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Authenticity in community-based tourism

A study of changing reality of authenticity amidst commodification & modernization in Ghandruk.



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Abstract

This thesis aims to explore the contemporary tourism practices of Ghandruk impacting to their authenticity of tour object. We are investigating how CBT is enacting in order to uplifting the quality life of community and saving heritage traditional and cultural importances of the destination simultaneously. With the vast infrastructural development, Ghandruk's heritage houses and the neighbourhood has dramatically impacted the overall appearance which has led Ghandruk to gradually lose their unique charm. Ghandruk's adaptation of new lifestyle have progressively swapping their traditional houses along with techniques of building houses. And on top, commodification has done influential role to make Ghandruk as a money-making hub for the tourism operators putting traditional and cultural values in rest. Even though lifestyle and infrastructure has transformed the village, people of Ghandruk tend to believe to maintain their village's originality keeping exterior houses in tradition style especially using stone's slate roof which is objectionable in the context of authenticity and tourists' authenticity experience. Because of these practices, it is not only encouraging the fake traditional architecture but also impacting to the authenticity of the destination along with positioning tourist setting. Moreover, criticizing this fake action, this thesis also stresses upon the role of authenticity and the impact of transformation on the identity of the destination. Regarding such transformation, this report has attempted to undergo through numerous reasons for the modernisation and commodification along with negotiating the tourists' travel motivation & role for enduring such transformation. To dig authenticity in-depth, staged authenticity has been employed in the research context to show how transformation of destination leading to tourist setting for inauthentic experience for the tourists simultaneously, providing the limitation of the theory. In overall, this thesis attempts to discuss the practicality of CBT and the authenticity alongside attempting to convey the possible negative impact of overdo of modernization and commodification in the destination.

Key words: Community-Based Tourism (CBT), Authenticity, Commodification, Modernisation, Identity, Tourist setting, Stag authenticity, Tourists' travel motivation & role.

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LIST OF ABBREVIATIONS

CBT	Community based tourism
UNWTO	United Nations World Tourism Organization
UNEP	United Nation Economic Program
ACA	Annapurna Conservation Area
ACAP	Annapurna Conservation Area Project
ICOMOS	International Council on Monuments and Sites
NTNC	National Trust for Nature Conservation

1. Chapter 1 - Introduction

The concept of community-based tourism (CBT) has been developed around 1970s (Basnyat & Kafle, 2022, s. 176) targeting to foster rural tourism in order to uplift the community lifestyle specially in the developing countries (Giampiccoli & Mtapuri, 2016, s. 154). It considers as an environmental, social and cultural sustainability, that is owned and managed by the community, with a goal to enable visitors to engage and learn about the community and local lifestyle (Suansri, 2003, s. 14). UNWTO has identified CBT as one of major growth markets in global tourism (Salazar, 2012, s. 3) and also been known as a “community development tool” (Zielinski, Jeong, Kim, & Milanés, 2020, s. 1) which implies an offering a power to rural communities to control resources in order to manage tourism in the community ensuring the local inhabitant’s participation (Hamazh & Nair, 2019). It promotes the emerging touristic destinations which have yet to peak on the maturity in developing wise or mass tourism (Hamazh & Nair, 2019). The social-cultural introduced along with the interconnective nature between community and environment where environment played an active role either to shape or being shaped by the community to create an attractive destination to the external world (Hamazh & Nair, 2019). Noel B. S (Salazar, 2012, s. 11) stated in his journal that, cultural tourism considered to be the encouraging niche factors to develop CBT. He added that, substantial development of cultural tourism underlies on the empowerment of rural communities; meanwhile, activities that are intended and applied through community endorsement (bottom-up) are less likely to hinder rural culture (Salazar, 2012, s. 11).

The concept of community based tourism began to gain interest in Nepal in the 1990s, when the communities in the Southern Annapurna region saw how important tourism was to the region’s growth and revenue (Giri G. , 2019, s. 5). In Nepal, CBT is regarded as one of the key sectors for empowerment and sustainable development (Pandey, 2011, s. 83). Many governmental and non-governmental organizations are co-operating with rural communities to achieve tourism benefits at the community level by allowing locals to be involved in CBT and thereby helping to eliminate poverty in remote areas (Gurung S. , 2015, s. 23). Nepal has been a popular travel destination as it is famous for the highest peak in the world along with other high mountains, historical cities and its unique culture and traditions (Thakur R. K., 2013, s. 15). Among many popular destinations in Nepal, Ghandruk is one of the largely visited mountainous destination, which offers both traditional and a stunning view of snow-capped mountains (Baral , Rijal, & Saini, 2023, s. 120).

This study focuses on the village of Ghandruk in Nepal, which is located in the Annapurna Conservation Area (ACA) and is one of the most well-known trekking sites in the country (Dahal, Nepal, & Schuett,

2014). The Annapurna Conservation Area Project (ACAP) was established to protect and safeguard the ACA following an increased tourism in the area (NTNC, 2022). Ghandruk was the first place in all of Nepal where CBT was developed, and ACAP continues to use Ghandruk as an example of CBT and claims that CBT has contributed to Ghandruk's economic growth and environmental preservation (Basnet & Tamang, n.d, s. 6). Recently, the Time out magazine have listed the village Ghandruk as one of the most beautiful towns in the world (Trainor, 2024). This recognition has been a great news for both local businesses in the village and Nepal's tourism industry (Rugged Trails Nepal , 2014).

Ghandruk is one of the most unique rural tourism locations which culturally rich and home to the Indigenous tribe, the Gurung (Shrestha, 2014, s. 12). CBT has provided a reliable source of revenue for locals, which has altered the socioeconomic circumstances of the locals as they had opportunity to start profitable tourism businesses including coffee shops, hotels, and guest houses.

Nonetheless, there are several issues that are specifically related to tourism (Giri P. , 2010). New lodges were constructed in response to the growing number of visitors, changing the architectural style of Ghandruk and transforming old houses into modern ones (Shrestha, 2014, s. 17). Those in the hotel business have started to build concrete buildings identical to the ones found in city, which is slowly changing the cultural landscape of the village (Gurung M. , 2004, s. 96). The community has a rich Gurung history, but the formal chairman of the Ghandruk Tourism Management Committee Mr. Kisan Gurung, acknowledges that originality is disappearing in the village (Magar, 2021). Gurung says, because it requires a lot of stone, wood, time, and effort to create houses in the old form, new models are entering the village. He also stated that people cannot be instructed to build specific types of houses, as lands where hotels have built are privately owned (Magar, 2021). While locals who are involved in tourism business are developing new buildings with modern facilities disregarding the traditional ones (Shrestha, 2014, s. 17), other locals are worried about the village as they realise that new buildings are affecting the originality of the village (Magar, 2021). For example, many local people who are worried about the village are concerned about the touristic village not being the same as the old traditional Ghandruk, as it is influenced by modern lifestyles and technologies and they fear that its original appearance has been dampened by new constructions (Nepal News, 2023). Therefore, introduction of CBT in the village has led open the door for the destination to transform from rural to urban setting due to the pressure of growing tourism (Baral , Rijal, & Saini, 2023, s. 121). Despite the apparent benefit from CBT towards community development, there is a lingering concern regarding the impact of CBT-driven development on the village's cultural environment (Shahzalal , 2016, s. 31). The local hotel owner, Shankar Man states that, with the new buildings, there is fear that the village might lose its original charm and identity (Nepal News, 2023). Although Ghandruk is known for

traditional Gurung culture and lifestyle (Asian Heritage, 2023), the modern development in the village has affected the authenticity of the village (Magar, 2021).

The notion of authenticity is significant for cultural tourism (Parka, Choib, & Lee, 2019, s. 99), so to our topic as it is related to community-based tourism (CBT) which is based on heritage and cultural tourism. But due to its different concepts from different anthropologist (Robinson & Smith, 2005, s. 181) along with its emergent nature; authenticity concept is being struggle to identify and apply (Rosette & Bruner, 1994, s. 405). Although their different approaches, authenticity yet has been profoundly valued as an objective authenticity representing genuineness in tour object something which further supplement with a distinct identity (Robinson & Smith, 2005, s. 182). However, this notion of authenticity has been largely been impacted by the tourism practices such as commodification (Olsen, 2002, s. 167) and contemporary modernisation (Robinson & Smith, 2005, s. 183), which is vigorously encouraging to diminish the quality of authenticity of any place so to their identity. In this context, numerous researchers have progressed their discussion, statement and criticism to one another (we have discussed in theoretical framework) but despite all the criticism and quarrel made on the concept of authenticity together with commodity and modernisation; in this report, we are trying to focus on the existing cultural environment specially the monuments and building structure of the Ghandruk destination which community is using as a marketing tool to attract tourist to deliver “authentic experience” of the place with their uniqueness of remains, something which is now been threatened by the inauguration modern way of infrastructural development and commodification for tourism enhancement. By integrating our main idea and topics for this report, we have formulated a research question which are as follows:

1. How has CBT impacted to the cultural environment of Ghandruk community? What has the community been attempting to preserve the traditional houses?
2. How has the Ghandruk’s authenticity and identity holding by traditional houses being affected by the modern concrete buildings? What are the roles of tourists’ motivation in altering the authenticity of the destination?

By conducting this research, the project seeks to discover the implementation of CBT in Ghandruk, and importance of cultural preservation to maintain its authenticity which has influenced by modernization and commodification. Through an in-depth analysis, this project will shed light on how the changing lifestyle of locals contributing to the modernisation which has ultimately impacting to the identity of the destination dominating traditional heritage houses by modern styled buildings. Additionally, it will provide valuable information about the opportunities and challenges related to tourism development in terms of new buildings as well as the role of local community in safeguarding its historical and cultural identity respectively. This report also urges to explore the tourists’ travel motivation connected

with the authenticity of the destination and how tourists' roles has influenced to bring the modern changes on the destination.

For the researchers, this study will serve the knowledge gap as mentioned in the research questions. By embarking this research, we would like to look the different perspectives of theories and definition applying in the chosen case study. Furthermore, following the holistic view within the Ghandruk's context, we have also tried to bring forth the limitation of the idea of CBT and authenticity theory. Using the theory and its definition in the new subject matter; as a researcher we aim to contribute some different perspectives to the applied theories.

1.1. Delimitation

In the literature review, we have shortly discussed about the sustainable tourism and have mentioned cultural tourism and heritage tourism it is only to introduce and support the explanation for community-based tourism, which will not be further discussed in this paper. Even though, cultural and heritage tourism are highly relevant for the Ghandruk's destination (as such they are using heritage and cultural aspects for the tourism development) simultaneously, the authenticity is highly connected with these topics; yet we have used this term here and there just as a meta phrase to relate and for reasoning our statements. Otherwise, because our topic is highly concentrated on application of CBT, we have remained focus to this topic and its impact on authenticity. Moreover, we have listed all 7 characteristics and 10 principles of CBT however, we have used only those characteristics and principles which are relevant for our data analysis.

Likewise, as such our main applied theory in this report is an authenticity, we have tried to conquer authenticity from tour object rather from tourists' authentic experience; however, because these two topics are inseparable while talking authenticity and authentic experience, tourists' authentic experience has come into the discussion during the course of conveying our statement. Having said that, we will be using tourists' authentic experience only as a supportive topic, but we will not be digging thoroughly like another theoretical framework.

Moreover, Gauffman's "Front and Back" theory has been mentioned only due to the fact that, staged authenticity theory by MacCannell has been developed based on this theory, otherwise we are not using this theory anywhere in our analysis. Moreover, theories such as Sunlust & Wonderlust, pull & push theories and tourists' gaze we have not analysed in more depth in our analysis however, main motive of bringing these theories into the theoretical discussion is to provide solid background for our claim in the analysis.

2. Chapter 2 - Literature review

In this chapter, we are exploring the background of our subject matter community-based tourism (CBT). While discovering the CBT and its implication, we have encountered a principle of CBT presented by Potjana Suansri (2003) as well as its characteristics published by UNWTO (United Nation of World Tourism Organisation), which we found valuable therefore, these factors we will be considering while we are examining application of CBT on our chosen destination. This chapter is considered to be significant also because, we looked for a necessary information and ideas so we can formulate the interview questions to the target interviewees to collect the data. Likewise, we have also brought a criticism and challenges of CBT into the discussion which would come to an exist during the implementation of CBT. We thought to bring a criticism of CBT to enhance critical thinking while we are addressing the chosen destination with the definition of CBT along with its principles and characteristics. In addition, it facilitates comprehensive understanding into the subject matter by allowing us to adopt holistic view and preventing from relying only in one sided point of view. Challenges on the other hand, we brought only 2 elements on the discussion thinking that these two factors have most influential impacts on the chosen destination.

2.1. Community based tourism (CBT).

Tourism is one of the world's largest industries (Shrestha, 2014, s. 3) whereas, community-based tourism (CBT) is one of alternative tourisms and most likely significant for developing countries (Agbe & Mensah, 2022, s. 1). Due to the destructive conditions brought by mass and over practiced tourism; many destinations are forced to lose their environmental balance and socio-economic structure (Ahmad Nazrin Aris Anuar, 2019, s. 2) and because of these side effects and criticism of mass tourism in around 1970s, many tourism authorities and practitioners have recognized the significance to bring sustainable tourism in the practices during 1980s through alternative forms of tourism: in which, one of them is CBT (Gantait, 2022, s. 1); started to practice from this era as a part of alternative sustainable tourism which is regarded as a sustainable particularly from a social perspective empowering local community (Jugmohan, 2016, s. 308). As per UNWTO sustainable tourism stands for that tourism which takes responsibility for all those actions which may impact existing and forthcoming economic, social and environmental impacts, addressing the needs of visitors, the industry, the environment and host community (Tourism, 2024).

According to the European Commission, sustainable tourism is *“any form of development, improvement or tourism activity that respects the environment, preserves in the long term the natural*

and cultural resources and is socially and economically durable and equitable” (Ion-Danut Juganaru, 2008, s. 1).



Figure 1 - Types of sustainable tourism.

(Self-made graph based on the report of Ion-Danut Jaganaru et. al, 2008, page 800)

There are six different forms of tourism as shown in the graph, which falls under the umbrella of sustainable tourism and in which, one of them is community-based tourism (Ion-Danut Juganaru, 2008, s. 800). Due to the closely associated principles of CBT with ecotourism, CBT sometimes indicated as a community-based ecotourism (K, 2008, p. 155). Mangope et. al, says in their report, CBT has always been deemed as a tool to gather profound objectives to practice the concept of sustainable development (Dinah Faith Mangope, 2019, s. 3). Which entails that, CBT has to get through the criteria making sure the practicability to embrace economical together with social, cultural and ecological development alongside compatibility with the communities (K, 2008, s. 155). This way, CBT has to include an action plan with a long-term strategic objective which can ultimately support the authenticity of cultural landscape, cut down damaging effects on environment, and reinforce community management with the help of participatory and collaborative practices with locals (Bagus, 2019, s. 76).

Singh interprets; CBT employed as a tool to conserve cultural heritage and natural resources along with advancement of community through community-based practices distributing equal alternative economic opportunities based on the background and are essence in rural areas and profit generated by tourism for the improved community livelihood (K, 2008, p. 155).

