Homestays in ecotourism

Homestays may not represent a new form of tourism accommodation but they are arguably gaining increasing attention in academic literature as means to provide either direct/supplementary/alternative income to local communities, support local empowerment, alleviate poverty, attract (eco)tourists, showcase local cultural and natural heritage and interpersonally rich experience to visitors (Acharya & Halpenny, 2013; Coghlan, 2015; Gurung & Seeland, 2008; Knight & Cottrell, 2016; Kontogeorgopoulos, Churyen, & Duangsaeng, 2015; Regmi & Walter, 2016; Tran & Walter, 2014; Truong, Hall, & Garry, 2014). Lynch (2005, p. 528) defines homestays as follows:

a specialist term referring to types of accommodation where tourists or guests pay to stay in private homes, where interaction takes place with a host and/or family usually living upon the premises, and with whom public space is, to a degree, shared.

Homestays appeal more often to international tourists searching for local lifestyle experience, novelty, personalized service and authentic/genuine social interactions with hosts (Kontogeorgopoulos et al., 2015; Mura, 2015; Wang, 2007), thus preferring local type of accommodation particularly in small, and often remote, rural communities. Singh (1991) suggested that by maintaining an indigenous touch, traditional settings and a vernacular architecture, host can offer an enjoyable experience for the guest. To be successful in providing a viable income to local communities and create rich and rewarding interpersonal and cultural experiences, the homestay programmes are often combined with other community-based tourism activities like camping, trekking, bird watching, the showcasing of traditional culture and festivals and so forth, either within the village or in adjoining areas. Like in Thrissur, Kerala, where homestay guests can enjoy cooking, yoga and *ayurveda* classes, plantation tours, hiking and treks, cultural tours, bird watching, wildlife safaris, cycling, access to local events and visits to local market (Paul, 2013). Homestays thus diversify the income opportunities for the villagers (Dutta, 2012) and generate interest in sustaining such nature-based activities. Regmi and Walter (2016) further emphasize on 'practice-based' learning process by locals while hosting homestay-based activities. Other studies show how linking traditional customs such as the sanctity of pilgrimage routes can also assist in preserving local cultural and natural heritage (e.g. Kaur, 1985; Singh & Kaur, 1983).

Precedents for the successful establishment of homestays are documented in the Jammu & Kashmir, Himachal Pradesh, Uttarakhand, Sikkim and Kerala states of India. The development of these homestays have been linked to a range of local cultural activities; heritage and the natural capital component of a region; guiding and interpretation; forest patrols; development of promotional materials; equitable access for households across economic classes; crucial role of communities as tourism stakeholders; and towards conservation of natural resources and the environment (Anand, Chandan, & Singh, 2012; Dutta, 2012; Gangotia, 2013; Paul, 2013; Regmi & Walter, 2016; Sarkar & Sinha, 2015; Singh, Mal, & Kala, 2009). Regmi and Walter (2016) further highlight the connection between host's learning to cook a homestay meal to its local natural environment. Given these previous studies linking local support for ecotourism and conservation with perceived community benefits and the role of homestays as a direct community

benefit from tourism, we might ask how homestay development affects the attitudes and behaviours of local communities towards ecotourism initiatives.

Despite the studies that link ecotourism, local communities, and community-benefit tourism initiatives to positive outcomes, the management of homestays themselves can be tricky and need careful management and planning. Kontogeorgopoulos et al. (2015) have questioned whether homestays are worth the risks for local communities with a desire to develop tourism initiatives. Several critics believe that the answer to this question is 'No', claiming that forcing hosts and guests to live together creates spatial, social and psychological impacts such as 'crowdedness, confusion, anxiety, ambiguity, privacy loss and degradation of quality of family life' (Oranratmanee, 2011, p. 46). These criticisms of homestay development notwithstanding, the present study assessed local residents' perspectives, attitudes and behaviours towards the ecotourism initiative within BWLS by focussing on the role of homestays as one specific form of CBE product.

Study setting

The development of homestays in BWLS

This study focuses on the homestays available in BWLS, located in villages and hub of lost culture and traditions as well as natural beauty (Paul, 2013). Homestays in Binsar are part of the Sanctuary's overall strategy to develop ecotourism opportunities within the area. Binsar is located in Kumaon Division of Uttarakhand, India at an altitude varying between 1500 and 2500 metres above sea level and covering an area of 47 km² (Figure 1). The area includes five villages (*Dalar, Risal,*

Satri, Gonap and Katdhara) and, at the time of writing, was inhabited by 262 residents (comprising 57 households) (Table 1). In 1988, it was designated a wildlife sanctuary in order to safeguard the existing natural resources and prevent further forest degradation. The shift in Binsar's designation from a reserved forest (registered by the British Government in 1880) to a wildlife sanctuary did not occur without demur by the local communities living in and around this PA, in a similar manner to the 'voices of fear' during the declaration of the Gangotari National Park in Gharwal Division of Uttarakhand as mentioned by Chaturvedi (2002). Focusing primarily on protection and conservation of the ecosystem, the Regional Forest Department initially overruled local people's concern, prioritizing instead the increased risk of forest degradation and overuse of natural resources by villagers, for example, resin tapping, overgrazing, controlled forest fires, NTFP collection and illicit felling and fuel wood collection.

Following its designation as a sanctuary, Binsar formally started receiving tourists through its first entry gate built in 1999. The tourist activities permitted within BWLS include hiking on designated nature trails, wildlife spotting and bird watching, and enjoying Himalayan viewing points that attract an increasing number of nature tourists to Binsar every year. The five privately owned estates in Binsar (Table 2); one forest rest house (FRH) and one Kumaon Mandal Vikas Nigam (KMVN) tourist rest house were the only accommodations available within the sanctuary until the concept of homestays was introduced.

The designation of the wildlife sanctuary initially led to positive outcomes, as the biodiversity resumed its natural state. Gradually, negative impacts like instances of human-wildlife conflicts, forest fires and increased

Table 2. Distribution of villages and accommodations under different zones of Binsar PA.