Nair & Hamzah (Hamazh & Nair, 2019) have mentioned the handful significant characteristics of CBT underlined by “The United Nation Economic Program (UNEP)” and “UNWTO” such as,

1. *“Involving appreciation not only of nature, but also of indigenous cultures prevailing in nature areas, as part of the visitor experience,*
2. *Containing education and interpretation as part of tourist offer,*
3. *Generally, but exclusively, organized for small group by small, specialized and locally owned business,*
4. *Minimizing negative impacts on the natural and socio-cultural environment,*
5. *Supporting the protection of nature and cultural areas by generating economic benefit from it,*
6. *Providing alternative income and empowerment for local communities; and*
7. *Increasing local’s and visitors’ awareness of conservation efforts”.* (Hamazh & Nair, 2019)

Potjana Suansri 2003, however listed a principle of CBT as follows,

1. *“Recognize, support and promote community ownership of tourism,*
2. *Involve community members from the start in every aspect,*
3. *Promote community pride,*
4. *Improve the quality of life,*
5. *Ensure environmental sustainability,*
6. *Preserve the unique character and culture of the local area,*
7. *Foster cross-cultural learning,*
8. *Respect cultural differences and human dignity,*
9. *Distribute benefits fairly among community members,*
10. *Contribute a fixed percentage of income to community projects”.* (Suansri, 2003, s. 12)

Moreover, as per Dr Andrea, the vital principle of CBT is to build up the local communities rather than external parties (Giampiccoli D. A., 2018, p. 5).

Mr. Jordi writes, *“CBT is valued as a highly appropriate instrument for development cooperation and poverty reduction in tourism, as it appears to be a strategy that could help conserve natural spaces”* (Gascón, 2013, s. 716),.

The central aim of CBT is to offer long term alternative sources of income to the residents promoting sustainable development and social empowerment (Graciano & Holand, 2018, s. 162) through involvement of local communities in tourism development (Habiba, 2023, s. 1). CBT is an initiative for shaping and developing localities generating economic employing tourism based on sustainable development concept (Graciano & Holand, 2018, s. 1). The root approach of CBT is bottom-up which means, CBT stressed on a community participation in every decision-making vesting residence to

control over tourism development and allowing to entirely focused on community by fostering resident's quality of life along with conversation of environmental, historical and cultural tradition (Agbe & Mensah, 2022, s. 1). As per Bagus, participation of residents can occur in two ways; firstly, participating in the decision-making process and secondly, through distribution of tourism benefit (Bagus, 2019, s. 71). The taking part of residents in every decision-making process imply to listen their voice and acknowledge their desire, hopes, and objection related with the choice of tourism development (Bagus, 2019, s. 71).

2.1.1. Criticism of CBT

CBT offers both opportunities and challenges depending on its proper facilitation having said that, proper use of CBT can prosper the quality life of residents and holistic community development (Agbe & Mensah, 2022, s. 1) on the contrary, it can have an adverse impact (Mtapuri & Giampiccoli, 2014, s. 154) if they practice not accordingly such as unfair distribution of benefit, inadequate information, lack of leadership and such (Agbe & Mensah, 2022, s. 5). Many researchers accredited after their exploration that CBT claims to be successful only when CBT facilitate local employment, local economic benefit, maximizing economic linkage and minimizing economic leakage (Habiba, 2023, s. 7). But having said that, several studies imply that in many cases practicality of CBT is not corresponding to the real idea of CBT (Giampiccoli & Mtapuri, 2016, s. 1) likewise, inhabitant's interest being disregarded by cutting their opportunities to get participating or provide inadequate knowledge within the subject matter (Agbe & Mensah, 2019, s. 1). As per Kontogeorgopoulos et al., the success of CBT is debateful as it is highly influenced by individual perception and expectation (Oliver Mtapuri, 2014, s. 154). Due to the distinct interpretation of CBT, critics have criticised this type of tourism (Oliver Mtapuri, 2014, s. 155). In most cases, it is rare to operate CBT independently especially when destination is in introduction phase and it is common to require having outer support such as government, private sectors along with NGOs (Oliver Mtapuri, 2014, s. 156). As per Belsky 1999 cited by Salazar 2012, numerous interests and identities within communities along with their connections to outside actors such as political institution and national policies are important to understand in order to recognise the challenges facing CBT (Salazar, 2012, s. 12) described more in the challenges of CBT 2.1.2. Furthermore, Salazar noted that, many of the CBT programs are "relational" rather than the "Participatory", either the states or the privately owned companies focusses on building relationships between community through trade-offs despite focussing on to develop ownership and management of the protected area or tourism project to the local community (Salazar, 2012, s. 12).

Keep Port Douglas Unique Campaign is an example of failure to ground CBT in a recognition of the power structure within community that began in 1997 to protest against the development application

of for a fast-food outlet, airstrips and a large supermarket which eventually threatened the unique sense of dwelling (Blackstock, 2005, s. 43). This economic self-interest was under covered by the local tourism operators with a monetary intention by neglecting aesthetics and significance of 'authenticity' of Port Douglas. Ultimately, campaign carried essential for sense of a place to the locals and destination identity for their local tourism (Blackstock, 2005, s. 43).

Kirsty stated that, having an understanding of internal power structures within CBT application is not adequate; but having an ability to analysing external related with local involvement and local empowerment are also most (Blackstock, 2005, s. 44). Tuyen Dai Quang et. al highlighted some barriers such as "loss of revenue, lack of transparency in benefit sharing, limited knowledge regarding engaging host communities, deficiency of proper policy framework, ignorance and the lack of skills and expertise from insufficient training and education opportunities for local communities" to hinder within and outside the community to marginalized role of community participation in the decision-making in CBT (Tuyen Dai Quang, 2023).

With the development of tourism, it has brought a lot of consequences to the destinations especially to handicraft villages within rural areas which has offended ecological values and cultural traditions (Creutz, 2022, s. 4). Andrew H. 2008 said that, existing political economy of tourism along with natural resources conservation is the critical challenge of CBT (Holden, 2008, s. 138). Besides, CBT has been inaugurated to target local development in developing countries especially in poorer rural areas (K, 2008, s. 152) considering as a tool for natural and cultural resources conservation (K, 2008, s. 155). Therefore, in order to make out the best implementation of the principles of CBT, it is significant to examine the barriers to its implementation which CBT literature has failed to mention it thoroughly (Blackstock, 2005, s. 45).

2.1.2. Challenges of CBT

As we have mentioned in the criticism, while community-based tourism has been viewed as a feasible approach to achieve economic growth and environmental preservation, there are a few limitations that prevents to achieve benefits, particularly in developing nations (Agbe & Mensah, 2022). Among them we have presented two main barriers which are relevant to our problem area.

Power structure in community

Power has been an issue in community-based tourism for a long time, however it has not developed a definite concept yet (Rembulan, Helmi , & Riyono, 2020, s. 518). Whenever development takes place within community-based tourism, every actors should have equal access and rights to contribute in the decision-making process and likewise measures should be taken to guarantee that the voices of

less powerful actors are heard fairly; however, there are some limitations to this (Lenao, 2017, s. 488). In numerous developing communities, local funding for tourism is often insufficient, forcing them to rely on outside donors and NGOs and if locals do not own the tourism infrastructure, it can be challenging for them to achieve control over the development and growth of the tourism industry (Tosun, 2000, s. 624), and allow outside enterprises to take ownership of communities resources (Lo & Janta, 2020). Similarly, administrative and planning authorities are concentrated under a central authority, which causes delays in decision-making and leaves community members helpless, unable to make decisions for themselves (Cevat & Timothy, 2001, s. 353). The workers of NGOs and government agencies who are involved in activities like drafting plans and initiatives might look down on community members and ignore their recommendations. Governments and other important stakeholders frequently retain power in their own hands and do not view locals as equal partners (Agbe & Mensah, 2022, s. 12).

As per Agbe and Mensah (2022), on community-based tourism projects, elites (influential people like, wealthy and traditional rulers), have a significant influence on decision-making. These individuals typically self-appoint or are appointed to committees for the promotion of tourism to represent the larger community. However, their viewpoint may not accurately represent the larger community. Elites commonly dominate community-based development works and monopolise the profits of tourism (Agbe & Mensah, 2022, s. 13).

Participation of locals in Decision making

Another barrier to achieve benefit from CBT is lack of community participation in decision making (Tosun, 2000, s. 618). Participation in decision-making involves community members to determine their development objectives and have a significant voice in the organization and administration of tourism (Sharma, 2004, s. 6). Active and meaningful community participation is the cornerstone of sustainable tourism and community development, however, this is often hampered by barriers that prevent the community from participating as intended in development projects which is meant to enhance their quality of life (Setokoe & Ramukumba, 2020, s. 14). Even though, community participation acts as a strength in CBT, it can also be a weakness and produce future conflict due to management disputes, as well as conflicts of interest amongst local populations (Prakoso, Pradipt, & Roychansyah, 2020, s. 103). Within the community, there are usually diverse interest groups who have different goals, interests, roles, and competencies which often make co-operation between community members difficult (Agbe & Mensah, 2022, s. 11).

According to Sharma, most barriers to tourism development cause from lack of understanding and incomplete access to information. Locals must be given the appropriate project information so they will understand their duties and what to expect in order for them to fully engage in the tourism development process (Sharma, 2004, s. 17). However, in most developing nations with CBT programmes, the local community's members do not have sufficient knowledge about how tourism can help their community grow, so they might not be involved in the activities that could benefit them (Tosun, 2000, s. 615). Similarly, Cole (2006) states that, the ultimate barrier to community engagement is the insufficient capacity of local population's knowledge, and awareness of the local community (Cole, 2006, s. 631). According to Tosun (2000), most residents of developing nations, especially in rural areas, are usually focused with meeting their basic needs of life and may not be concerned about community matters (Tosun, 2000, s. 625).

Similarly, a community's ability to participate in the growth of tourism is restricted by a lack of skilled human resources, which results to a position where outsiders occupy the most attractive employments while locals work in janitorial positions. Although, including community in tourist development is an admirable concept, the communities often lack the expertise and qualified personnel needed to manage the projects in a professional manner (Tosun, 2000, s. 623).

2.2. Role of cultural environment in CBT

In the academic literature, the contribution of cultural factors to tourism has received a massive acknowledgment (Noonan, 2022, s. 14). However, author Noonan, has criticized stating that many studies focus on a narrow range of cultural amenities avoiding numerous cultural amenities listed by the UNWTO (Noonan, 2022, s. 14). Cultural environment plays a vital role in tourism (Jugmohan, 2016, s. 308). Natural and cultural environment integrates all the attractions that CBT use in order to draw travellers to the destination (Jugmohan, 2016, s. 309). When we refer to the cultural environment it covers from shared social beliefs, aspects all the way to the culture, custom, monuments (Monuments include all the architectural works, monumental structure from the point of view of history (Csapó, 2012, s. 213), religion and entire lifestyle (Mudabicara, 2024). Andrea. G et. al states that when it comes to the community-based development, the development is specifically relied on the cultural heritage and historical forms of relationship within the community where superior group of people can participate in both enhancing or disintegrating in social unity (Andrea Giampiccoli, 2012, s. 177).

CBT encompass the tourism which feature the geographically appealing travel areas that can be explored indigenous communities together with their authentic living style and their value, norms, religion, custom, geographical appearance, monuments which represents their distinctiveness than

the world (Habiba, 2023, s. 4). Therefore, community development should highly contain the indigenous culture from grassroot level otherwise, the community-based development with local community be meaningless without indigenous culture. Hence, it becomes vital to acknowledge and discover the local culture in order to find the potential association and as well as improve CBT development in the community (Andrea Giampiccoli, 2012, s. 178).

Due to the increasing desire of visitors towards the authentic local culture, tourists are travelling to new destinations moving beyond from routine travel in order to explore the local history, historic culture, ethics, and ancient indigenous remains to have authentic and meaningful experience in accordance with own observation (Yu-Chih Lo, 2020, s. 1). Thus, community can take an advantage from changing desire of travellers and could enhance CBT development by promoting uniqueness of community in an appealing way to the tourists (Agbe & Mensah, 2022, s. 7).

Andrew. H describes in his book that, “unspoilt” images containing physical and cultural environments are essential for attracting tourist from various developed countries (Holden, 2008, s. 42). For an example, as per the survey undertaken by World Tourism Organization (WTO, 2018) referenced by Noonan (Noonan, 2022, s. 15), 97% and 98% respondents were agreed on tangible heritage (heritage sights and monuments) and cultural & tradition respectively when they had been asked about “aspects that countries include in cultural tourism?”

Referring Krippendorf 1987, Andrew writes, collab of beautiful geographical and compelling cultural environment creates the theatre of operations for travellers and tourism industry (Holden, 2008, s. 58). Which means it create the place for travellers and tourism operators to practice the tourism exploiting the beauty of destination’s geography and compelling culture. Therefore, it becomes vital for any destination to preserve their culture for the sake of the local community development and CBT enhancement.

Above discussion has provided us a great knowledge for our background studies which has further help us to think about the real issues within the CBT. Based on the above discussion, we have formulated our research questions and come up with an idea of exploring authenticity, impact of modernization and commodification on destination’s authenticity and this idea we particularly cultivated by discoursing the challenges of CBT and importance of cultural environment in CBT.

3. Chapter 3 – Theory

This chapter is covered by the theories on which basis we will be claiming our arguments in the analysis chapter. Here, we are going to be discussing authenticity by providing some definition from the renowned authors such as MacCannell (1973), Cohen (1988) and Wang (1999). We are presenting author's definition as well as exploring justification underlined by their finding for each topic we are reviewing. Moreover, we have presented the theory "staged authenticity" proposed by MacCannell (1973) formulated based on the initial idea presented by Guffman "front and back division". Furthermore, we have discussed the couple of theories for tourists' motivation to relate how tourists' motivation can alter the authenticity of destination and their own authentic experiences. For this purpose, we have mainly focused on the theories "Sunlust and Wanderlust" proposed by Gray (1970), "Typologies of tourists" proposed by Cohen (1972) and "Types of tourists" proposed by Smith (1988). To go more in depth and as it is extremely relevant to our research paper, we have also tried to bring the identity of destination into the discussion. Eventually, we have discussed how commodification, commercialization and modernization can impact the authenticity and so to the identity of the destination.

3.1. Authenticity and its importance

Authenticity plays a profound role carrying a positive idea when it comes to tourist motivation and experience in a tourism concept (Olsen, 2002, s. 159). As such tourists are shifting their travel needs from general travel to the quest of authentic experience; it is hereby authenticity perceived as a community's assets, therefore, CBT embedded with the host and a motivation of the tourist to uncover the authentic and untouched (Dolezal, 2011, s. 129 & 131). Sean. J says that host community should have benefit from the development of tourism which contained the strategy avoiding any unfavourable impacts on the authenticity and physical appearance of the cultural heritage and monuments (Jugmohan, 2016, s. 308). As wang has explained, authenticity is mainly practiced in museum-linked usage, but the usage eventually extended to tourism. He said that uses of authenticity started to applied *"for products of tourism including works of arts, festivals, rituals, cuisine, dress, housing, and so on are usually described as "authentic" or "inauthentic" in terms of the criterion of whether they are made or enacted "by local people according to custom or tradition"* (Wang, 1999, s. 350). According to uses of authenticity in tourism, researchers have started to provide a definition such as,

John P. T 2001 described authenticity as a *"respectable child of old-fashioned exoticism" which requires unaffected traditional sources, forms, language, style, symbols* (Taylor, 2001, s. 7).

Following the similar kind of notion, Hillebrand and Karlson explain

“Authenticity represents a source of enchantment deriving from the cyclic refraining time that enables the predictions and supports the existence of the tradition, the belief in the marvellous, the faith in permanence and stability of material signs as well as symbolic systems” (C. Hillerbrand & Karlsson, 2008, s. 167).

However, with its definition the question has raised among researcher is “what may consider to be real/authentic and what may not?” Because John P. T explains that, due to the diverse debate and analyses on issue of authenticity, there are growing number of definitions on authenticity with a growing number of researchers (Taylor, 2001, s. 8) (Cohen, 1988). The North American Renderers Associations (NARA) document on authenticity has changed the idea of authenticity when they generated technical framework that drawn in most extensive way for authenticity analysis (Stovel, 2008, s. 13). They proposed to expand the definition of authenticity to accept the changes which comes over time and suggested covering the “proofs” of authenticity by including reflection of property’s true value, integrity, context, identity, use, and function (Stovel, 2008, s. 13 & 23). Authenticity has been described as a philosophical concept however, it is claimed that due to its uncritical nature of introduction into sociological analysis, it has made difficult to use this concept in tourism studies (Cohen, 1988, s. 374). Nevertheless, this term has been widely used by tourist to estimate their experience as an observant as well as locals to express their identity that undermine by industry practices (Taylor, 2001, s. 8) (Cohen, 1988, s. 374).

Researcher Wang (1999) had provided two categorise of issue within an authenticity; one is tourists’ experience (or authentic experience) and another is toured object (Wang, 1999, s. 351). In addition, Mr. Wang recognized toured object as an exhibited such as objective, constructive and existential authenticity with an example of ‘museum’ which are in fact complex nature of authenticity. He said authentic experience is the result that is obtained after recognizing the toured objects; however, if the toured objects are ‘tourist setting’ as MacCannell said in ‘staged authenticity’ (Maccannell, 1973, s. 597) and socially constructed (Cohen, 1988, s. 374) it can be refereed as an “inauthentic”. Therefore, Mr. Wang said that the authentic experience comes with an absolute and objective criterion used to measure authenticity (Wang, 1999, s. 351). Moreover, Similarly, Sharif Sharma Imon et. al explained, authenticity can be express as a physical appearance including patterns, appearance, materials, and colours, including numerous attributes that destinations have acquired over time along with their cultural traditions, traditional performances, lively of area along with all intangible assets which differentiate them and create their distinct identity (Imon & Jigyasu, 2022, s. 4) which is also referred as a ‘tour objects’ as Wang explained (Wang, 1999, s. 351).

Objective authenticity invokes the chapter of authenticity of originals such as undamaged destination (Wang, 1999, s. 352). Likewise, from the preservation of the destination point of view; higher value provided to the classic idea of authenticity herewith, Rasmus Karlsson et. al have described that “*A place is considered authentic when it maintains the classical features and it has not been corrupted by modernity*” (C. Hillerbrand & Karlsson, 2008, s. 165 & 167). Artistic acumen behind design and construction of the structure considered to be significant aspects to hold uniqueness and artistic genius which demand for the flexible notion of authenticity, simultaneously; it found to be more attractive for the visitors directing to the aesthetic qualities (Hattab & Kerber, 2004, s. 67). Furthermore, Stove (2007) suggested authenticity as a practice to convey the value of historical aspects of property as well as managed to secure and sustain its value (J. Deacon & Smeets, 2013, s. 7). Authenticity hence conveys as a toolkit to preserve the real notion of historic value of property by maintaining property’s originality and faithfulness which ultimately provide greater value for the community to maintain their identity. With the gradual development of tourism in the community, it is very likely to have transformation especially when it comes to a historic city (Imon & Jigyasu, 2022, s. 7).

Heritage tourism has mostly been studied in connection with commodification of culture and the objectification of local people for the tourist’s gaze, which is eventually linked to authenticity and the modelling of an identity (Macdonal, 1997, s. 272). The destination started to lose its charms and primitiveness as they appealing to alternate their cultural individuality according to tourist’s consumables commodities, and the following commodification leads to assimilate alike characteristics with other western tourist’s destination eventually, it appears to be less authentic and start to lose the value as a tourism product (Robinson & Smith, 2005, s. 92). Eventually in this way, the more focus will be given to the quest of “how authenticity has been constructed” and the topic related to “what has been commodified” become less important to consider (Shepherd, 2002, s. 195).

As we mentioned earlier, tourists are the foremost manipulators of the notion of authenticity, in which tourists uses their perception of reality developed from their previous travel experiences (Robinson & Smith, 2005, s. 127) in order to developed authentic experience (Wang, 1999, s. 351). Erik Cohen provided an explanation, the quest of authenticity may vary depending on the ability to discover the deception of staged authenticity (described below); tourist with debunking knowledge tends to refuse the staged authenticity than the one who are less knowledgeable and sophisticated (Cohen, 1988, s. 374). Nevertheless, McLeod and Cornet (referenced by Erik Cohen, 1988) underlined that in the course of authenticity’s judgement, the consideration of eliminating commoditization is critical (Cohen, 1988, s. 375). Therefore, from tourist’s point of view, it is complicated to measure an experience which

denotes authentic due to its subjective nature; therefore, it is exceedingly depending on how people perceive the things for the very first gaze, existing knowledge and analytical ability to penetrate beyond appearance such as to any object denoting certain culture. Nevertheless, Cohen proposed that, tourist's search for authenticity can be measured in degree and the intensity varying on the degree of their engagement and detachment from modernity; whereas, Goldberg said (reference by Cohen), it is less important for many tourists to pursue an authentic experience in any ethnographic sense (Cohen, 1988, s. 376).

Moreover, serious quest on authenticity made only by the intellectual people and, Cohen stated that, intellectual people may apply the stricter criteria on the quest of authenticity depending on how deep individual's concerns for authenticity are (Cohen, 1988, s. 376). In contrary, those people who are more likely to accept the cultural product or attractions as an "authentic" are less likely to taking authenticity in the consideration during their touristic experience and therefore, rejects to be thoughtful and applying any stricter criteria concerned with authenticity (Cohen, 1988, s. 376). Mostly, tourists get motivated with a desire for experiencing authentic, in many cases, tourists might perceive the gathered experiences as an authentic but habitually it is intensely tough to find out if the experience is authentic and that is due to the tourist setting and where the front region sets up in advance for the touristic visitation (Maccannell, 1973, s. 599).

Boorstin (referenced by MacCannell) stated that in his own expression "*Tourist attractions offer an elaborately contrived indirect experience, an artificial product to be consumed in the very places where the real things are as free as air*", he stated that tourist settings are cultural hallucination; he elaborated with a basic example of sight-seeing, where he said that, tourists are given a tour of the city in air-conditioned comfort allowing them to view a scenario of outer world through the window similarly, author has provided many examples to elaborate the tourist setting as a naked tourist setting (Maccannell, 1973, s. 599).

According to MacCannell the concept of authenticity is socially constructed which is not given but "negotiable". With this statement MacCannell has offered a room for debate in sociological and anthropological study of tourism (Cohen, 1988, s. 374). MacCannell said that all those tourist experience emerge through the tourist setting is underlined by inauthenticity, author further stated that tourists experience is always mystified, and the lie accompanied the touristic experience; therefore, tourist experience may come out to be superficial when compared with careful study (Maccannell, 1973, s. 599). With the notion of this statement, he has clearly tried to state that the authenticity can be compose, alter, and mystify the travellers. Hence, the quest of authenticity also

depends on the ability of travellers' acceptance level (what to accept as an authentic) and their strong motivation to find authenticity by embodying themselves with host and their etiquette.

Taking to the tourist setting in arranged continuum, MacCannell has developed six stages based on the Goffman's original "front and back" division where authors stated that, social situation can be created through these six stages of authenticity imitating the natural experience for the tourist where they can accumulate authentic experience (MacCannell, 1973, s. 597). Before we head towards the MacCannell six stages, it is important to know Goffman back and front division where Goffman represents a social establishment. Taking a designated performance as the point of departure, Goffman has differentiated three important roles on account of functions: those who perform; those performed to; and outsider who does not have any impact on either of these performances such as neither by performing nor observing. Goffman described in his own word *"The three crucial roles mentioned could be described it on the basis of region to which the role-player has access; performers appear in the front and back regions; the audience appears only in the front region; and the outsiders excluded from the both region"* (MacCannell, 1973, s. 590). However, Goffman has alerts that, the functions of back and front sometimes can interchange under certain situation which it can make difficult to separate from one another" (MacCannell, 1973, s. 593).

According to MacCannell, he has arranged a tourist setting in a scale departing from front and finalising at the back which are as follows in his own word.

"Stage 1: Goffman front region; the kind of social space tourist attempt to overcome, or to get behind.

Stage 2: a touristic front region that has been decorated to appear, in some of its particulars, like a back region: a seafood restaurant with a fish net hanging on the wall. Functionally, this stage is entirely front region, and it always has been, but it is cosmetically decorated with reminders of back-region activities: mementos not taken seriously called "atmosphere".

Stage 3: a front region that is totally organized to look like a back region: simulation of moon walks of television audience. This is a problematic stage because the better the simulation, the more difficult it is to distinguish it from the stage 4.

Stage 4: back region it is open to outsiders: magazine exposes of the private doing of famous personages; official revelation of the details of secret diplomatic negotiations. It is the open characteristic that distinguishes these especially touristic settings (stage 3 and 4) from other back regions; access to the most nontouristic back region is somewhat restricted.

Stage 5: *a back region that may be cleaned up or altered a bit because tourists are permitted occasional glimpse in: Erving Goffman's kitchen, factory, ship, and orchestra rehearsal cases: news leaks.*

Stage 6: *Goffman's back region: kind of social space that motivates touristic consciousness* (MacCannell, 1973, s. 598).

MacCannell have shown an interest on social relations where he examine its characteristics which occurred from the people who are fascinated to know other's work lives; however, MacCannell suggested that 'real lives' are subjected to find only in the back stage and are not clearly exposed to us (Urry & Larsen, 2011, s. 10). Consequently, the gaze of tourists comes to exist to make a real invasion on people's lives which would considerably objectionable. The theory "The tourist's gaze" was proposed by the sociologist John Urry in 1990 which does compliment with the MacCannell's theory staged authenticity, where MacCannell stated that, Urry's invoked subjectivity allows directly in touch with tourist subject (MacCannell, 2001, s. 24). However, MacCannell doubted the Urry's reasoning for the tourist motivation behind traveling; where Urry claimed that tourism is the force of basic binary division between daily ordinary and extraordinary. MacCannell believe that tourists definitely should not be examined as lesser tourists just because their everyday life is unpleasurable, flat and dull rather he thinks that in between tourist's daily life and life on tour are minor differences in terms of pleasure, value and interest (MacCannell, 2001, s. 25). Which we also believe that it is significant to take an account tourist's psychological motivation behind traveling in different destination rather assuming structure feature of social world; it is certainly significant especially in the subject matter of authenticity and the quest of authenticity where tourist's motive would be to find natural, primitive, pristine that is due to absent from his own world (Cohen, 1988, s. 374).

Even though the theory proposed by MacCannell has been widely used, it is still considered to be faulty at least in the discussion on the concept of authenticity. This theory has specially stressed on the tourist and completely abandoned the concept of identity of the 'host', which we believe is the influential factor in the quest of authenticity. This theory has also disregarded the adaptation of innovation with the movement of time into the social practice remarkably when he is defining 'quest of authenticity' is a 'primitive' concept, which can constantly impact on the nature of authenticity (Cohen, 1988, s. 373). Likewise, Taylor however, pointed out the staged authenticity claiming that this theory has discarded to acknowledge the identity of 'performer' and indirect engagement in their politics; he further added in his own word, *"if the concept of authenticity is to have any legitimate place in discussions of culture, its definition must rest with the individuals who ``make up" that culture"* (Taylor, 2001, s. 14). Therefore, it is equally become a significant to include the holistic views while discussing the concept of authenticity.

3.2. Tourist's psychological motivation

Motive is a driving force for a tourist which make them to take a certain action (Heitmann, 2011, s. 39). When it comes to the travelling, people tend to make a specific choice related with any sort of action to consume (Holt, 1995, s. 14) which extended as a travel motive; nevertheless, sometime travel motive can be just a travel in general without any specific purpose (Mehmetoglu, 2004, s. 73) and sometimes travellers can accumulate more than one travel motive to generate mix experiences from one trip (Williams & Lew, 2015, s. 15). Likewise when it comes to an authenticity, as we have discussed above, the definition of authenticity and the quest of authenticity are socially constructed concept and subjectively distinct from one to another visitors depending on how individuals have deeply concerned for authenticity along with, analytical quality (Cohen, 1988, s. 376) and previous experiences (Moore, Buchmann, Månsson, & Fisher, 2021, s. 6). Therefore, the quest of authenticity could be one of the motive of travellers behind traveling. Moreover, MacCannell stated that the main motive of tourists in the contemporary tourism is to discover the quest of authenticity (Olsen, 2002, s. 161) (Cohen, 1988, s. 372) (Maccannell, 1973, s. 593) however, we would believe that the quest of authenticity can be one of the choices among other motives rather just standing as a whole motive. Likewise, authenticity can also be a process where tourist enjoy the choices to be authentic and if they like, they attempt to authenticate their own ongoing experience. They can acquire authentic experience by encouraging affiliation with host, destination and with all their etiquettes (Moore, Buchmann, Månsson, & Fisher, 2021, s. 7). Moore et. al further explained that tourists can feel the destination as real only when they are embodying themselves in the destination, likewise, encountering and interacting activities with reciprocal manner offers tourists a meaning and allow to gain authentic experience (Moore, Buchmann, Månsson, & Fisher, 2021, s. 7). So, in this reason, authentic experience is all upon the travellers' actions on how much they want to invest themselves on the search for authenticity.

The motive of tourists is highly described by the nature of the tourists or vice versa and according to their type and motive they assigned to groups with certain names. For examples, Wanderlust and sunlust is the first typologies of tourists that Gray. H had published in 1970 (Fodness, 1994, s. 579). As per this typology, Gray has introduced tourists by segregating them into two types following the key motives of the travel; he allocated all the tourists who seeks to explore and learn other peoples' culture to gain an experience out of travel in the tourist type wanderlust, while he allocated all other tourists who travel with a motive to seek rest and relaxation in sunlust (based on 2 s form 'sun, sea and sand') (Fodness, 1994, s. 579). Although this theory does not further explain the behaviour of tourists in detail, it still indicates that, wanderlust types of tourists are more likely to be interested on to the quest

of authenticity. Through this example, we just wanted to illustrate an example that, how the motive can differentiate the action and the consumption in tourism.