Zone	Village name	Accommodation			
		Name	Type	Ownership	
Core zone	None	None	–	–	
Tourism zone		Kumaon Mandal Vikas Nigam (KMVN)	Hotel	Uttarakhand Government	
		FRH	Guest house	Forest Department	
		Mary Buden	Estate	Private	
		Grand Oak Manor	Estate	Private	
		Binsar Retreat	Resort	Private	
		Nanda Devi	Estate	Private	
		The Mountain Resort (Khali Estate)	Estate	Private	
		Dalar	Eco-lodge	Lodge	Forest Department
			Mary Buden cottage	Cottage	Private
			Village-stay	Homestay 1	VWC
	Village-stay		Homestay 2	Private	
	Village-stay		Homestay 3	Private	
	Risal	Village-stay	Homestay 4	VWC	
		Gonap	Village-stay	Homestay 5	VWC
			Village-stay	Homestay 6	Private
Katdhara	Village-stay	Homestay 7	VWC		
	Satri	Village-stay	Homestay 8	VWC	
Buffer zone					

recreational impacts occurred. A total of 1763 domestic animals were killed by Leopards of BWLS during a 14-year period (Kala & Kothari, 2013). Furthermore, the loss of livelihood opportunities added to a growing fear of wild animals among villagers. Combined with a lack of basic amenities and little protection from wildlife, a mass exodus of villagers from the sanctuary was to follow. A new CBE initiative formed part of management strategies established to minimize the negatives impacts of the new sanctuary regulations while maximizing benefits to the local communities through ecotourism. The CBE initiative included the homestay programme along with other key ecotourism products such as nature guiding, trekking, enjoying Himalayan vistas, wildlife viewing, photography and bird-watching. The CBE initiative within the sanctuary aimed at, in part, to decrease villagers' migration, facilitate responsible job creation and create opportunities for better and more sustainable income sources.

Further development of CBE through the homestay programme occurred through a private–public partnership with the Village Ways Company (VWC). VWC represents a grassroots enterprise in Binsar, with an ongoing, close interaction with local community representatives and the Forest Department, who are key stakeholders in this context. The proposal to offer homestays within Binsar villages was one of the outcomes of this partnership and one homestay per village was built. VWC recommended building separate homestays rather than accommodating guests in existing homes in order to reduce the risk of jealousy, to protect villagers' privacy and to spread income among the community, thereby addressing many of the concerns raised by scholars such as Kontogeorgopoulos et al. (2015). Consequently, Village Tourism Committees (VTCs), locally known as Gram Paryatan Samitis (GPS), were formed.

The VTCs were established to build and manage (including determining rates and fees) these homestays. The VTCs represent all families agreeing to take part, and have a president, treasurer, secretary and vice-secretary, all unpaid and elected. Meetings are held regularly, and opportunities to work for the homestay in each community (cooking and cleaning) are rotated among the members. Nearly all families joined the VTCs, though some villagers were already employed in other sectors or received a pension from the state or the army. Homestays were built mostly by local artisans using local materials and traditional designs, on land leased by the VTCs from local landowners. The rent paid to the landowners is based on the number of guests staying each night. In addition, each village accrues an annual income of approximately one Lakh from the homestay

activity and according to the VWC, 40% of the total income from homestays is spent on village administrative functioning. VWC helped villagers by covering construction costs through a mix of grants and interest-free loans. They also provided training in lodge management and guiding. The first homestay was opened to tourists in October 2006. Under the contract between each community and the landowner, the latter may buy the lodge from the VTC after 30 years. Based on the success of first five homestays built by the VWC, two villagers have started running private homestays. At present, eight homestays exist within the five villages of BWLS that function through community participation and according to the VWC tourist records, a total of 287 tourists, mostly from United Kingdom, stayed in Binsar's homestays in 2014–2015.

Methods

Following Yin's (2014) publication, the case-study method was selected for conducting the study at BWLS, which has undergone significant restructuring as part of its move towards ecotourism and has a strong focus on the inclusion of local communities within its ecotourism plan. Also, it explicitly aims to develop its CBE Initiative which seeks:

to increase the effectiveness of conservation programmes in biologically important region by promoting private sector and community-based natural resource conservation, and by enabling communities to increase local tourism benefits, improve sustainability and compete more equitably with the regional tourism industry. (Wangchuk, 2002, p. 3)

Complete census for the study area was performed as our intent was to interview as many diverse villagers as possible. Data were collected using a mixed-methods approach, collecting background baseline information, interviews with members of the local villages and, field observations. Interview participants were approached with the assistance of the Forest Department, until all 57 heads of households in all five villages were included in the interviews.

Interview protocol and questionnaire

Based on Kvale (1996) method, face-to-face semi-structured interviews with a representative from every household in each village were conducted during January–February 2014. Interviews were read aloud in the Hindi language, manually transcribed, translated and coded by the lead author. Interviews with a single respondent lasted between 30 and 45 minutes and

took place at the village-specific homestay itself (Table 2). Full participation was observed and the total number of completed interviews was 57. The interview included a range of questions on the respondents' village details, socio-demographic characteristics and finally, ecotourism-related questions. Respondents' village details assisted in describing the village's present status, the differences and similarities between and among these five villages (Table 3). As village details were kept non-categorical in nature, these were not subjected to statistical tests. The socio-demographic variables acted as explanatory variables for our study and are summarised in Table 4. The ecotourism-related questions that were asked during interviews include: type of

engagement in ecotourism activities, planning and management, benefits from ecotourism (both personal and at a community level), barriers to participation (if any), perceptions and attitudes towards homestays and ecotourism and participating in ecotourism-directed behaviours. These questions regarding perceptions, attitudes and behaviour of Binsar villagers were formulated based on the preliminary field observations, the discussions with the villagers and the literature review process following Karanth and Nepal (2012) and Mintzer et al. (2015). Interview questions were presented as a mix of close-ended, yes/no questions, as well Likert-style questions on a three- and five-point scale to measure participation frequency and level of agreement

Table 3. Village details across five different villages within BWLS.

Village details	Village name					Mean/mode
	Dalar	Risal	Satri	Gonap	Katdhara	
Altitude (m)	1845	1711	1597	1908	1872	–
Total houses	14	16	11	11	35	17.4
Households interviewed (<i>n</i>)	09	09	03	10	26	–
Migrated	05	07	09	01	09	–
Access to electricity	Yes	No	No	No	No	No
Distance from metalled road						
Inside sanctuary road (km)	2	4	6	3	3	
Outside sanctuary road (km)	4	2	3	5	4	
Type of houses (Kutcha/Pucca)	Kutcha houses					
Type of energy consumption units (Fuelwood/LPG/both)	Fuelwood					

Table 4. Explanatory variables included in attitude assessment and percentage response of respondents across all households (*N* = 57) interviewed in five Binsar villages.