Moreover, Cohen had also distinguished the role of tourists organizing the varieties need of experiences categorising them into four types such as mass tourist, the individual mass tourist, the explorer and the drifter (Mehmetoglu, 2004, s. 71). These typologies have been differentiating accordance with demanded for familiarity or tourist's preferences on the quest for novelty from a trip where first and last two types of roles eventually classified preferring familiarity and novelty and named them as institutionalized and non-institutionalized types of tourists respectively. Those tourists who belong under the familiarity group have more influential character to commodify the nature of goods and services that are available at the destination in order to fulfil their own taste and demand (Williams & Lew, 2015, s. 15). These types of tourists look for competitive package tour with minimal organizational requirement, which is why, organized **mass tourism** is aggressively famous for recreational tourists. Characteristics of **Individual or small-group mass** tourists have slightly different than the one with mass tourism due to the reason, even though they are using tourists' package to plan accommodation and transportation sections, they are more likely to decide their trip by themselves. Although the sense of familiarity lingers within this type of tourists, they still add some characteristics from novelty or exploration. **Explorer** abandons themselves from a mass tourism and the destination touched by mass tourism instead they seek to explore novelty and new experiences by organizing their trip by themselves. The motivational drive for this category of tourists would be to connect with the locals and they mostly travel related with business, health or cultural related tourisms. **Drifter** on the other hand seeks to dunk in the local cultures and the system of the destination therefore, this type of tourists might not call it themselves a tourist. Exploring untouched areas inaugurating new spatial pattern of travel are the driving factors for this group, this is also why, they are sometimes may regarded as pioneers. In some degree, these typological segments of tourists are correlated to tourist motivation for travel due to encompassing satisfaction factors of tourists from travel (Williams & Lew, 2015, s. 16). These types of tourists look for competitive package tour with minimal. Here we are relating Cohen's typology role of tourists with a motive of tourists to find authenticity. As we discussed above, for some people quest of authenticity is also mean to find something new which is absent from his own world (Cohen, 1988, s. 374) therefore, we have related this notion with a quest of novelty to discuss further to provide some examples of motivation that any travellers retain to find authenticity. Likewise, the motive of explorers and drifters from Cohen's typologies is to find a self-fulfilment and authenticity by searching for an active immersion in alternative lifestyle where this explanation distinctly identifies the quest of authenticity proposed by MacCannell (1973) as we explained above (Maccannell, 1973, s. 593) (Williams & Lew, 2015, s. 16).

Moreover, the quest for the mass tourism have formed a travel motive as an escape from daily routine life to search for rest, relaxation and entertainment. Individual and small group type, however, may keep either all or some of the motive of mass tourism with a good chance to restore their motive to experimental or desire to learn or engage with other custom and culture (Williams & Lew, 2015, s. 16).

Furthermore, Smith (1989), has developed his own classification of tourists following to the Cohen's initial idea for tourist's typology but also adding some effects that tourists left in the destination they visited (Mehmetoglu, 2004, s. 71). Smith (1989) has defined tourists in seven different groups: explorer, elite, off-beat, unusual, incipient, mass, charter tourist. He categorized tourists by observing their behaviour only from a particular context, it is probably the reason why Smith's categories were less recognized in comparison to Cohen's typology however, we are integrating Smith category in the discussion as it is complementing to explain our points within this research topic. Smith has highlighted character of each type of tourists entirely based on the number of frequencies which we have tried to correlate with Cohen's typology to provide strong explanation for our theoretical point of view (Heitmann, 2011, s. 36).

It is, therefore, significant to sneak into the tourist's role as a consumer and their motivation in order to acknowledge their interest on to the quest of authenticity. To elaborate further we have presented the idea of motivation comparing Cohen's typology and Smith's types of tourists in one box in order to provide clear view. While we are viewing the tourists' motivation, tourists' consumption touches the ground directly and indirectly during the course of study of destination which has influenced by the tourists, and their behaviour might have cause to modify the identity and advocate homogeneity in the destination. for example, Cohen (1972) vividly explained that the causes of transformation on individuality and distinctiveness of destination formulate by the attempts that destination made in order to manage and satisfy the consistent and identical nature of demand placed by the mass tourists (COHEN, 1972, s. 171). Furthermore, mass tourism defined as a visiting a place regardless of their genuine and contrived, Cohen claimed that even though the mass tourism would made for genuine, the large group of tourists would bring the tendency to dominate their motive and make them adjustable for mass consumption with facilities and organized suitable elements abandoning them with natural touch of host society. In contrast, host destination is forced to provide facilities on a corresponding level with the expectation that the mass tourists bring along from their countries (COHEN, 1972, s. 170 & 171). In the course of serving to the mass tourists, the destinations are exposed to losing their individuality to the mass tourists by reducing their geographical or cultural through which they might have been recognized in the world and presented to the tourists (COHEN, 1972, s. 171).

Table 1- Tourist's travel motivation according to Cohen 1972 and Smith 1989

Smith (1989) (Grzywacz & Żegleń, 2016, s. 2) (Heitmann, 2011, s. 36)		Cohen (1972) (COHEN, 1972) (Williams & Lew, 2015, s. 16)		Novelty/experiential  Mixed   Familiarity/Pleasure
Tourist's types	Explanation for classification	Typology of tourists	Motive	
Explorer tourists	Accept local culture and tradition/not seen very often	Drifter	Self-fulfilment and authenticity	
Elite tourists	Adapt fully local culture and tradition/seen rarely	Explorer		
Off-beat tourist	Adopts local culture and tradition well/uncommon tourists			
Unusual tourist	Looking for peculiar objects like extreme adventure involving physical dangerous and isolation. Adopts local culture partially/seen occasionally	Individual mass tourist	Experiential/learn or engage with other cultures	
Incipient mass tourists	“Seeks” a meaning in the form of experience in the exchange of efforts they made for a holiday /common tourist.			
Mass tourists	“Expects” meaning putting their minimal effort on holiday/most common tourists	Organized mass tourist	Quest of diversionary forms of pleasure through rest, relaxation and entertainment.	

(Self-made graph based on Cohen's and Smith's Typology of tourists and inspired by Heitmann).

Similarly, another motivational theory has been drawn which is called Push and pull factors which are associated with the decision-making process of tourists before choosing any destination (Heitmann, 2011, s. 40). Tourists' unspecified behaviour invokes them to take a certain consuming action and that interpersonal factors which enforce an action interprets as a push factors which come from internal and it's generally independent which labels as a person-specific motivations (Heitmann, 2011, s. 40); whereas, pull factor are external dependent factors which drive tourists by the external factors such as beauty of destination along with amenities that offers by the actors of destination (Denys & Mendes, 2014, s. 5). Furthermore, pull factors incorporates in the final decision-making process of tourists for

the selection of the destination with their different external motives. (Heitmann, 2011, s. 40). This theory we will be using specifically to analyse the traveller's decision-making process in our discussion.

In overall tourists' motivation behind travel serves the impression of how they are affiliated with the destination and their eventual impact that may leave in the destination. These discussions are extremely important in the study of authenticity to measure the case from holistic point of view (not only from destination's perspective but also from the tourist's viewpoint) and also to relate motivational theories with other theories in order to discuss academically and find the resourceful conclusion in our report writing. Therefore, we will be integrating all discussed theoretical framework from different authors and afterward will be using this information and their statement to support our analysis to elaborate our discussion in more depth. However, the dependency of statements from the different researchers varies upon the practicality in our study.

3.3. Place Identity

As per Groote and Haarsten, place identity is a result of combination of natural and man-made processes, particular objects and structures found in places, and meanings associated with those places (Groote & Haartsen, 2008, s. 191). In other words, anything that makes a place recognisable within the spatial system can be considered its place identity with no fixed components (Groote & Haartsen, 2008, s. 191). Similarly, Anssi Paasi defined place identity as those elements of nature, culture, and way of life (inhabitants, people, or population) that distinguish one territory apart from another (Paasi, 2002, s. 46). Place identity reflects the unique set of characteristics, values, and elements that differentiate a destination from other (Calimanu, 2023). For example, Santorini's place identity is described by its distinct geographical features, traditional Cycladic architecture featuring blue-domed churches, whitewashed houses, paved pathways, as well as the view of sea and sunset (Santorini, 2024). The history that includes the ancient ruins of Akrotiri, further enhances to Santorini's identity. Furthermore, the delectable local cuisines, such as seafood and traditional Greek cuisines, reflects Santorini's gastronomy. All these components create a unique and attractive identity for Santorini, that differentiates from other destinations (Travel Guide, 2023).

Place identity is connected to a physical space and incorporates different variety of tangible and intangible elements that are associated with it (Roig, 2015, s. 578). This identity is formed once the place has attained a recognized status within both the societal spatial structure and social awareness (Paasi, 1991, s. 239). A strong identity, guided by authenticity and unique selling propositions, utilizes a location's cultural heritage, local traditions, and natural beauty to its advantage (Calimanu, 2023). While the conservation of place identity can attract tourists, it also exposes the place to the influences

of globalization (Rekom & Go, 2006, s. 781). However, economic benefits brought by tourism may encourage the place to preserve its identities that appeal to tourists (Rekom & Go, 2006, s. 768). Although the identity of a place originates from its physical, symbolic, institutional, and other components, changes in these components, either due to external forces (such as, natural disaster, spatial planning, or globalization) or internal growth (such as, regional development or promotion) can significantly impact the place's identity (Peng, Strijker, & Wu, 2020, s. 294).

Tourism scholars have discovered that tourism is a double-edged sword, which has both positive and negative impacts, that can contribute to both (re)building and destroying place's identity (Xue, Kerstetter, & Hunt, 2017, s. 171). Rogers, argue that tourism plays a significant role in protecting and uplifting local identity that might otherwise disappear (Rogers, 2002, s. 477), while Medina, believe that tourism can result in the destruction and degrade of local identity (Medina, 2003, s. 365). However, local resident does not have sole power of (re)building their identity. Their identity is influenced by how tourists and other external people view them. This shows that change in identity can be posed by external forces and take place beyond resident's control (Xue, Kerstetter, & Hunt, 2017, s. 171). As tourists starts to come into the host communities, residents might start to embrace the lifestyle of tourists and gradually disregard their own distinct identity amongst a homogenized identity of the modern world (Stronza, 2001, s. 270).

According to Kneafsey, transformation to place identities arise when institutions, groups, and individuals involve in the commodification of resources like, the local environment or heritage for tourism purposes (Kneafsey, 1998, s. 121). As per Greenwood (1989) and Mason (1996), tourism leads to degradation and commercialization of once unique cultures (Kneafsey, 1998, s. 113). Similarly, Stronza stated that, "commodification of culture" is a key factor that contribute to loss of identity. While residents may gain economic benefits from tourism by accommodating to the needs of tourists, this process can also lead to a diminished sense of self as they prioritize serving others (Stronza, 2008, s. 245). (also discussed in authenticity) For example, due to the rise in number of tourists, large number of lands are required which in turn alters the traditional cultural landscapes which were once exclusive to local population (Putra, Watson, & Lim, 2019, s. 7). More houses and facilities must be built. And in this process, the traditional building materials are being replaced by new ones that are transported from different other locations followed by using non-traditional construction technology, which directly affects the traditional identity of the place (Putra, Watson, & Lim, 2019, s. 7).

Furthermore, the fundamental issue in most countries around the world is the institutional implementation of modernised development from national government, which results in weakening

or even diminution of local identities (Proschel, 2012, s. 12). Although, goal of a government task is to unite a nation, the development will be hampered, if the special characteristics of communities are ignored. National development enforcement should acknowledge that a certain level of cultural identity will endure within communities and should not be disregarded (Proschel, 2012, s. 12). Tourism development may impact in the change of local identity in both intangible and tangible aspects in rural areas. For example, many scholars have examined the ways in which identity change might occur from intangible factors, like increasing land price, changes in local culture, that includes food, tradition, and festival as well as social changes, like decline in sense of place and dependence on culture due to rise in the living expenses. While other scholars have studied tangible aspects for change, like changed agricultural land usage and environmental consequences (Wanitchakorn & Muangasame, 2021, s. 1010). Julio et al. (2014), discussed a shift in a society, where people in rural areas have reduced their rely on agriculture, instead depending more on trade and services which has led local culture to becoming more like that of an urban area (Wanitchakorn & Muangasame, 2021, s. 1010). This shows that residents' attitudes and behaviours are influenced by their local identity (Nunkoo & Gursoy, 2012, s. 243).

People do not acknowledge place identity unless their sense of place is threatened (Proshansky, Fabian, & Kaminoff, 1983, s. 61). For example, Sanur Village in Bali have been transformed into a touristic place. To serve the business, various components of the village have been developed. However, some of the features are preserved by the local populations which holds the value and meanings of their existence. Nowadays, tourism has become a primary source of income outweighing agriculture. Although tourism is creating job opportunities, the society is at risk of losing its identity due to rapid tourism development. The locals are now in dilemma, whether they should preserve their traditional characters or follow the global trend to accommodate more tourists? (Putra, Watson, & Lim, 2019, s. 8)

3.4. Impact on authenticity caused by, commodification, commercialisation, and modernization.

Similarly, commercialization and modernization are one of other factors which has been taken along with the quest of authenticity. The real meaning and value of authenticity diminishes the moment when culture uses as an object or when culture detached from its indigenous sphere in order to promote tourism (Taylor, 2001, s. 15). Kjell. O stated that commercialization raises up when the traditional grace rundown and inauthentic position in tourist experiences (Olsen, 2002, s. 160). Rasmus Karlson et. al mentioning several critics (Mary Douglas, Charles Taylor and Anthony Giddens), writes denoting modernity as a common reason to be accountable for the disappearance of authentic place

(C. Hillerbrand & Karlsson, 2008, s. 7). According to the Mary Douglas (pureness and Danger 1966, cited by Rasmus Karlson et. al), authentic places represent the phrase 'pure'; therefore, she extended definition of pureness from ecological sense to the historical, social and cultural and hereby, she explains pureness as a non-existence of contamination and pollution in both ecological as well as historical, social or cultural sense (C. Hillerbrand & Karlsson, 2008, s. 7). While we are researching in depth on authenticity, Pollyanna. F. G et. Al concluded in their research that commercialisation happened and authenticity threatened due to some external stakeholders use CBT benefit as a way to enter the community and profit from its authenticity and in some cases exempting the community from tourism decision making process (Graciano & Holand, 2018, s. 174).

Modernization and commodification consider to be a main culprit to place historic culture and authenticity of the destination in jeopardy (Taylor, 2001, s. 13). Taylor explained that the growing proportion of tourism activities with a practice of commodification are lay open to under attack from natural species to cultural aspects (Taylor, 2001, s. 13). Erik Cohen on the other hand has identified local culture as an example principle of such commoditization which treats culture and history as a commodity which can be sold and bought (Macdonal, 1997, s. 274). Especially exclusive culture which is colourful in nature with rituals, feasts including folk and ethnic arts serves as a touristic service or commodities as locals gather to perform or produce amusement for tourist to consume and to offer an authentic experience (Cohen, 1988, s. 372). It has also been said that the locals may started to lose authentic meaning of their own culture with the course of influential act that they perform by using local colour for the outsiders (Macdonal, 1997, s. 273).

The leading example is a Ghandruk Nepal, where the folks are renting their cultural attire and jewellerys to an interested visitors and perform a traditional dance who willing to accumulate a unique experience (Sammohan, 2020). While Erik Cohen saying commoditization making meaningless one's cultural traditions to the people who once believed it (Cohen, 1988, s. 372), Ms. Harimaya Gurung (owner of renting tradition clothes) in contrary, taking commoditization as an act to protect the local art and culture for upcoming generations (Thapa, 2010). However, Erik Cohen further adds that, while the locals start to lose the meaning of cultural products and at the same time demands for spectacular, exotic attractions grows to present the tourist, contrived cultural products increasingly take place to lure tourist and decorated to make it look authentic (Cohen, 1988, s. 372).