Socio-demographic variable	Village name					Mean/mode
	Dalar	Risal	Satri	Gonap	Katdhara	
<i>Respondents gender (%)</i>						Males
Male	100.0	89.0	100.0	90.0	77.0	
Female	0.0	11.0	0.0	10.0	23.0	
<i>Household size (%)</i>						4.5
01–05	11.1	66.7	100.0	70.0	88.5	
06–10	55.6	33.3	0.0	30.0	11.5	
>10	33.3	0.0	0.0	0.0	0.0	
<i>Age (%)</i>						52
18–30	11.1	0.0	0.0	10.0	0.0	
31–45	11.1	44.5	0.0	40.0	26.9	
46–64	44.5	33.3	66.7	40.0	57.7	
≥65	33.3	22.2	33.3	10.0	15.4	
<i>Education (%)</i>						Higher secondary
None	0.0	0.0	0.0	10.0	7.7	
Primary	0.0	11.1	0.0	20.0	7.7	
Lower secondary	66.7	22.2	100.0	40.0	23.2	
Higher secondary	11.1	44.5	0.0	30.0	53.8	
Undergraduate	22.2	11.1	0.0	0.0	3.8	
Post-graduate	0.0	11.1	0.0	0.0	3.8	
<i>Occupation (%)</i>						Subsistence agriculture
SA	44.5	44.5	33.3	80.0	53.8	
SA + daily wage labour	0.0	11.1	0.0	0.0	0.0	
SA + private sector job	33.3	22.2	33.3	20.0	11.5	
SA + public sector job	0.0	0.0	0.0	0.0	15.5	
SA + army retired (on pension)	22.2	22.2	33.3	0.0	19.2	
<i>Land holding size (in Nali^a)</i>						10–20 nali
01–10	55.6	44.5	0.0	50.0	38.5	
10–20	33.3	33.3	66.7	40.0	53.8	
>20	11.1	22.2	33.3	10.0	7.7	

^a1 Acre = 20 nali (a land measurement unit practised in Uttarakhand).

Table 5. Respondents' attitude towards homestays in BWLS with interacting variables.

Attitude question	Responses (N = 57)			Interactions ^a	
				Explanatory variable	Participation behaviour
Ques 1 Do you like to participate in homestay programme?	Like 51(89.5%)	Neutral 6 (10.5%)	Dislike 0	Occupation (<i>p</i> -value = .039)	None
Ques 2 Do you think homestays provide important benefits?	Yes 42 (73.7%)	No 5 (8.8%)	Do not know 10 (17.5%)	None but seven reasons	Partnership (<i>p</i> -value = .012)
Ques 3 Do you think homestay contribute to ecotourism?	37 (64.9%)	6 (10.5%)	14 (24.6%)	None but five reasons	Partnership (<i>p</i> -value = .018) Cultural Programme (<i>p</i> -value = .049)
Ques 4 Will Binsar change if there are no homestays?	48 (84.2%)	4 (7.0%)	5 (8.8%)	None but five reasons	None

^aSignificant interactions with *p*-value < .050 were reported.

and finally, open-ended questions to allow respondents to elaborate on their answers. The interview questions also determined the willingness of villagers to contribute towards nature interpretation and secondly if they had faced human-wildlife interaction (HWI); and looked for significant correlations with their other attitudes, in line with the research of Zhang and Lei (2012). Furthermore, as the shift from natural resource-dependent income generation to tourism-related income opportunities occurred within BWLS, its villagers were asked to rate their opinion on preferred source of income, namely agriculture, daily wage and homestay using a Likert scale [1 = not important (minor), 2 = neither not important nor important and 3 = important (major)].

Attitude assessment

According to Rokeach (1968) 'attitude is defined as a relatively enduring organization of beliefs around an object or situation predisposing one to respond in some preferential manner' (p. 112). The villagers' attitude towards homestays was assessed through four close-ended questions (Table 5). Additionally, open-ended questions explored the reasons behind the answers provided for the attitude questions. The researcher avoided explaining ecotourism to the villagers to avoid any biasness in their response, thus obtaining a true representation of their perceptions and beliefs.

Behaviour assessment

The approach assessed if positive attitudes towards homestays were manifested as positive behaviours towards the sanctuary and its management objectives. For this, 14 specific ecotourism-directed behaviours of villagers' were quantified (Table 8). A three-point Likert scale – never, sometimes, and frequently – was used to quantify participation frequency towards ecotourism supporting activities. We expected that if positive attitudes towards homestays affect participation in other

ecotourism supporting activities, villagers who expressed positive attitudes would be more willing to contribute to ecotourism objectives. Through open-ended questions, the interviews also investigated the reasons for their participation. To examine the potential influence of the homestay programme on the behaviour (participation), we also asked the villagers 'What would you do if there was no homestay programme?' and investigated for attitudes correlating to it.

Data analysis

We analysed the closed-ended responses using standard non-parametric statistical tests in SPSS. For the open-ended questions, a thematic content analysis was done. Fisher's Exact Test was used to determine which explanatory variables were significantly correlated with positive attitudes (at 5% alpha level of significance). The Fisher's Exact Test was appropriate given the categorical nature of the explanatory variables and the small sample sizes (as expected frequency was less than five). Some explanatory variables were reclassified into a maximum of three categories in order to facilitate analysis in SPSS. Regarding behaviour assessment, the positive responses were thus reported as sum of 'sometimes' and 'frequently' percentage outcomes. Finally, data were analysed to determine significant correlation between any two variables, if any, and to make interpretations based on obtained probability value '*p*-value'.

Results

Homestays of Binsar

Homestays represent 47% (*n* = 8) of all tourism accommodations available within BWLS (Figure 2), of which three (37.5%) are privately owned and five (62.5%) are owned by VWC. The five VWC homestays function with coordination of 57 families among whom the benefits are shared equally. The three private homestays, two in

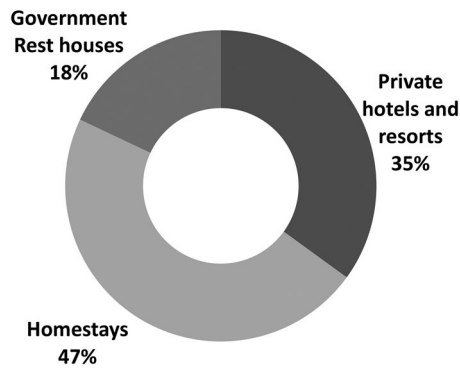


Figure 2. Percentage distribution of different types of tourism accommodations within BWLS.

Dalar village and one in *Gonap* village (Table 2), are owned independently by two families. Also, the privately owned homestay in *Gonap* village (Figure 3) represents the only homestay where the guests get the opportunity to reside in the owner's house, albeit in separately constructed section of the home. The two privately owned homestays in *Dalar* village consist of one bedroom (for two persons) and two bedrooms (for four persons), respectively, as well as a kitchen and a bathroom. Each

VWC homestay is designed in similar fashion comprising of three bedrooms (six beds), one dining hall and a kitchen (Figure 4). No more than six guests per village visit is allowed according to the VWC norms. According to the Binsar tourist arrival records, only 4.6% of the total overnight tourists opted for homestay option in 2014–2015.

The practice of homestays provision in BWLS includes the participation of all villagers (Figure 5), who contribute directly and indirectly to ecotourism initiatives by providing land for construction of homestay as well as use of traditional knowledge and techniques of construction and manual labour. Villagers provide locally grown vegetables, dairy products from domesticated livestock as well as prepare meals for visitors. They will also offer cultural performances, reciting folklore and showcasing local practices in response to tourists' requests. Finally, all maintenance and security are undertaken by villagers. Figure 5 reflects ecotourism functioning within BWLS, highlighting community organisation, participating activities and its types. The following part of the results section presents data from the interviews on ecotourism practice occurring in BWLS, with a specific emphasis on community participation activities.



Figure 3. (a) Location of *Gonap* village within BWLS, (b) private homestay within *Gonap* village and (c) tourists on a guided nature trail within sanctuary.



Figure 4. (a) VWC homestay within *Dalar* village, (b) a bedroom within a homestay, (c) a living room within a homestay and (d) tourist engaged in cooking activity.

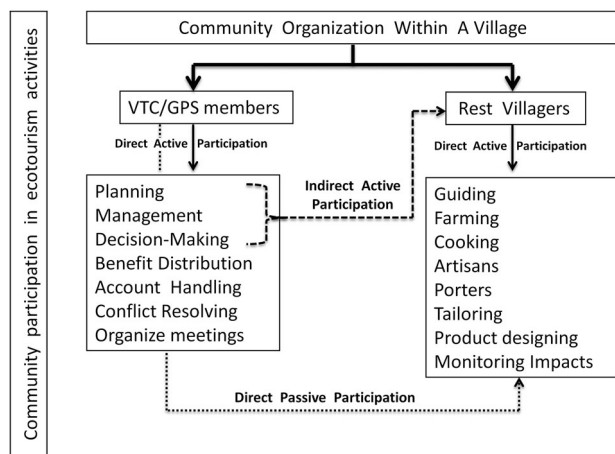


Figure 5. Internal community structure model for ecotourism functioning in BWLS.

Overview of participants

The average age of the participants was 52 (SD = 12.21) ranging from 29 to 75 (Table 4). Forty-nine of the total interviewees were male. We targeted household heads because the preliminary interviews suggested that they were actively involved in planning and management activities, were mainly involved with the homestay development programme, had experienced changes if any

and were easily accessible in their respective homes (others were either below 18 years or working). Though women were engaged in their daytime household activities like farming, cattle grazing, milking cow and cooking, most were reluctant to be interviewed. However, eight women showed their interest in being interviewed on familiarization with the lead author.

Villagers’ perceptions and attitudes

The majority of the respondents (n = 41) perceived ecotourism as an activity where the ‘visitors could enjoy nature’ (Table 7). While 27 respondents considered ecotourism as an ‘income-generating opportunity’ and only 4 respondents mentioned the term ‘eco-friendly’ while describing it. In describing the current sources of income (Table 6) within the sanctuary, villagers indicated subsistence agriculture (SA), daily wage labour and homestays with its associated activities as the only available opportunities. Out of these, the weighted mean readings indicated homestays as their preferred source of income (Figure 6). Thirty (52.6%) respondents reported homestays as the majorly preferred source of income, 34 respondents (59.6%) reported daily wage labour as the neutral source of income and 39 respondents (68.4%) reported agriculture as the minor source of income

Table 6. Interactions among different variables observed from respondents interview in BWLS.

Question	Response (N = 57)			Interacting variable	Statistic	
					Fishers Exact value	p- Value
Whether faced HWI	Yes	No	–	(1) Agriculture as minor source of income	25.736	.000
	48 (84.2%)	09 (15.8%)		(2) Land holding size	6.537	.036
Willing to contribute to nature interpretation	Willing 41 (71.9%)	Not willing 16 (28.1%)	–	(1) Household size	–	.010
				(2) Attitude Ques 1 ^a	–	.046
				(3) Attitude Ques 3 ^a	5.130	.050
Preferred source of income:	Minor	Neutral	Major			
- Agriculture	39 (68.4%)	15 (26.3%)	03 (5.3%)	(1) HWI	–	–
- Daily wage	12 (21.1%)	34 (59.6%)	11 (19.3%)	(1) Age	8.575	.042
- Homestay	06 (10.5%)	21 (36.8%)	30 (52.6%)	None	–	–

*Attitude questions are given in Table 5.

Table 7. Perceptions and reasons reported by more than one respondent to open-ended questions.

Open-ended question	Perceptions/reasons	Percent of respondents
How do you perceive ecotourism?		(n = 55)
	It is for visitors to enjoy nature	41
	It generates job opportunities	27
	It helps to protect nature	12
	It is for wildlife protection	7
	It is eco-friendly tourism	4
Why do you consider homestays to be important		(n = 42)
	It is our livelihood	39
	It prevents migration	25
	It assists in cultural exchange	17
	It increases community-brotherhood	6
	It is cheaper than other hotels	5
	It has improved our standard of living	4
Familiarization with technological advancements	2	
Why do you believe homestays contribute to ecotourism		(n = 37)
	Generate responsibility to protect natural resources for which guests pay	33
	People visit us to experience nature and silence in homely atmosphere	25
	Give sense of ownership	20
	More engagement in homestay related activities refrain from illegal extraction of forest produce	12
	Created guiding jobs	8
What would be the possible outcomes if there was no homestay programme?		(n = 52)
	Migration	40
	Increase in human–wildlife conflicts	39
	Insecure old age	25
	Lack of basic facilities	18
	Lesser solid waste generation	3

within BWLS (Table 6). Furthermore, daily wage labour as neutral source of income was found to be based upon 'age' variable (Fisher's Exact Test, p -value = .042) and was maximally ($n = 18$) reported by age group of 30–50 years. Thus, these findings highlighted homestays as the BWLS villagers' preferred source of income (Table 6).

In addition, 48 (84.2%) respondents reported to have faced HWIs (Table 6) either in the form of livestock depre-dations or as crop-raiding over the years and nearly all the villagers highlighted this threat as a hindrance to their agricultural practices. Furthermore, it was explored that 81.6 % ($n = 39$) of these 48 respondents had actually reported agriculture as their minor source of income, resulting in a statistically significant correlation between income type and perceptions of human–

wildlife conflicts (Fisher's Exact Test, p -value = .000). Furthermore, the difference regarding whether a villager had faced human–wildlife conflict or not was also based upon the difference in their land holding size (Fisher's Exact Test, p -value = .036); and it was explored that 66.7% ($n = 32$) of these 48 respondents having small landholdings had face such conflicts.

Next, 51 respondents replied that they liked partici-pating in the homestay programme (89.5%), 6 (10.5%) gave a neutral response and none disliked being in the programme (Table 5). The only explanatory variable that was significantly correlated with opinion was 'Occupation' (Fisher's Exact Test, p -value = .039). On further exploration, it was found that out of these 51 respondents, villagers who were only engaged in

Table 8. Self-reported participation frequencies towards ecotourism supporting and opposing activities.

Participation in	Percent response ^a (N = 57)
Wildlife census and ecotourism impact monitoring	26.3
Reporting of natural incidences and anthropogenic activities	54.4
NTFP collection	8.8
Hunting for wildlife	0.0
Burning of solid waste	24.6
Homestay designing	87.7
Management planning and decision-making process	94.8
Partnerships	91.2
Cultural programmes for visitors	91.2
Infrastructural development	56.2
Designing visual aids for destination promotion	28.0
Designing of ecotourism products	94.8
Opportunities in promotional videos and advertisement	93.0
Trainings and workshops	100.0

^aFigures indicate % of respondents reporting 'frequent' and 'sometimes' participation in listed activities.