ICOMOS states that the growing advancement of globalised world influenced by the strongest economic forces, henceforth, the cultural heritage is in verge of risk by all those likelihood aspects of life uniform accompanied by development (Petzet, 2002). According to the report ICOMOS 2019, development of infrastructure can hamper the true appearance of geographic values that any

destinations have carried (ICOMOS, 2019, s. 97). It has been claimed that most of the damages on the monuments caused by inappropriate interventions for example while strengthening the structure or making certain parts more rigid using concrete or steel and avoiding traditional art and its values which is attached to it when it built (ICOMOS, 2019, s. 98). Finally, ICOMOS concluded that reconstructions do not necessarily enhance true meaning of conservation; in addition, the changelessness in traditional knowledge and skills are the true meaning of conservation that insures cultural monuments to be maintained and can be restored without damaging its essentials (ICOMOS, 2019, s. 99).

Alok. K regarded building conservation as a preserving physical authenticity of the destination's built cultural heritage which can be any form of structure, craftsmanship even ruins of historical architecture that represents society's history and root (Kumar, 2017, s. 57). Therefore, for any destination it is become vital to maintain the appearance in order to preserve authentic nature of destination. Hence, presentation and interpretation of the restored heritage resources become significant stating that the history of the renovation and the re-building of different parts as heritage fragments are recognized and justified (ICOMOS, 2019, s. 82).

To minimize the negative transformations that may cause deterioration or disappearance of any cultural or natural heritage assets and the significance of area can be reduced by empowering the locals (C. Hillerbrand & Karlsson, 2008, s. 168). Due to the local's strong sense of ownership toward the tourism resources developed from love and compassion for their place, which can ultimately, lead to the sustainable use of the resources and development (Agbe & Mensah, 2022, s. 8). Likewise, participation of local residents also tends to neutralize any potential conflict between stakeholders as it provides a good understanding of regarding resources and its use without leaving a room for any confusion (Agbe & Mensah, 2022, s. 8).

In contemporary cultural tourism analysis, it is required to have a proper connection in between tourism, heritage and authenticity (Robinson & Smith, 2005, s. 43). And here we say that in contemporary tourism with a quest of authenticity, it is requiring to have a good correlation, and management within the tourism, conservation of heritage site, genuine adoptability nature of travellers to find authentic. Due to its broad and numerous definitions with the increasing numbers of researchers along with an unlikely explanation which is hard to be acquiring in the existential world, a lot of researchers have therefore, criticised authenticity as we have discussed above.

However, as per above discussion, we have built an understanding that the authenticity is multifaceted and highly subjective which cannot be achieved by the force of only one group of people whether it is the destination or travellers. In order to provide or gain the authentic experience, destination should

be able to continue their old way of living style preserving their historical heritage. Travellers on the other hand, also should develop an ability to commune with that local host environment leaving their familiarity from their own country for novelty.

Above theoretical discussion is indeed highly relevant to our study field. We have tried to integrate different subject area and bring forth the conditional situation where it has impact on one another during the course of community-based tourism development. The theoretical discussion that we invoked is significant to draw the answer for our research question which is wandering around the fading identity due to the influenced authenticity by modernization. As we have discussed above, because the authenticity is socially constructed concept, all the actors who are involved in the quest of authenticity have equal role to fulfil the etiquette of authenticity. Moreover, modernization, commodification, and commercialization are an inevitable part of the tourism study on top of that, in the study of authenticity it becomes even significant to evaluate its impact on the destination. Identity is the eventual aspects that holds by any destination's spatial aspects and preservation of its true nature which can put it in vulnerable with a tourism development. Therefore, the uncertainty of the identity of the destination can introduced by the demolished authenticity of the destination.

4. Chapter 4 - Background of the case study

This chapter provides an in-depth information about the destination, Ghandruk. It gives a general understanding of about when CBT was introduced in the destination, followed with the growth of tourism and development of tourism infrastructures. Also, it explains the importance of culture environment of the destination. As this research paper explores on how CBT has affected in cultural environment, we have elaborated on what kind of different effects has been experienced as a result of tourism development, particularly focusing on destination's identity.

4.1. Ghandruk

Ghandruk is one village among numerous villages that make up the Annapurna Conservation Area (ACA), which is the largest protected area of Nepal which covers the area of 7,629 km², officially established in 1986 (NTNC, 2022). Ghandruk covers 281.1 km² area in the Kaski district that is situated in the southern part of the Annapurna Conservation Area (Dahal, Nepal, & Schuett, 2014). It is 55 km away from the nearest city named Pokhara (Giri G. , 2019, s. 3). Ghandruk is a heterogeneous region with a distribution of 22.5 % forests, 18.5% high Himalayas, 5.6% bare ground and rocky places, 0.8% infertile land, 0.5% residential areas, and 52.1% agricultural lands (Gautam, Chalise, Thapa, & Bhattarai, 2020). This village has a mild climate and is located 2010 meters above sea level (Giri G. , 2019, s. 8). Ghandruk is well-known for its short hiking trails in the Annapurna region (Giri G. , 2019, s. 8). Many trekkers choose it as a drop-off location since it provides access to the Annapurna and Machhapuchhre mountain ranges (Adhikari S. , 2024). It is also known for its hills covered in rhododendrons (Nepal's national flower), which captivate the attention of every visitor (Basnet & Tamang, n.d). Over a thousand different kinds of flora and fauna can be found there because of the geographical diversity of its features, which include high mountains, hills, forests, and river with changing geographical zones (Devkota, 2021, s. 23).

As most of the people living in Ghandruk are Gurung, the village is also known as Gurung village (Sherpa, 2024). With 1,102 houses, the village's total population in 2011 was 4,265 (recent data could not be found). There were 1,825 Gurungs among them during that time and in addition, the village has residents from Brahmin, Dalit, Magar, Chhetri, and a few other ethnic groups (Basnet & Tamang, n.d). In addition to its stunning natural beauty, Ghandruk has long been a popular travel destination because of the kind locals who run a variety of homestays that provide warm hospitality and delicious Nepalese food (Shrestha, 2014, s. 14). The main occupation of people living in Ghandruk is agriculture, and animal husbandry (Giri G. , 2019, s. 9). However, the majority of families rely on the tourism

industry, which is linked to the service and hospitality sectors and offers a range of services including lodging, dining, and tour assistance to visitors in order to make a living (Basnet & Tamang, n.d, s. 14). Apart from that, young people, particularly those from the Gurung group, join in the Indian and British armies since they are recognised as Gurkhas due to their legendary courage during Second World War. Gurkhas have created a belief in Ghandruk that enlisting in the Indian or British army is the most effective way than anything else to gain prestige and money (Shrestha, 2014, s. 13).

The art, culture, and traditions of Ghandruk are abundant and well-known (Shrestha, 2014, s. 15). They speak a distinct dialect of their own language. They refer to their mother tongue as “Tamukwyi” and have their own scripture known as ‘Pye-ta Lhu-ta’ (Devkota, 2021, s. 35). It is believed that their origins trace back to Tibet, they came to Himalayan region of Nepal as wanderers and eventually made this place their home (Giri G. , 2019, s. 9). The wide range of songs, dances, and festivals held throughout the year are reflections of the unique values and beliefs inherent in Ghandruk culture. In this village, most people practise Hinduism, while a small minority practise Buddhism (Basnet & Tamang, n.d, s. 13).

4.2. CBT in Ghandruk

Ghandruk, a village which is a part of Annapurna Conservation area, gained fame in 1950 after French climber Maurice Harjan achieved success on climbing the Annapurna Mountain, this marked the beginning of the tourism in Ghandruk (Pokharel & Bhattarai, n.d). However, the influx of tourists began only in 1975 (Giri G. , 2019). At that time, there were no hotels, lodges, or homestays in Ghandruk, so the exploration teams and tourists would spend the night in tents in a barren area. The villagers used to sell food items and firewood to the group as well as the tourists used to engage in the villager’s cultural dance performances and set up a campfire in the evenings (Shrestha, 2014, s. 14). Eventually, with an arrival of many solo tourists from other countries, the guides and sherpas, (an ethnic group of mountainous regions of Nepal who are considered for their bravery and strength), encouraged the locals of Ghandruk to build lodges and they also trained them how to prepare meals for the foreign visitors, which then led to open the first lodge in 1976 with 10 beds named Annapurna lodge by the local businessman Sankar Man Gurung (Shrestha, 2014, s. 14).

The tourism sector expanded in Ghandruk, providing a means of survival for the locals (Rahmayati et. al, 2023). Every year, around 30,000 visitors come to this village to take in the richness and beauty of the surroundings and local way of life (Adhikari & Fischer , 2011, s. 37). People’s careers have shifted from agriculture and the military to tourist entrepreneurship because of tourism, which has improved the economic growth of the region as people could work in the lodges and food services, work as

porters, and sell the hand-crafted goods etc (Gurung T. B., 1998, s. 3) . However, the improper handling and exploitation of the natural resources led to environmental and natural destruction of the region (Shrestha, 2014, s. 17). The influx of outside visitors threatened the supply of natural resources like fuelwood and food in the area (NTNC, 2022). The fear that this beautiful land might turn into a total wasteland, (The National Trust for Nature Conservation (NTNC), a non-profit organization who works closely with government of Nepal) established the Annapurna Conservation Area Project (ACAP) in 1986 with the goal of using a “Integrated Conservation and Development Programme” to sustainably preserve and conserve the Annapurna Conservation Area (NTNC, 2022). ACAP established CBT in Ghandruk as the very first one in the whole Nepal and it still considers Ghandruk as an example of CBT (Giri G. , 2019, s. 5). The primary goals of ACAP are to protect the ACA’s natural resources, improve the socioeconomic standing of the local population, and grow the region’s tourism industry while minimising its negative effects on the natural, sociocultural, and economic environments keeping the inhabitants at the centre of all conservation activities (NTNC, 2022). The project views the local population as its primary benefit and involves them in all stages of planning, decision-making, and implementation (Gurung C. P., 1998, s. 153). NTNC does not receive monetary support to operate ACAP, instead, NTNC is authorized to charge entry fees to trekkers who visit the area. The money made from this is then invested back into the area and its community (NTNC, 2022).

4.3. Importance of cultural environment in Ghandruk

As per Sherpa, Ghandruk is an attractive place famous for its panoramic views of stunning mountains like Annapurna and Machhapuchhre Mountain ranges (Sherpa, 2024). In addition to outstanding Himalayan landscape and surrounding natural settings, Ghandruk is also popular for its cultural heritage (Shrestha, 2014, s. 14). As most of the residents in the village are Gurungs, who are known for their unique culture, and traditions (Giri G. , 2019, s. 8), visitors can enjoy Gurung culture, by engaging in traditional dance performances, enjoying local cuisine, and staying in homestays (Sherpa, 2024). Moreover, Ghandruk is known for its beautifully decorated traditional Gurung homes, which are made of mud, stone, and stone slate roof together with wooden carved doors and windows in a unique design. Every component of these houses showcases the artistic sensibilities and village’s cultural identity (Asian Heritage, 2023). According to Devkota, visitors are drawn naturally to Ghandruk to experience and view this distinct architectural style (Devkota, 2021, s. 34).

Similarly, it is famous for its historic Gurung museum, which showcases art, culture, and customs (Devkota, 2021, s. 34). The museum has presented traditional dresses used by Gurungs in the past, household items, picture of ancestors and the weapons used by Gurkhas has been displayed in the museum which was opened in 1998 by Yuktaman Gurung with the help of ACAP (Shrestha, 2014, s.

18). The Traditional Costumes and Jewellery Centre is another well-liked Ghandruk attraction where the visitor has the option to hire the traditional Gurung dress for photography, which allows tourists to have a unique and memorable experience (Sammohan, 2020). The owner of this centre Harimaya Gurung had this concept in order to protect Gurung art and culture for the coming generation (Thapa, 2010). As per the webpage of Asian Heritage, Ghandruk serves as a living museum of Gurung architecture and culture, providing visitors a unique chance to engage with Ghandruk's rich heritage within the breath-taking view of the Himalayas (Asian Heritage, 2023).

4.4. CBT Impact on cultural environment of Ghandruk

The ACAP has been extensively cited as an example of successful community development through tourism in Ghandruk (Holden, 2010). This project has brought significant positive changes in the region, including development of infrastructures like, better road, school, health centre, drinking water, and telecommunication along the trail which has helped to improve residents' quality of life (Devkota, 2021, s. 46). Although the aim of ACAP is to develop tourism while minimising its negative effects on the natural, sociocultural, and economic environments (NTNC, 2022), there still exists some socio-cultural issues of tourism development, which has impacted on the local way of life and culture (Bhatta, 2019).

Ghandruk village is transforming from a traditional rural to an urban setting and is feeling the pressure of excessive tourism growth (Baral , Rijal, & Saini, 2023, s. 127). The growth of tourism has threatened area's architectural legacy, customs, and culture (Shrestha, 2014, s. 17). Profit-driven tourism businesses are encouraging indigenous people to pursue modernization, creating a conflict between visitor's demand for an exotic and authentic culture and local's desire (involved in tourism business) for a modern way of life (Bhatta, 2019). Thus, according to Magar (2021), community is facing a crisis of cultural identity due to the absence of supervision over private building construction and the lack of focus on traditional architectural styles and cultural customs (Magar, 2021)

Likewise, a tradition called "Rodhi", (a club where a group of girls and boys of similar age group perform dancing and singing (KC, 2018)) is now nearly non-existing (Adhikari & Fischer , 2011, s. 43). Rodhi is traditionally performed in the local "Rodhi Ghar", a specific house designated for this purpose (Magar, 2021), but due to an introduction of restaurant in the area, it is now being practicing in restaurant commercializing old tradition and vanishing its authentic meaning culture and building value where Rodhi is used to perform (Panta , 2023, s. 45). In addition to that, the travellers brought their culture in the village, the local young people became more interested in the new foreign culture than in their own (Shahzalal , 2016, s. 31). Rather than dressing in the Gurung traditional clothes, they

adopted Western fashions as an imitation of foreign cultures, which has encouraged promoting modern habits and traditions while discouraging the local clothes, language, cuisines, and rituals (Giri G. , 2019, s. 11). Modern music and dances in English and Nepali are performed, endangering traditional songs and dances (Shrestha, 2014, s. 17). However, CBT has also contributed to preserving the local culture, for example, the local traditional attires which have been replaced by the modern clothing have now been commercialized. Visitors who come to visit Ghandruk wear these outfits, take photographs and share them on social media. According to Giri, this initiative has the potential to motivate and encourage the local population to preserve their customs and traditions (Giri G. , 2019, s. 69).

Furthermore, trekking was once a popular activity in Ghandruk, but after motorable roads are built, urban culture began to seep into the settlement of Ghandruk (Magar, 2021). The research done by Holden states that, the lodge owners in Ghandruk were worried about the lack of government involvement and the disregard for how the road will affect their ability to make a living (Holden, Exploring Stakeholders' Perceptions of Sustainable Tourism Development in the Annapurna Conservation Area: Issues and Challenge, 2010, s. 344). Although they believed the road would boost development by increasing trade and domestic tourism, they also believed that Ghandruk's loss of remoteness would result in a large reduction in the more advantageous western tourism sector (Holden, 2010, s. 344). Road construction has not only made trekking routes shorter, but it has also caused concern since it is disturbing the 'unique experience' of trekking in a peaceful natural setting (Samiti, 2021). According to Bhatta, the degradation of local cultural resources in Ghandruk and their authenticity is increasing because the community lacks understanding and guidance on the conservation of cultural assets (Bhatta, 2019, s. 71).

In conclusion, since the introduction of CBT in Ghandruk, the community has been able to improve their quality of life. They have gained enormous benefits such as infrastructural development and employment opportunities. However, it has also posed challenges to the authenticity of its cultural environment. The local social practices, architecture, and customs have shifted as a result of modern development brought by tourism, replacing the traditional way of life. Likewise, commercialization of old traditions for the purpose of tourism has led to decrease the value of their cultural aspects. Despite the aim of Annapurna Conservation Area Project (ACAP), to mitigate the socio-cultural challenges by involving the local community in tourism planning and management, the issues persist related to the preserving destination's identity and architectural heritage in the face of rapidly increasing tourism.

5. Chapter 5 – Methodology

Methodological chapter covered by the methodological action, tools and techniques underlined by the chosen philosophical stance based on the problem formulation and the aim of the research program. Research design has been done diligently maintaining the consistency between each chosen tools and technique simultaneously recognizing the requirement particular chosen techniques for our report writing. This chapter has carried a huge value from structuring the report to the employing certain analysis techniques. Data collection has been done using multi qualitative method and the analysis has been chosen following to the nature of collected data following the inductive approach. This chapter has precisely explained the chosen tools, techniques, and approach trying to emphasis connectivity between chosen methods to maintain the validity of the research.

5.1. Research Design

We inaugurated our research with a motive to expand knowledge on the importance of heritage architecture within the community-based tourism therefore, we call it our research as basic research with a hope that, our findings could be helpful to solve related problem within researched matter at some point (Hedrick, Bickman, & Rog, 1993). Sellitz, Jodha, Deutsch and Cook describes, *“research design as the arrangement of conditions for collecting and analysis of data in a manner that aims to combine relevance to the research purpose...”* (Abdelhakim & Badr, 2021, s. 98). Following this definition, research design aims to maximize the value of validity of the research providing flexibility to plan and structure a research project in a required manner (Kivilu, 2003, s. 249). Therefore, research design is an important part of any research project to guide the research application (Thakur H. K., 2021, s. 2). We are analysing our problem area based on a circumstance of the Ghandruk village by collecting interviewee’s attitude, habits, opinion behaviours which led us to undertake descriptive design (Urio, 2020, s. 2). Similarly, explanatory research design to explore the collected data to explore the cause and effect of stated research problem (Bentouhami, Casas, & Weyler, 2021, s. 756). Significantly, we will also go through an explorative study in order to scoop and understanding existing causes which letting destination’s identity in vulnerable situation (Mathijse, 2019, s. 374). In addition, looking at the nature of the research purpose, our research design fall under the observational where we examine the associations among variables without manipulating any data, we gather from various data collection methods (Salkind, 2010, s. 1255).

Moreover, to give a good view and progressive understanding in methodological chapter, we have decided to follow the theoretical based “research onion model” proposed by Saunders et al (Saunders,

Lewis, & Thornhill, 2016, s. 163). In overall, we try to design the research in a way which provides a maximum flexibility at the same time, validity to our research project. Which are as follows:

5.1.1. Research philosophy – Pragmatism.

Research philosophy outlines the research techniques which helps researchers to justify the research methods through which research can be completed and that is indeed rest on with the research objectives and the possible way of fulfilling those objectives (Abdelhakim & Badr, 2021, s. 100). The philosophy helps to make sure to be consistent while using chosen tools, approach, and techniques supported by underlying philosophical stance (Melnikovas, 2018, s. 33). In the tourism research, philosophy make a claim from the problem formulation, analysis to the conclusion of the report (Abdelhakim & Badr, 2021, s. 100).

Following the research question, our research aim is to find out the application of CBT and the impact on authenticity including their identity of the destination “Ghandruk”; in regard to this, our research depends on practical consequences of the locals where the reality can be one or more than one. Therefore, analysing the richness of our research aim and sensitivity of our topic we have undertaken pragmatism research philosophy in order to develop profound knowledge and examine using scientific design or interpretation depending on the requirement (Saunders, Lewis, & Thornhill, 2016, s. 124, 136 & 142). Pragmatism focuses on the practices and benefits that can gain the different understanding of world politics through multi-perspectival style of inquiry by utilizing methodological pluralism and disciplinary tolerance (Pratt, 2016, s. 509). Being a pragmatic researcher, we tend to bring forth the practices (does not necessarily have to be the problems) experienced by people and the outcome of the inquiry in order to answer our research question (Giacobbi, Jr., Poczwardowski, & Hager, 2005, s. 18). At the same time use the related research method which fits to our research purpose following the pragmatism notion “what works” (Maarouf, 2019, s. 3).

The main source of knowledge creator to discuss the problem area in our research are those locals who are mostly engaged in tourism business who have developed a reality on their mind through interactive process, interpretation and experiences as well as, those actors “tourists and guide” who are or were engaged with Ghandruk tourism (Saleem, Huma Kausar, & Deeba, 2021, s. 403). So, our collected information would be the reflection of local candidate of Ghandruk who have developed their knowledge though experiences, which are eventually the outcome of daily life practice (Deeba, 2021, s. 405). In this reason, the source of the knowledge is touched by the philosophy of social constructivism which eventually compliments pragmatism and vice versa (Neubert, 2001, s. 3). We are getting into our subject area by debunking in the case and trying to get the information by discovering and inquiring with the local people of Ghandruk about their daily practices within the subject matter

which apparently hold the idea of social constructivism (Deeba, 2021, s. 404). Both pragmatism and constructivism promote reflection and analysis at the same time positioning central consideration on practical, moral, and ethical consequences of knowledge in research (Giacobbi, Jr., Poczwardowski, & Hager, 2005, s. 22). According to the Sleeper, Pragmatism understood as a philosophy embedded in knowledge and contributed to the transformation of culture, to the solution of the conflict that divides us (Sleeper, 1986, s. 8). Herewith, pragmatists argues that the reality develops from the cooperation, debate and discussion in between individuals in the community (Giacobbi, Jr., Poczwardowski, & Hager, 2005, s. 27): therefore, this philosophy tend to not only refuse the single reality but also avoid being embedded with any metaphysical concepts like truth and realism rather encouraged to promote empirical enquiry (Abdelhakim & Badr, 2021, s. 103). And putting this discussion into consideration, we have chosen to cultivate the knowledge form different source of people whose knowledge developed through their experience, communication and interaction. Hence, by using this philosophical approach, we tend to analyse the value of our case study and try to find out the action that community has been practicing to save the destination's identity by preserving old buildings (Kaushik & Walsh, 2019, s. 2).

Following to the Dewey's work on pragmatism, Morgan 2014 (referenced by the Vibha Kaushik et.al, 2019) has developed own approaches by developing three widely recognized ideas of pragmatism by stressing on the nature of experience (Kaushik & Walsh, 2019, s. 3) which we will be using as a techniques to research the topic (Melnikovas, 2018, s. 34). Such as, firstly, *"actions cannot be separated from the situations and contexts in which they occur"*, which implies warranted belief that shapes by unique human experience from the repeated actions and its consequences (p. 3), and we believe that the interviewee's knowledge has been developed by their repetitive actions and by its consequences. Likewise, experiencing the same type of answers from different interviewees tends to produce our warranted belief on the subject matter. Secondly, *"actions are linked to consequences in ways that are open to change"*, consequences would change according to the situational action that means, people's beliefs are inherently conditional which enhance open to change, and that is due to action's dependability on worldviews which is eventually the third idea *"actions depend on worldviews that are socially shared sets of beliefs"* (Kaushik & Walsh, 2019, s. 3).

We have found Morgan's idea (2014) relevant to our research writing while we are transferring the data into our knowledge as he discussed about the relationship between human experience, action and the consequences. These ideas, we are going to use it while we are obtaining the information from interviewee to form our knowledge in the subject area in order to analyse and answer the research questions. We are collecting the data from different hotels where it does regulate these three

ideas, which means their perceptions are conditional that might change with the worldview, practices, experiences, and consequences. For instant, the situational action for Ghandruk hotels would be the tourist's demand which they eventually need to change in their action in order to satisfy them.

Moreover, pragmatism philosophy also maintains the notion of shared belief for example, shared beliefs play a huge role providing a probability of a similar meaning to the consequences occurred from the exact action for the exact situation (Kaushik & Walsh, 2019, s. 3). Therefore, we are trying to gather the different perception from the interviewee for the similar situations to collect and compare their different views so we can embark the discussion in the analyse. Following these ideas, we will be looking to our problem area with open perspective for all the knowledge which is associate with it to enhance the discussion.

Moreover, we are also using these ideas to design our research depending on the requirement of the report as this approach says that actions are highly depends on the situation. Therefore, presented idea embraces an openness to change that are required to write the report. As a researcher, we believe that the interviewee's knowledge and perception are conditional and can be transfer along with worldview, and their practices, experiences with time.

Another reason behind choosing pragmatism is to increase flexibility to choose the data collection techniques and to be able to enjoy flexibility while designing research (Meixner & Hathcoat, 2017, s. 59). As our research is based on one of the rural villages of Nepal, we had difficulties with connecting local peoples from Denmark. Therefore, to collect the data from different platform using different techniques we have tried to make our research as credible as possible.

5.1.2. Epistemological stance

Pragmatism epistemology seeks for justification with practical rules related potential refusal. Therefore, justification and its refutation need to be deemed in the pragmatic approach (Guyon, Kop, Juhel, & Falissard, 2018, s. 13). Due to our research invoke the social science, our/researcher's theory of knowledge impacts at least in a certain level during the study of social phenomena. In our research specifically, epistemological position come to an exist as follows: a) during the data collection through semi-structured interview, where we had an engagement with a participants and had to explain the academic term such as "Community-based tourism with an example", b) perspective of interviewees which was based on their experience and knowledge and, c) our developed idea from the theories which has been used to discuss and analyse the data (Groenewald, 2004, s. 45). By engaging to pragmatic epistemology, we open ourselves to different worldviews that is relevant to our problem

area which may urge to reconceptualization of discussed area in terms of interpretation, different meaning, ambiguity, context-dependency, and reflexivity (Ruwhiu & Cone, 2010, s. 110).

5.1.3. Ontological stance

In the pragmatic philosophy, ontological stance mostly seems to be overlooked rather, taking more stance on epistemology and methodology while ignoring whole integrated paradigm (Maarouf, 2019, s. 6). Due to this reason, pragmatists have been criticised by several scholars (Maarouf, 2019, s. 6), such as Morgan (2007), has criticised pragmatism for ignoring top-down existence of the ontology assumption (Morgan, 2007, s. 57) similarly, Pratt (2016,) criticised the pragmatic scholars for overly focusing on pragmatism as epistemology and disregarding pragmatism as ontology (Pratt, 2016, s. 1). Likewise, Hathcote and Meixner (2017 p-59) criticised pragmatism can be misunderstood due to notion of “what works” as it is haphazardly applied and created the “anti-philosophical” attitude ignoring the noticed social reality (Meixner & Hathcoat, 2017, s. 59). Finding the reality using pragmatism as a frame is complex, due to the philosophical meaning of pragmatism, this philosophy believes on provisional reality which changes with the practical consequences of ideas (Saunders, Lewis, & Thornhill, 2016, s. 137).

Therefore, as per the Saunders et. al (2009), we will be choosing the realities one or more than one depending on the best performance to our research purpose (Maarouf, 2019, s. 6) at the same time complementing pragmatism philosophy.

5.1.4. Research Approach

We initiate our report writing by cultivating general knowledge in overall touching point of our subject area simultaneously, we have deeply researched on leading theoretical knowledge employing deductive approach as a departure point (Hall, Savas-Hall, & Shaw, 2022, s. 4). Utilizing a deductive approach, these theoretical frameworks were examined to provide a foundational understanding relevant to our research area (Woiceshyn & Daellenbach, 2018, s. 5). We have established the inquiry starting from general idea of CBT to specific theory and its related challenges, alongside discussions surrounding the significance of cultural heritage of the case study, and authenticity alongside interference of modernization & commodification, where authenticity underpinned a theoretical framework which has largely touched our research problem. Even though, our interview questions built upon the bases of general knowledge following the deductive approach, yet we have collected qualitative data from small sample size using multi method methods to obtain multiple viewpoint in the area of study as per the requirement (Saunders, Lewis, & Thornhill, 2016, s. 147). While we were conducting an interview, we came across with a new topic which introduced as one of the reasons to

impact authenticity “tourist’s motivation”. This new idea has provided to our research a new outlook and enable to see the things from different perspective providing an opportunity to boost the validity of our research, that eventually forced us to change our research design from deductive to inductive. Our movement toward inductive approach made from the systematic investigation toward subject area where we try to gather a data conducting an interview with people who had been to Ghandruk (Hall, Savas-Hall, & Shaw, 2022, s. 4). Furthermore, we have uses Inductive approach also to analyse our data which has been perceived as a systematic procedure for analysing the qualitative data (Thomas, 2006, s. 238). For our report, the use of pragmatism has increases the flexibility to alter research designs accordingly to intensify the value and usefulness of our report; by using this philosophy, we have open for the changes and new knowledge in order to embark further discussion and have a good understanding of the subject area (Kelly & Cordeiro, 2020, s. 9). In this way, we have organised general knowledge and theoretical framework using deductive approach and collect the further qualitative data to shape the analysis further explaining insights of subject matter practicing inductive approach.

5.1.5. Research Strategy – Case study.

We have used case study as a research strategy because this method chooses a small geographic space or a limited number of individuals as the study subjects (Zainal , 2007, s. 1). A case study is an effective research method which allows exploration and understanding of challenging topics, especially when a thorough and extensive examination is needed (Kapur, 2018, s. 16). When a researcher wants to achieve specialised and in-depth information about a particular real-world subject, a case study is an appropriate research strategy (McCombes, 2019).

Through thorough investigation on the destination using desktop research, we have gained an information about how destination and their authentic nature has been challenged by undergoing transformations of the destination due to the increasing number of modern style building. Due to the following contemporary problem of the destination, we have chosen to do a case study on CBT practice in Ghandruk and their social transformation with an impact on heritage authenticity along with destination’s identity. The specific case is embarking an examination on how the modern/concrete building replacing the old heritage houses and simultaneously affecting Ghandruk’s identity that is partially holding by the old traditional houses.

A special level of participant interaction is required when implementing a case study approach which involves the researcher, and the research audience. To gather the data, the participant and the researcher work closely together (Marrelli, 2007, s. 39). Case studies frequently concentrate on

qualitative data obtained through techniques like observations and interviews (McCombes, 2019) and tend to be inductive (Phair & Warren, 2021). Similar to this, in our study, we closely engaged with the residents of Ghandruk for our data collection. Given the constraints of geographical limitation, we performed online interviews with the locals. With this method, we were able to maintain direct interaction with community members while overcoming physical barriers and through these interviews, we have collected qualitative data (which is further explained in data collection method).

5.1.6. Methodological choice

With a requirement to our research question, we have chosen to do a multi-method qualitative research in order to collect data in-depth using semi-structure and unstructured interview techniques.

Methodological choice signifies to the process of choosing and implementing a particular research design considering the nature of the research question, the type of data required, and the study's overall objectives (Creswell, 2009, s. 22). Following our research area, we have employed multi-method qualitative research, because it enables researchers to gather data using more than one qualitative data collection techniques (Saunders, Lewis, & Thornhill, 2016, s. 166) which focuses on learning and understanding participant experiences, perspectives, and thoughts (Harwell, 2014) which also supports our social constructivism philosophy.