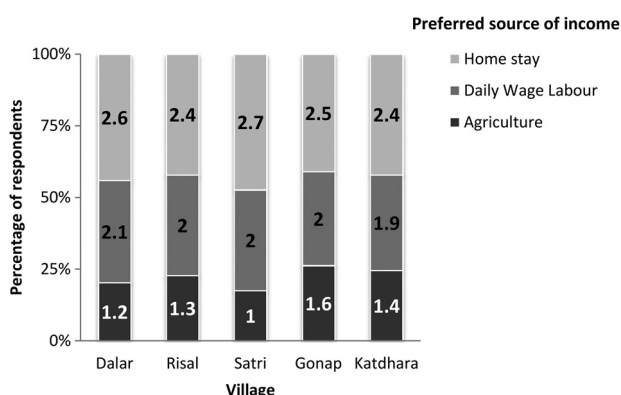


Figure 6. Villagers' response to preferred source of income within BWLS.

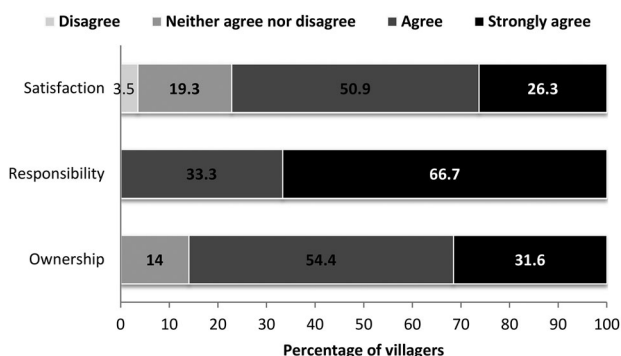


Figure 7. Villagers' level of agreement towards satisfaction, responsibility and ownership attitudes.

subsistence farming ($n = 31$; 60.8%) liked to participate in the homestay programme more than villagers engaged in other jobs besides subsistence farming. No other extraneous variable was observed to have

an effect on the villager' positive attitude towards the homestay programme.

Considering the benefits of participating in the homestay programme, we asked respondents whether homestays provide important benefits for life in Binsar. Forty-two respondents (73.7%) replied affirmatively (Table 5) and provided seven different reasons (Table 7) for their answer, focusing on livelihoods ($n = 39$), prevention of migration ($n = 25$) and improved lifestyle ($n = 4$). Additionally, the villagers were asked if the homestay programme contributes towards ecotourism; 64.9 % ($n = 37$) of respondents responded favourably (Table 5) and provided five reasons (Table 7) for their response, focusing on generation of responsibility to protect natural resources ($n = 33$), sense of ownership ($n = 20$) and refrain from illegal extraction of forest produce ($n = 12$). None of the explanatory variables was observed to have an effect on the positive attitude of villagers towards the homestay programme.

Furthermore, respondents were asked if they believe that Binsar would change if the homestay programme did not exist. Forty-eight respondents replied affirmatively (84.2%), while four (7%) did not believe it would change (Table 5). The majority of respondents suggested that the absence of the homestay programme would lead to a negative change because there would be no other alternative income opportunity left for them, and they would be forced to migrate (Table 7) out of the Sanctuary ($n = 40$). Some respondents ($n = 3$) noted that it would create lesser solid waste generation and thus reduce the challenge of managing it (Table 7). Whereas others reported 'increasing human-wildlife conflicts' ($n = 39$), 'old age security' ($n = 25$) and 'lack of basic facilities' ($n = 18$) as possible outcomes of the homestay programme absence within BWLS. We did not find any statistically significant correlation between this attitude variable and explanatory variables (Table 7).

Homestays and local guardianship

We measured villagers' ($N = 57$) level of agreement on the various outcomes of the homestay programme using a five-point Likert scale (strongly disagree 1 to strongly agree, 5). Figure 7 reports that 50.9% ($n = 29$) of the respondents agreed that they are 'satisfied working with the homestay programme', 66.7% ($n = 38$) of the villagers strongly agreed with the statement 'I feel more responsible towards the natural resources now' and 54.4% ($n = 31$) agreed with the statement that the 'Homestay programme has generated ownership feeling'. Majority of responses suggest a positive response of villagers towards the homestay programme

and arguably indicate an interest in being guardians of their natural environment.

Willingness to contribute towards nature interpretation

Out of 57 respondents, 41 respondents (71.9%) reported 'willing' response and this willingness was found to be based upon three interacting variables (Table 6). First, the household size (Fisher's Exact Test, p -value = .010), within which 82.5% ($n = 33$) of the total willing respondents belonged to a household of up to five individuals. Second, towards having either positive or neutral attitude towards participation in the homestay programme (Fisher's Exact Test, p -value = .046), within which 76.5% ($n = 39$) showed positive attitude towards participation. And third, towards the attitude whether the homestay programme contributes to ecotourism or not (Fisher's Exact Test, p -value = .050), within which 73% ($n = 27$) reported that homestay contributes to ecotourism. When further asked how they might contribute, those 'willing' respondents suggested 'designing' and 'use of signage boards' to enhance the interpretation component of ecotourism within BWLS.

Behaviour through participation in ecotourism-supporting activities

The attitude, whether a respondent considered the homestay programme important or not was found to be significantly correlated (Table 5) with whether or not villagers were engaged in any 'partnership' behaviour (Fisher's Exact Test, p -value = .012). Unexpectedly, 10.7% ($n = 3$) of the villagers reporting homestays as 'not important' and 32.1% ($n = 9$) as 'don't know' were found to be frequently engaged in various partnerships. On further discussions, it was found that these partnerships exist at small-scale regional levels, for example, with local travel tour operators and transport providers; and selling locally produced honey and *Rhododendron* flower juice either directly to visitors on request or indirectly through souvenir shops.

Behaviours favouring social aspects of ecotourism like 'engagement in partnerships' (Fisher's Exact Test, p -value = .018) and 'involvement in cultural programmes for visitors' (Fisher's Exact Test, p -value = .049) were found to be significantly correlated with their response to whether the homestay programme contributes to ecotourism or not (Table 5). However, unexpectedly, behaviours (Table 8) favouring conservation aspect of ecotourism, such as engagement in 'wildlife census and ecotourism impact monitoring', 'reporting of natural incidences and anthropogenic activities' and participation in

'trainings and workshops' besides non-engagement in 'NTFP collection', 'hunting for wildlife' and 'burning of solid waste', were not found to be significantly correlated with this attitude variable. Besides this, none of the participation behaviour variables was further found to be significantly correlated with the reported respondents' attitude towards 'homestay absence'.

Discussion

Considering homestays as a CBE product, this case study assessed whether homestays inclusion in an ecotourism strategy stimulates local guardianship of natural resources and encourages support for ecotourism objectives. Through assessment of attitudes and behaviour of local villagers towards homestays and their contribution to ecotourism, the findings challenge the notion that CBE is inevitably fraught with tension within community structures and between concerned stakeholders, such as natural resource managers and tourism businesses. In contrast to the fear that a national park declaration will hinder local participation as reported by Chaturvedi (2002), the idea of the homestay programme within BWLS was appealing to nearly all its inhabitants, who actively participated in the programme. While anecdotal evidence suggests that the link between local communities and ecotourism has been a success for BWLS, this study has explored how various conservation issues (the dependency of local people on forest resources; anthropogenic pressures [tourism]; lack of conservation awareness and values of Kumaon Himalayas among visitors and/or local people) noted in the years after the sanctuary was established (Ilyas, 1998) have evolved with the establishment of the CBE-homestay over the course of one generation of villagers (a 27-year timeline).

Our findings suggest that Binsar villagers were positive towards participating in the homestay programme due to the direct income opportunities, as indicated by respondents' preference of homestays as their major source of income. This supports Nyaupane and Poudels' (2011) view on 'direct-linkage scenario' developing interrelationship between conservation and surrounding communities through mutually beneficial relationship. This attitude in turn was found to be based upon the 'human-wildlife interaction' and 'landholding size' variables. These variables may be categorized under 'intervening variables' deciding participation of villagers as discussed by Lai and Nepal (2006) and could be the subject of further exploration and research. Behaviours like 'engagement in partnerships' and 'cultural programmes for visitors' were the only participating variables found to be significantly correlated with the attitudes of respondents agreeing that 'homestays

provide important benefits' and 'homestay contribute to ecotourism'. Furthermore, the 'partnerships' behaviour exhibited by BWLS residents (91.2%) reflects their intentions to create linkages between rural tourism set-up with other relevant sectors, in particular through travel and tour operators, and local produce (like honey and *Rhododendron* flower juice) supply. This may emphasize the leadership role the locals are practising in BWLS to extend tourism business and promote followership amongst local rural tourism small-scale business (Haven-Tang & Jones, 2012; Truong et al., 2014) and thus gain popularity. It may also contribute to locals' self-esteem, self-confidence and self-determination and, control of ecotourism development and management (Nyaupane & Poudel, 2011; Regmi & Walter, 2016).

The majority of the villagers understood ecotourism as a nature-based activity and strongly believed that with engagement in the homestay programme, many felt that they had gained a sense of ownership and felt responsible towards maintaining Binsar's natural setting. All these interactions arguably indicate villagers' interest in being guardians of their natural environment. Furthermore, the purpose shown by Binsars' respondents towards protecting the local environment gives an insight to villagers' attitude towards conservation, as argued by Zhang and Lei (2012). Our findings also support Lai and Nepal's (2006) review of variables that may predict communities' attitudes or behaviours towards conservation of PAs. Community's attitude can be either favourable or unfavourable towards conservation based upon these variables. Favourable as despite majority of Binsar villagers have faced human-wildlife conflict, yet they support the homestay programme, show willingness to contribute towards nature interpretations, have reduced NTFP collection and, none practises hunting. Unfavourable as despite Binsar villagers' belief that homestays contribute to ecotourism, only few actually participated in wildlife census and ecotourism impact monitoring and, still practise burning of solid waste within the sanctuary. Thus, in support to Lai and Nepal's (2006) view, though community shows an overall positive attitude towards ecotourism, they need not always engage in behaviours to support it. Local support for these tasks is invaluable, as villagers can help in locating faunal species using their local knowledge and therefore assist forest officers and wildlife biologists in species counts. Besides this, they can also assist reserve managers in forest patrol and in ecological monitoring and, to prevent illegal activities, so as to achieve the goals of ecotourism to protect the natural environment as suggested by Lai and Nepal (2006), Nyaupane and Poudel (2011), Regmi and Walter (2016) and Zhang and Lei (2012). Though

other positive behaviours like reporting of natural incidences and anthropogenic activities, attending trainings and workshops, and participation in management planning and decision-making processes related to CBE are practised by many villagers, it was not found to be significantly correlated with any of the positive attitude variables.

The benefits reported from participating in the homestay programme from our study like 'prevention of migration' ($n = 25$) and 'improvement in living standards' ($n = 4$) were found in Binsar. These were observed as potential outcomes of participation in ecotourism as reported by Kala (2013) and Chaturvedi (2002) in similar studies. Simultaneously, owing to extremely low population density within BWLS, it may have become likely to put enough money into local communities to affect a change in local attitudes towards conservation, as proposed by Bookbinder et al. (1998). Binsar villagers have shown their keen interest in such CBE ventures by participating in ecotourism-directed activities and contribute to ecotourism objectives through an adaptive process. Similar studies by Karanth and Nepal (2012) in Nepal and India also revealed that most local residents involved in community-based tourism initiatives had favourable attitudes towards PAs. This in turn provides a strong incentive to educate and encourage local resident participation in conservation and protection efforts. Bhattacharya, Banerjee, and Saksena (2003) also reported that 75% of the villagers surrounding Kerwa and Van Vihar National Park were willing to be associated with ecotourism and its related activities, but the study did not indicate reasons behind such willingness. On the other hand, Stem, Lassoie, Lee, Deshler, and Schelhas (2003) showed that benefits derived from ecotourism may not change local people's attitudes towards conservation.

Our study highlighted that some further opportunities may exist to consolidate local residents' support for the sanctuary by capitalising on latent opportunities. BWLS villagers are aware that homestays would survive only if the natural habitat surrounding homestays is protected. Also, they are willing to protect the destination, but face difficulty in showing their actual participation towards achieving ecotourism objectives. This is an area that can be addressed by new management practices initiated by concerned stakeholders. Capitalising on the abundant traditional aspects represents another latent opportunity in Binsar. Thus, the situation supports the opinion with Karanth and Nepal (2012) that in order to sustain tourism in PAs, it would require sharing of benefits with local people and building support among private enterprises for conservation initiatives.