Case study allows researchers to gain in-depth knowledge about the destination and its subject matter by applying qualitative data collection techniques. This research generally allows a thorough investigation of a research topic in which data is collected through case studies, and interviews (Harwell, 2014). For our case study the qualitative method was used with a motive to achieve in-depth insights from the local people of Ghandruk as we mentioned in the research strategy. Following the notion, we gathered qualitative data through semi-structured interview and 1 unstructured interview, which has been a major source of primary data. Additionally, secondary qualitative method has been employed through reports and articles which is relevant to our research topic. It has been used to present the theories to support analysis, which is discussed in the literature chapter. Furthermore, information regarding the case study Ghandruk has been obtained using secondary data.

5.1.7. Data collection method

Different data collection techniques have been used depending on the problem and research topic (Meyer, 2001, s. 336). In this thesis, both primary and secondary qualitative data has been obtained as per the requirement to analyse the problem area in order to find the answer for our research questions.

Primary - Qualitative data

Primary data are the first-hand data that are gathered for the particular research problem using the suitable methodologies (Hox & Boeije, 2005, s. 593). Since conducting interview is a well-known technique for obtaining qualitative data, we used it to obtain first-hand information for this research paper. This method gives the opportunity to interviewees to share their thoughts and experiences (Hox & Boeije, 2005, s. 595).

The interviews conducted for this thesis were 9 “semi-structured” and 1 “unstructured” interview. Interviews might be unstructured, with open-ended questions on a research topic and the interviewer adapts to the responses (Tenny, Brannan, & Brannan, 2022). Semi-structured interviews often involve the use of interview guide with questions focussing the research objective in order to give structure and emphasis to the natural flow of conversation during each individual interview (Kallio, et al., 2016, s. 2955). In a semi-structured interview guide, open-ended questions are included to refer to throughout the interview (Busetto, Wick, & Gumbinger, 2020, s. 3). One of the benefits for doing qualitative interview is that it is interactive, and researcher can address unexpected subjects that come up during the interview (Busetto, Wick, & Gumbinger, 2020, s. 3).

As our research primarily focuses on perspective of locals, we needed to collect data from the residents of Ghandruk. Through our background study we had a knowledge that most of the locals in Ghandruk are involved in hotel businesses, we started exploring various Facebook pages searching for different hotels and homestays located in Ghandruk. On most Facebook pages we found email addresses, so we sent an email including direct messages on Facebook writing briefly about our project and asking them if they are willing to give an interview. Through our acquaintances, we were able to get the WhatsApp numbers of few individuals living in Ghandruk, so we reached out via private messages too. We also extended our search on TikTok, where we examined profile and after observing posts related to Ghandruk, sent private messages.

By involving in different social media platform, data collection took place from 1st of April to 3rd of May, where we were finally able to have an interview from 5 hotel's owner along with “the chief of Ghandruk tourism committee” who eventually happens to have his own hotel in Ghandruk. Interestingly, for Ghandruk's hotel it was not mandatory to have a website to operate their business therefore, most of the hotels especially local homestays who has limited access to the technology in the Ghandruk, they are operating through the Facebook page and word of mouth. Below is the list of appointed interviewees and their background.

Mr. Lacchin Gurung; is an owner of **Rock Mud Ghandruk** (Gurung L. , Rock and Mud Ghandruk , 2024) who is also chairman of Government school “Meshram Baraha Secondary School”. Due to his position in the community and being a hotel owner he had abundant information that we were seeking as a researcher where we had an interview for an hour.

He had built his hotel in 2017 made of concrete providing all the facilities for the guests. So, from inside hotel has modern looks but it has tried to give an old look from outside. This hotel consists in total 26 rooms in different categories with a good view from the terrace. Although, the hotel tried to maintain their appearance as per old style houses, due to its building size, terrace, still the outer design does not seem completely like an old-style building. So, people who have an idea about the old houses of Ghandruk, they can easily differentiate that building has tried to imitate the design but actually is not an old-style house.

Figure 2 - Rock Mud Ghandruk Hotel



Downloaded from their Facebook page (Gurung L. , 2024)

Mr. Bikram Gurung; is a chairman of Ghandruk’s tourism management committee and also an owner of **BS Hotel and Restaurant** (Gurung B. , 2024) therefore, we have categorised him with a hotel group; however, we will be using his answer distinctively due to his designation. Mr. Bikram was one of the important sources for our data collection due to his position in the tourism committee of Ghandruk along with the experience and knowledge he holds from this position. In that regard, we have formulated research questions slightly different than for the rest of the hotels.

Figure 3 - BS Hotel and Restaurant



Downloaded from their Facebook page (Gurung B. , 2024)

Mr. Bikram owned a hotel from 2019 which has built concrete modern design in just middle of other heritage houses. So, his building does not follow any protocol for to maintain old style architecture design of Ghandruk.

Mr. Gaurav Gurung; is a one of co-owner of **Hotel the Stone Village** (Gurung G. , 2024), this hotel is a family business that he is carrying over. Mr. Gaurav is also a member of tourism committee and was one of the youngest interviewees of our interviewee group, so it was good to have an information about the ongoing tourism development program and the adaptation of modernization in the destination as such he could also be one of the fast adopters of new fashion and modern culture. Therefore, he had different experience and perception regarding the subject matter which was plus for our data collection.

This hotel lies just in the middle of the old town of Ghandruk which has been filled by 20 to 25 old houses. The picture of this town has been using as a selling point by the destination; representing the old Gurung houses of Ghandruk to attract tourists.

Figure 4 - Hotel the Stone Village



Received the picture from Interviewee "Nervec Pradhan"

In the picture, house marked by yellow is the hotel which has consist of three floors. This is the only hotels looks alike with old traditional house among 5 other hotels that we had interviewed; however, due to its size, it still does look slightly odd in the middle of other traditional houses. This hotel has rebuilt after the massive earthquake in Nepal 2015 April following the protocol for earthquake resistance. This building has used, stone, slate, and wood to design outer part of the hotel therefore, it looks very alike with traditional houses; however, the interior has still represented the modern design.

Mrs Tara Poudel; is an owner of **Hotel Hungry eye** (Poudel, 2024) of Ghandruk village. Hotel is a concrete building without maintaining any qualities of old houses except the slate roof as shown in the picture.

Figure 5 - Hotel Hungry eye.



Downloaded from their Facebook page (Poudel, 2024)

Raj Gurung; is a co-owner of **Buddha Ghandruk** (Gurung R. , 2024) and this is his family business. His hotel is a 100% concrete building made without maintaining any style of traditional house.

Figure 6 - Buddha Ghandruk Hotel



Downloaded from their Facebook page (Gurung R. , 2024)

These all people are the local residents of Ghandruk who had an in-depth information about the destination, tourism development, ongoing tourism programs and so the issues.

Likewise, we took interviews with four travellers who travelled Ghandruk in different years. Additionally, we also took an interview with an owner, managing director and guide of “**AAA Treks & Expedition** (Khanal, 2024)” “**Mr. Madhav Prasad Khanal**” who also offers a tour package and guide service (himself) for Ghandruk along with other rural travel destination of Nepal. This travel company is located in nearest city of Ghandruk called “Pokhara (one of the famous touristic cities for travellers)” which is just 35 kilometres away from Ghandruk.

We formulated two different sets of interview questions such as, one for the hotel group and another is for former tourist group of Ghandruk. For the hotel we made in average of 12 main question following with some sub-questions depending on the flow of the conversation, yet the question for each hotel is slightly different because, there was different age, designated and experienced people. However, for the tourists, we made in average 6 interview questions following some sub-questions and eventually, for travel company in average 10. We have formulated interview question for hotels based on the literature review and by understanding the background of the destination. However, the interview question for tourists was raised as a counter question after we had an interview from the hotel so we can boost our discussion in the analysis, but for Mr. Khanal, it was unstructured interview and formulated the questions based on the information we gathered from hotels, travellers and own general information so far. Initially, taking an interview with travel company was an optional however, it turned out to be a good decision after we collected the information. Mr. Khanal holds the resourceful information from the destination as such he was providing guide service by himself for 15 years, so he knew the development phases that took in Ghandruk destination and the undesirable changes that constantly adopting by the destination. Unexpectedly, Mr. Khanal’s information become significant for couple of reasons; firstly, he holds the knowledge as a local service provider as the matter of fact that, he is closely working with homestay and hotel from different destination including Ghandruk; secondly, tourists’ motivation and expectation (as he is constantly getting the feedbacks from tourists) and lastly his own experience and opinion which have provided couple of loops which came along with a possibilities to enlarge the discussion. The intention to take an interview with Mr. Khanal was just to have a different spectrum of the subject area after having nearly homogenous information form the hotels.

Our average duration for an interview for hotel was 50 minutes whereas, for tourists was 20 minutes and for travel agent 50 minutes. Interview took a place on online using the Messenger and WhatsApp application which is only the famous communication tool in local Nepali community; 5 of interviewee we did a video call and other 5 we made an audio which was upon interviewee’s requests. While we were approaching candidate for an interview, we placed our motive distinctly therefore, candidates

were properly aware that their information will be recorded and only be using for our thesis writing. So, we took an interview in our native linguistic “Nepali” and recorded in our mobile phone. In order to transcribed recording, we used manual technique as it was difficult to get application which would accurately translate from Nepali to English hence, it took us more than month from collecting data to transcribed them manually. Significantly while we were transcribing record, we have tried to be as accurate as possible to avoid any biasness and to maintain the validity of data (Khanom, Rahman, & Islam, 2023, s. 13). however, interviewees have used Nepali idioms and metaphors which was difficult to accurately translate giving a same value to the words. To make it easier to have an overall understanding, we have arranged our interviewees in one table by grouping them as per their category.

Table 2 - Primary data

Group 1 – Hotel group					
S. N	Name and age	Hotel name and designation	Interviewed date & time	Interviewed duration	Facebook link
1	Mr. Lacchin Gurung - 39 years	Owner of Ruck Mud Ghandruk and chairman of Government school “Meshram Baraha Secondary School	3 rd April at 14:17	1 hr 20 minutes	Facebook
2	Mr. Bikram Gurung – 52 Years	Owner of BS Hotel and Restaurant also a chairman of Ghandruk’s tourism committee	24 th April at 04:25	50 minutes	Facebook
3	Mr. Gaurav Gurung – 21 Years	Co-owner of Hotel The Stone Village and member of tourism committee	16 th April, at 15:24	1 hr 15 minutes	Facebook
4	Mrs. Tara Gurung – 40 years	Owner Hotel Hungry Eye	8 th April, at 13:00	40 minutes	Facebook
5	Mr. Raj Gurung – 23 years	Co-owner Hotel Buddha	16 th April, 11:00	30 minutes	Facebook
Group 2 – Travellers group					
S. N	Name and age	Age and Designation	Interviewed date & time	Interviewed duration	
6	Jamuna Shrestha - 53 years	Housewife	4 th May at 14:17	30 minutes	
7	Manisha Tamang - 30 Years	master’s Student	25 th April at 09:25	30 minutes	
8	Nervec Pradhan – 32 Years	Full time worker	30 April at 18:26	25 minutes	
9	Anu – 26 Years	master’s Student	21 st April at 20:00	30 minutes	
Group 3 – Travel agent /guide					
10	Name	Designation	Interviewed Date and time	Interview duration	Website link
	Madhav Prasad Khanal – 38 years	Owner of AAA Treks & Expedition and also works as a Guide	3 rd of May at 12:38	52 minutes	AAA TREKS AND EXPEDITION

Secondary – Qualitative data

The secondary data refers to the data collected from different published sources (Taherdoost, 2021, s. 33), which involves utilizing pre-existing information for a different purpose. Those data were not gathered to address the specific research question presented by the researcher (Daas & Tóth, 2012, s. 4). For this thesis writing, we used desktop research to collect qualitative secondary data from various reliable sources, such as, AAU library, and Google Scholar. Similarly, secondary data is gathered mostly from journals, articles, websites as well as case study materials that have been published.

Internet has a huge but incredibly disorganized source of information, to do a desktop research effectively, we must be able to create search strategy utilizing relevant key words which fits the research topic (Hox & Boeije, 2005, s. 596). For the literature review and theoretical framework, we particularly chose specific section of elements based on our research area such as, CBT and its challenges, authenticity, modernization and commodification impacting authenticity, and place identity. These sets of secondary data are collected from journals, articles, books, and reports which offers an in-depth discussion, explanation and expert opinion including insightful information, viewpoints, and examples that support our research area (Ajayi, 2023, s. 1).

Similarly, as our research area involves a case study of how CBT has impacted to the development of Ghandruk and its cultural environment, so it was necessary for us as a researcher to have an in-depth knowledge about a destination Ghandruk, such as how CBT started, importance of cultural environment and what are the challenges of CBT in cultural environment of Ghandruk. For this purpose, qualitative secondary data has been gathered from different sources, such as case studies related to Ghandruk, articles and websites.

5.1.8. Time horizon - Cross-sectional

Following the observational research design, we are adopting cross-sectional to collect the relevant data at one time to analyse at once noting the given deadline in our mind to finish our report (Salkind, 2010, s. 1255).

5.2. Validity and Reliability

Validity is the correctness of the research practice, reliable sources, created research design and, own reflected personality to on the research (Bahariniya, Ezatiasar, & Madadzadeh, 2021, s. 101). As such our research incorporate multifaceted theory “authenticity”; constructive validity plays a huge role to measure variables (certain characteristics which would differentiate the practices such as commodification and modernization) with theoretical concept. As well as it is important to examine

observable measures (frequency of practices) providing evidence in support of a measure's construct validity (Mochon & chwartz, 2019, s. 209). Also, our interviewees did not have proper idea about the main topic "CBT and Authenticity" therefore, we had to involve variables (such as concrete building, practices of tradition and culture, preservation activities, tourism activities) in the interview question, to analyse their practices and correlate their practices with the definition of theory "CBT and Authenticity". So, our established construct validity is based on the examining the measures variables as theory predicts that it should (Mochon & chwartz, 2019, s. 209). We have used more than one theory to measure the behaviour and practices of interviewees so we can be relied on the constructed conclusion and also to secure the validity of our research. For example, we have tried to examine related principles and characteristics of CBT within our context to measure CBT's real practices at the destination. Likewise, to examine the authenticity practices, we have measured the variables such as several practices of new construction building, practice of traditional culture and adaptation of modern culture including changing lifestyle of locals. Similarly, we had integrated different theories within tourists' motivation to establish strong framework with different measure variables and correlate with the answers we received from our interview. So, the used theories have accurately measured what we have intended to measure moreover, that measurement had been done within the theoretical framework that was proposed by renowned scholars which have largely been using by academic researchers.

In our research, we have tried to use as reliable sources as possible and that was done by digging original sources from academic researchers such as the theories we have used "staged authenticity", we have pull out from the original report MacCannell 1973 rather from other's referenced report. Similarly, we have tried to go through first hand articles in order to avoid any mistaken belief and make our report more valid.

Research design on the other hand is another factor impacting the validity of research therefore, proper use of each phase of research design and the quality of the resulting data from analysis may highly determine the validity of the conclusion (Kivilu, 2003, s. 249). For this reason, we have used the research onion so we could design the research by aligning based on the compatibility of research methods/approaches/philosophies to find out the reasonable answers to our research question.

To maintain the validity and richness of our research, we have incorporated three groups of interviewees so we could draw the conclusion without promoting biasness (Abowitz & Toole, 2010, s. 110) but promoting a holistic view. At the same time, researchers have not provided their own perception rather every result and the statement that researcher have made is purely based on the discussion which was followed by the combination of data and used theoretical framework. However,

researcher had added their perception on the obtained conclusion to contribute the theories in some extent.