In order to maximize conservation benefits, forest officials, local government and tourism experts shall have to play an important role to manage the relationship between the sanctuary ecosystem and residents so that the latter can be fully benefited from ecotourism-directed homestays. In practical terms, with the declaration of the wildlife sanctuary, residents have experienced more frequent negative HWIs. This has led to a perception that even subsistence farming is becoming unfavourable. The findings thus suggest that in order to support and benefit from ecotourism initiatives within the sanctuary, these interactions must be managed and local communities protected in this context. Secondly, generation of solid waste and its management pose another threat to the locals, as they themselves find unable to handle this waste on their own. Current waste management practices not only affect the surrounding environment but also may impact the wildlife directly or indirectly. Leadership efforts of tourism experts and forestry officers to provide training for local residents on solid waste management should therefore be encouraged and supported. Kala (2013) suggested the use of holdings on the road and vantage points depicting the ill effects of littering can help in spreading awareness among the tourists and locals to use dustbins. This is supported by Binsar villagers' interest on using and designing of signage boards, presently existent as willingness only. Encouraging participation for this activity would support the interpretation component of ecotourism, while developing the untapped creative skills of local communities. In a similar manner, designing of an ecotourism monitoring and management plan and, conservation supporting activities are important in Binsar, so that the villagers are as attracted to it as they are to homestays. While the results of study point towards a largely positive relationship between local residents, the sanctuary, the forest department and the VWC, anticipating and responding through responsible leadership will sustain this positive relationship as ecotourism and homestays continue to develop in BWLS.

Conclusion

Within the context of BWLS, homestays appear to contribute directly and indirectly to the local community, and thereby encourage support for ecotourism objectives within the sanctuary. Thus, this case study supports the notion that homestays can help the viability of CBE because it has the capability to generate sustained income for local individuals who struggle with remote area hardship and where other job opportunities are lacking. Homestays therefore present the potential to

generate a sense of ownership and responsibility towards the natural setting and contribute to conserving the local cultural and natural heritage. Finally, once the locals receive tangible benefits and are involved in conservation policies, they consider themselves as stakeholders in the process and support the conservational policies. In this sense, we can develop a better understanding of how the inclusion and management of homestays as part of an ecotourism initiative within a PA might provide a successful contribution to community development through tourism.

Acknowledgements

The authors are grateful to the three anonymous reviewers for their insightful comments. The researchers duly acknowledge the valuable inputs provided by the Village Ways Company, the logistic support provided by the Regional Forest Department of Uttarakhand, India, and the GIS guidance provided at Indira Gandhi Conservation and Monitoring Centre (IGCMC) of WWF-India.

Disclosure statement

No potential conflict of interest was reported by the authors.

Funding information

The researcher duly acknowledges the financial assistance provided by GGS Indraprastha University, New Delhi, India, under the Indraprastha Research Fellowship (IPRF), Award letter number (GGSIPU/IPRF/2012/85) and the Dean USEM.

Notes on contributors

Priya Bhalla is a research scholar in the University School of Environment Management, Guru Gobind Singh Indraprastha University, Delhi and is currently working on her Ph.D. thesis on ecotourism impact assessment. She has a special interest in nature-based tourism management and currently focusing on ecotourism practices at Binsar Wildlife Sanctuary, Uttarakhand, India.

Alexandra Coghlan is a Senior Lecturer in the Department of Tourism, Sport and Hotel Management, Griffith University, Australia. Her research focuses on tourist behaviour, with a particular focus on pro-environmental and pro-social behaviour, and the links between active travel, well-being and pro-environmental behaviour.

Prodyut Bhattacharya is a Professor in the University School of Environment Management, Guru Gobind Singh Indraprastha University, Delhi. His research interest pertain to the broad natural resource management issues and livelihood linkages; in subject area of biodiversity conservation, forest ecology, sustainable NTFP management, effect of climate change, urban-forestry, forest governance, certification and sustainable forest management.

References

- Acharya, B. P., & Halpenny, E. A. (2013). Homestays as an alternative tourism product for sustainable community development: A case study of women-managed tourism product in rural Nepal. *Tourism Planning and Development*, 10(4), 367–387.
- Anand, A., Chandan, P., & Singh, R. B. (2012). Homestays at Kozok: Supplementing rural livelihoods and supporting green tourism in the Indian Himalayas. *Mountain Research and Development*, 32(2), 126–136.
- Bhattacharya, A. K., Banerjee, S., & Saksena, V. (2003). Local initiatives to localize ecotourism: An exploratory study in Kerwa, Van Vihar National Park catchments. *Tourism Recreation Research*, 28(1), 97–102.
- Birdlife International. (2016). Important bird and biodiversity area factsheet: Binsar Wildlife Sanctuary. Retrieved from <http://www.birdlife.org> on 07/02/2016
- Bookbinder, M. P., Dinerstein, E., Rijal, A., Cauley, H., & Rajouria, A. (1998). Ecotourism's support of biodiversity conservation. *Conservation Biology*, 12(6), 1399–1404.
- Brandon, K. (2001). Moving beyond integrated conservation and development projects (ICDP's) to achieve biodiversity conservation. In D. R. Lee & C. B. Barrett (Eds.), *Tradeoffs or synergies? Agricultural intensification, economic development and the environment* (pp. 417–432). New York, NY: CABI Publishing.
- Brandon, K., & Margoluis, R. (1996). Structuring ecotourism success: Framework for analysis. In E. Malek-Zadeh (Ed.), *The ecotourism equation: Measuring the impacts* (pp. 28–38). New Haven, CT: Yale University School of Forestry and Environmental Studies.
- Chaturvedi, G. (2002). Ecotourism in Gangotri region of the Garhwal Himalayas. *Tourism Recreation Research*, 27(3), 41–51.
- Cobbinah, P. B. (2015). Local attitudes towards natural resources management in rural Ghana. *Management of Environmental Quality: An International Journal*, 26(3), 423–436.
- Coghlan, A. (2015). Prosocial behaviour in volunteer tourism. *Annals of Tourism Research*, 55, 46–60.
- Das, M., & Chatterjee, B. (2015). Ecotourism: A panacea or a predicament? *Tourism Management Perspectives*, 14, 3–16.
- Drumm, A., & Moore, A. (2005). *Ecotourism development – a manual for conservation planners and managers: An introduction to ecotourism planning* (Vol. 1, 2nd ed.). Arlington, VA: The Nature Conservancy.
- Dutta, P. K. (2012). *Guidelines for promotion of Homestays in Arunachal Pradesh*. Tezpur: Western Arunachal Landscape Programme, WWF-India.
- Fennell, D. A. (2015). *Ecotourism* (4th ed.). New York, NY: Routledge.
- Gangotia, A. (2013). Home stay scheme in Himachal Pradesh: A successful story of community based tourism initiatives (CBTIS). *Global Research Analysis*, 2(2), 206–207.
- Gurung, C. P. (1995). People and their participation: New approaches to resolving conflicts and promoting cooperation. In J. M. McNeely (Ed.), *Expanding partnerships in conservation* (pp. 223–233). Washington, DC: Island Press.
- Gurung, D. B., & Seeland, K. (2008). Ecotourism in Bhutan – extending its benefits to rural communities. *Annals of Tourism Research*, 35(2), 489–508.
- Haven-Tang, C., & Jones, E. (2012). Local leadership for rural tourism development: A case study of Adventa, Monmouthshire, UK. *Tourism Management Perspectives*, 4, 28–35.
- Heinen, J. T. (1996). Human behavior, incentives and protected area management. *Conservation Biology*, 10, 681–684.
- Ilyas, O. (1998). *People and protected areas – the case of Binsar Wildlife Sanctuary*. New Delhi: WWF-India.
- Kala, C. P. (2013). Ecotourism and sustainable development of mountain communities: A study of Dhanolti Ecopark in Uttarakhand state of India. *Applied Ecology and Environmental Sciences*, 1(5), 98–103.
- Kala, C. P., & Kothari, K. K. (2013). Livestock predation by common leopard in Binsar Wildlife Sanctuary, India: Human-wildlife conflicts and conservation issues. *Human-Wildlife Interactions*, 7(2), 325–333.
- Karanth, K. K., & Nepal, S. K. (2012). Local residents' perception of benefits and losses from protected areas in India and Nepal. *Environmental Management*, 49, 372–386.
- Kaur, J. (1985). *Himalayan pilgrimages and the new tourism*. New Delhi: Himalayan Books.
- Knight, D. W., & Cottrell, S. P. (2016). Evaluating tourism-linked empowerment in Cuzco, Peru. *Annals of Tourism Research*, 56, 32–47.
- Kontogeorgopoulos, N., Churyen, A., & Duangsaeng, V. (2015). Homestay tourism and the commercialization of the rural home in Thailand. *Asia Pacific Journal of Tourism Research*, 20(1), 29–50.
- Kvale, S. (1996). *Interviews – an introduction to qualitative research interviewing*. Thousand Oaks, CA: Sage.
- Lai, P.-H., & Nepal, S. K. (2006). Local perspectives of ecotourism development in Tawushan Nature Reserve, Taiwan. *Tourism Management*, 27, 1117–1129.
- Lindberg, K., & Hawkins, D. E. (1999). *Ecotourism – a guide for planners and managers* (Vol. 1). Dehradun: Natraj.
- Lynch, P. (2005). The commercial home enterprise and host: A United Kingdom perspective. *International Journal of Hospitality*, 24(4), 533–553.
- Mehta, J., & Heinen, J. (2001). Does community-based conservation shape favorable attitudes among locals? An empirical study from Nepal. *Environment Management*, 28, 165–177.
- Mintzer, V. J., Schmink, M., Lorenzen, K., Frazer, T. K., Martin, A. R., & da Silva, V. M. F. (2015). Attitudes and behaviors toward Amazon River dolphins (*Inia geoffrensis*) in a sustainable use protected area. *Biodiversity Conservation*, 24, 247–269.
- Mura, P. (2015). Perceptions of authenticity in a Malaysian homestay – A narrative analysis. *Tourism Management*, 51, 225–233.
- Nyaupane, G. P., & Poudel, S. (2011). Linkages among biodiversity, livelihood, and tourism. *Annals of Tourism Research*, 38(4), 1344–1366.
- Okazaki, E. (2008). A community-based tourism model: Its conception and use. *Journal of Sustainable Tourism*, 16(5), 511–529.
- Oranratmanee, R. (2011). Re-utilizing space: Accommodating tourists in homestay houses in northern Thailand. *Journal of Architectural/Planning Research and Studies*, 8(1), 35–54.
- Paul, H. K. (2013). Home stays for the development of tourism in Thrissur district. Research paper in proceedings of UGC sponsored national seminar on “Service sector dynamism and economic growth in India: Prospects and problems” held at Post Graduate Department of Commerce and Management Studies, Sri C Achutha Menon Government College, Thrissur, Kerala from 18th–19th December 2013, pp. 100–109.

- Rastogi, A., Badola, R., Hussain, S. A., & Hickey, G. M. (2010). Assessing the utility of stakeholder analysis to protected areas management: The case of Corbett National Park, India. *Biological Conservation*, 143, 2956–2964.
- Regmi, K. D., & Walter, P. G. (2016). Conceptualising host learning in community-based ecotourism homestays. *Journal of Ecotourism*. doi:10.1080/14724049.2015.1118108
- Reimer, J. K., & Walter, P. (2013). How do you know it when you see it? Community-based ecotourism in the Cardamom Mountains of southwestern Cambodia. *Tourism Management*, 34, 122–132.
- Rokeach, M. (1968). *Beliefs, attitudes, and values: A theory of organization and change*. San Francisco, CA: Jossey-Bass.
- Sarkar, R., & Sinha, A. (2015). The village as a social entrepreneur: Balancing conservation and livelihoods. *Tourism Management Perspectives*, 16, 100–106.
- Singh, R. B., Mal, S., & Kala, C. P. (2009). Community responses to mountain tourism: A case in Bhyundar Valley, Indian Himalaya. *Journal of Mountain Science*, 6, 394–404.
- Singh, T. V. (1991). The development of tourism in the mountain environment, the problem of sustainability. *Tourism Recreation Research*, 16(2), 1–11.
- Singh, T. V., & Kaur, J. (1983). *Himalayas, mountain and men*. Lucknow: Print House.
- Sinha, B. C., Qureshi, Q., Uniyal, V. K., & Sen, S. (2012). Economics of wildlife tourism – contribution to livelihoods of communities around Kanha Tiger Reserve, India. *Journal of Ecotourism*, 11(3), 207–218.
- Stem, C., Lassoie, J., Lee, D., Deshler, D., & Schelhas, J. (2003). Community participation in ecotourism benefits: The link to conservation practices and perspectives. *Society and Natural Resources*, 16, 387–413.
- Stone, M. T. (2015). Community-based ecotourism: A collaborative partnerships perspective. *Journal of Ecotourism*. doi:10.1080/14724049.2015.1023309
- Tran, L., & Walter, P. (2014). Ecotourism, gender and development in northern Vietnam. *Annals of Tourism Research*, 44, 116–130.
- Truong, V. D., Hall, C. M., & Garry, T. (2014). Tourism and poverty alleviation: Perceptions and experiences of poor people in Sapa, Vietnam. *Journal of Sustainable Tourism*, 22(7), 1071–1089.
- Wang, Y. (2007). Customized authenticity begins at home. *Annals of Tourism Research*, 34(3), 789–804.
- Wangchuk, R. (2002). Report on “a learning tour of the CBN (Corbett, Nainital and Binsar) eco-tourism initiative sites by villagers from Hemis National Park and the surrounding area”. Field series document no. 5. Ladakh: Snow Leopard Conservancy Leh.
- Wells, M. P., & Brandon, K. E. (1993). The principles and practice of buffer zones and local participation in biodiversity conservation. *Ambio*, 22(2–3), 157–162.
- Yin, R. K. (2014). *Case study research: Design and methods* (5th ed.). Beverly Hills, CA: Sage.
- Zhang, H., & Lei, S. L. (2012). A structural model of residents' intention to participate in ecotourism: The case of a wetland community. *Tourism Management*, 33, 916–925.