Reliability on the other hand, is the extent in which results are consistent each time when used similar methodology and refers to an accurate representation of the total population being studies. (Golafshani, 2003, s. 598). As we had different groups of data collection, we ensured that the research method for collecting data is applied consistently over all data by utilizing standardized interview guide (including personalized question depending on the interviewee), as well as applying similar process for data coding and analysis. Our data collection involves qualitative data (interviews), and we believe that our data has a reliable source, such as local hotel owners, a tour guide and tourists who have visited Ghandruk, who have shared their opinion and thinking with us. To lessen the influence of individual bias, we have used various groups to confirm the consistency of data, for example, comparing the responses of hotel owners, tourists, and tour guide.

Qualitative research concentrates on the trustworthiness and credibility of collected data and interpreting the process of gathered information (Elo et. al, 2014). Therefore, we have used detailed descriptions of the interviewees in primary data, which helps to understand the setting and circumstances under which research was conducted, that contributes to the reliability of the findings (Brink, 1993, s. 38). In qualitative data research, it is often criticised for the findings being simply a collection of personal opinions and thoughts (Smith & Noble, 2015, s. 34). The personal opinions are a subjective matter which can change over the time. For example, our data illustrates that, to preserve the old architecture style, there will soon be a regulation to make a compulsory use of stone slate to make the roof. So, in future if we conduct the same research the results might be different as the community might already be adhering to this regulation and it might change the perception of the respondents. Therefore, in this sense, although our data source is reliable, the change in the opinion and thinking of participants may bring a different finding in the future research, even when similar methodology is used which will lessen the reliability of our research.

5.3. Limitation of data,

Due to the lack of richness with local people of Ghandruk, we could not collect the data from local homestay and locals (who are not involved in tourism at all) of Ghandruk which might have provide us an information related to the impact that new modern styled hotels have made on their small business and so to the authentic experience that they could offer to the travellers. Even though we had made interviews with a local people of Ghandruk, yet they all owned the concrete hotels including chairman of tourism management committee; so, in this regard we assume that they don't know the other side

of the story and their pain. However, our main motive is to find the current affairs of CBT practice and the role of concrete building in diminishing the authenticity of destination which we think that they have provided an information as much as they could. Tourist's interview on the other hand, we had able to manage to take interview only from 4 visitors who have recently travelled Ghandruk and all of them are national tourists; although, we haven't received an interview from international tourists who travelled to Ghandruk, yet we have mentioned them and categorised them based on the information we had received from all groups of interviewees.

5.4. Thematic analysis:

Thematic analysis (TA) is a method which incorporates, identification, investigation, and analysis of themes within data (Braun & Clarke, 2006, s. 79) hence, to explore the authenticity along with associated factors including identity within the contemporary tourism practice, we decided to employ TA approach with a motive to screening the collected data and to further develop a structural analysis in a systematic manner. As we have collected the data mainly using qualitative method, we have ended up having pages of text; in this situation, TA approach would precisely assist us to sorting the data into condensed themes through which, we will efficiently be able to arrange and describe them in rich detail (Berkbekova, Uysal, & Assaf, 2021, s. 2). Significantly, qualitative thematic analysis is an extensively applied tool for organizing written text in disciplines (Trudie, 2016, s. 107). The main motive to apply TA approach adopting inductive nature following qualitative data collection method is to provide validity with a supportive alignment in methodology (Kivilu, 2003, s. 249) at the same time, it provides high possibilities to search for causes and effects offering researchers a new lens to see the empirical world contributing to the chosen study design "exploratory and explanatory" (Berkbekova, Uysal, & Assaf, 2021, s. 2). Because our TA analysis underling the inductive nature, the coding will be independent from researcher's analytical preconception hence, the analysis follows the data-driven coding (Braun & Clarke, 2006, s. 83). Moreover, TA has been praised for their 'flexibility and adaptability' which led researcher to make changes in codes and themes during the process of sorting the data (Berkbekova, Uysal, & Assaf, 2021, s. 3).

Although TA is famous among researcher, Braun & Clarke stated that, there has not been formulated any clear agreement on the definition of TA including its process regarding undertaking it (Braun & Clarke, 2006, s. 79). Therefore, we will be using TA approach as a theme to be sorting the data following its six stages (Familiarization oneself with data, generating initial codes, searching for themes, reviewing themes, defining and naming themes, lastly producing the report) however, modification on the process and stages may occurred depending on the variables, conditions, and requirements, such as last stage "producing the report has been merged with analysis".

Phase 1 - familiarity:

Familiarization with a collected data was done by immersing ourselves into the data through the process of reading the transcribed repeatedly in an active way to have a proper idea about breadth and depth of the matter (Braun & Clarke, 2006, s. 87). As such, from making a research question to taking an interview, we both actively involved in it hence, we were familiar with the nature of information and research questions from the beginning.

However, to immerge ourselves into the data the first thing first, we once again went through our research questions by recalling our main purpose to ask each question, so we can organize our interpretation ensuring our initial idea and coordinate them inherently. To make it easier to reader, we categorised interviewees in three groups as we mentioned above in the primary data 5.1.7. for reference (Group 1-hotels, Group 2 – Tourists and Group 3 – Travel agent/guide). Afterward to make it easier ourselves to get familiarized with data, we printed out each candidate's answers separately, for example we printed 10 sets of answers as we had 10 interviewees and arranged them according to their groups. We took one group at a time for reading, for example first we stated reading all the answers to question 1 from hotel group and gradually done for all the groups and their answers. Our thought behind doing this is to find the similar and different patterns of answers which eventually would become easier for us to code them in the next stage. So, in this manner, we gradually read and started highlighting the answers which are most relevant. This technique was efficient to get familiarize with the data at the same, time for next stage to code them.

Phase 2 - generating initial codes:

The second stage begins once we have thoroughly reviewed and familiarized ourselves with the data, and developed an understanding of what it contains and what is interesting about them (Braun & Clarke, 2006, s. 88). This phase involves identifying relevant information within each data set, and 'tagging' them using few words or a phrase (Terry, Hayfield, Clarke, & Braun, 2017, s. 15). As we organized the data as per the interview question in the first phase, we proceeded to extract numerous codes from the transcript. Moreover, because we have enormous text from the interviewees, we have tried to pull out only that information which have incorporated in-depth information so we eventually could also bring other information into the discussions later in the analysis. Since our data were collected in different groups, we categorized and coded them accordingly. While coding we have tried to give the same code for similar opinions and responses, selecting those that appears interesting to us however, other relevant data will be presented in the analysis. Because we sorted the initial code following every question and their sub question, we eventually ended up having 81 initial code

excluding identical pattern code. Each code explains the concepts or feelings that are expressed in the transcript allowing us to gain a condensed overview of the key ideas and common meanings across the data (Caulfield , 2006). To review the initial code kindly check “**Appendix 1, Phase – 2 Initial coding**” which is in different appendix file.

Phase 3: searching for initial themes:

After initially coding the data, we have ended up having a long list of code; so, we have sorted in total 81 (without counting the repeated code) initial code from selected resourceful information. In this 3rd phase, we have tried to compress the initial code as much possible as we could to generate limited number of themes; consequently, in our analysis, we could link the supportive dialogues backing up with chosen theories avoiding any repetition. While we were trying to be sorting the initial code, we have re-considered the analysis beforehand at the broader level to come up with the themes which contains higher potential matters to discuss (Braun & Clarke, 2006, s. 89). After sorting themes, we have finally able to generate 20 initial themes from 81 initial code. During that process, each initial code and the background information that code was holding has been appropriately examined, and we have brought together only those codes which could support in the discussion to one another or embody pattern with subject matter and accompanying the research question (Naeem, Ozuem, Howell, & Ranfagni, 2023, s. 4). And this was done by going through the text segment in each code and extracting the significant common theme from embody patterned code aiming to discuss the research topic (Naeem, Ozuem, Howell, & Ranfagni, 2023, s. 10). As per Naeem et. al, “*the theme is something that provides a significant link between research questions and data*” (Naeem, Ozuem, Howell, & Ranfagni, 2023, s. 10). Therefore, during this phase, we were searching for a potential theme recalling our research question.

Because we have had similar answers from different groups of interviewees, we had provided comparable initial code which we have eventually combined to create a initial theme. Therefore, the formed initial theme holds the identical information provided by the different groups of interviewees. Due to this reason, it become bit difficult to show the correlation between codes while we were forming the initial theme, because we were sorting the initial codes and themes as per the question number. Therefore, to make reader easier, as well as to us while doing back and forth during analysis process, we have provided same colour for both the codes and the created initial theme from that code. Moreover, as we have unified more than one code to generate initial themes; we have coated all the combined codes with a same colour; it is because we have combined different initial code generated from different group’s answers where the answers are scattered in different groups’ questions. And to indicate how many initial codes we have combined to get one initial theme we have

use colour, so it looks clear. For example, green themes have formulated combining all the green initial codes. To review kindly check “appendix – Initial theme” which is in different appendix file. Moreover, we have also provided numbers for each generated theme as you can see in **the appendix 2, Phase – 3 Initial themes.**

Phase 4: Reviewing theme and naming final themes.

Due to the numbers of our initial theme and the background information holding by each of them, it was prerequisite for us to devise initial themes by involving refinement each of the initial themes (Braun & Clarke, 2006, s. 91). To formulate final theme, first we categorised initial themes gathering them according to their nature and this was done by reviewing at the level of coded data extract of each initial theme acknowledging their nature of information. Afterward we composed a final theme by using different wording considering and integrating all the information of grouped initial themes, during this process we had also reconsidered whether the composed final theme ‘works’ in relation to data set.

Meanwhile we were sorting the data to initial codes and themes, we have tried to keep as much information as possible, so we use them in the analysis avoiding any risk to losing points. But we have had some initial themes retaining information to help discussing another initial theme; those categories of initial themes, we collapsed them one to another by making sub of initial themes. Other than that, we did not have to neither break the initial theme nor we missed any information. Moreover, we have discarded number 11 initial theme because it was limited and contained direct information without having possibilities to discuss further however, this information surely, we will be talking to the analysis. Likewise, we have composed total 4 final themes by categorising initial themes into 4 groups which is complete in diverse patterns moreover, each theme has been named integrating the meaning of grouped initial themes which are described in phase 5.

Phase 5: defining themes.

As it would make more sense for us to name the theme while we were categorizing them into different groups; we have therefore named a final theme in the phase 4. Now, in this phase we will only be introducing the built-up themes with its nature and scope which are as follows:

Theme 1 - Impact of CBT

This theme has been formulated by combining one initial theme and three subthemes. This theme will be discussing within the territory of CBT, such as looking at the chosen destination’s tourism practices through the lance of CBT’s principles and characteristics. Furthermore, the discussion progresses

beyond the comparison of practices to the real definition & principles CBT and explore more on what are the value that community's enjoying at what cost with their implication.

Theme 2 - Commodification and Modernization Impacting authenticity amid CBT.

This theme is the combination of three initial themes and sub theme of each initial themes. This theme has carried a huge part of the discussion in the research topic. The essential discussion within commodification & modernization and its contemporary impact on authentic nature of the destination by backing up with the data and theories that we chose to apply in our research context.

Theme 3 - Consciousness to save cultural environment among tourism actors.

In this theme, we have combined three initial themes, in which we will be discussing the importance of cultural environment in the Ghandruk community particularly the old architecture. Furthermore, it will elaborate on the initiative taken to preserve the traditional structure as well as the role of local residents on the preservation of cultural tradition in order to maintain their identity.

Theme 4 - Tourist's different motivation

This theme has been carried over by discussion of the tourist's role and their motivation for the travel. After the discussion of this theme, we will be able to come to distinguish the types of the tourists that visited to Ghandruk. Also, this discussion will equally help to examine how tourist's different role will alter their authentic experience.

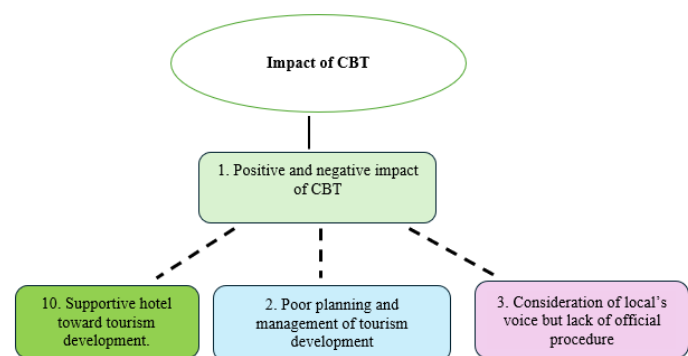
6. Chapter 6 – Analysis

This chapter will follow with a core analysis based on the collected data in the form of themes by affirming our chosen theories. Each statement will be followed by the theoretical claim and data support where we will also be drawing our new knowledge if we acquire any during the analysis process. We have chosen to analyse in four different segments as per the numbers of themes which has carried different subject matter to discuss.

6.1. Theme 1 - Impact of CBT

This theme consists of one initial theme and 3 sub themes as shown in the figure. This theme elaborates on the impacts of CBT (opportunities and challenges) in Ghandruk as well as it discusses on the implication of Characteristics and principles of CBT in Ghandruk community.

Figure 7 - Theme 1 - Impact of CBT



Appendix, Phase 4 – Final theme

As our research area consist of how CBT has impacted the Ghandruk's tourism, it was important for us to know about how CBT has benefited or affected the Ghandruk community, as mentioned in our literature review CBT has both positive and negative impact (Agbe & Mensah, 2022, s. 1). Therefore, our initial question to the local hotel owners the chairman of tourism management committee was *"What kind of benefit do you think that community is enjoying generated from CBT and how do you think that CBT has made an impact on the community?"* (Group 1, Q no. 2+3), from which we created an initial theme as positive and negative impact, based on the responses of interviewees.

Regarding the above question, All 5 interviewees responded that CBT have positively benefited towards community development, aligning with the scholars Hamazh and Nair, and Singh, who view CBT as a community development tool (Hamazh & Nair, 2019) (K, 2008, p. 155). As per Mr. Lacchin,

"Tourism board is organizing festival on 9th April to boost the tourism in Ghandruk, Ghandruk community is making around from Rs 250 to Rs 300 million in every tourist season".

He further explained that "Aama Samuha" (a women's group) has been able to earn by performing their cultural dance and singing to interested visitors. He says,

"I call them to my hotel to perform and in return I provide them some money collected from visitors".

Similarly, 3 other hotel owners Mrs. Tara, Mr. Gaurav, and Mr. Raj stated that CBT have helped in community development as well as the employment opportunity among the locals. Responses such as,

“Almost 50% of the locals are engaged in hotel businesses. Moreover, it has brought improvement in the facilities such as, schools, health clinics, electricity etc, as well as cleanliness of the society” Mrs. Tara. “Locals they work as porters to support trekking expeditions. Additionally, the growing new building, has also created employment opportunities for labour workers” Mr.Gaurav. “Locals who are not involved in hotel businesses also got the employment opportunities, such as porters, and local guides” Mr. Raj.

Likewise, Mr. Bikram, the chairman of tourism committee also expressed similar opinion saying, *“CBT has made a good impact in our community. It has helped in the development of this village”*. We also asked about how the organization is helping towards community development, where he stated that, the organization is engaged in different development projects such as, installing dustbins in different areas, implementing a system of street numbers at the entrance of village in the bus park, installing digital board which displays main attractions in Ghandruk, making road from Ghandruk to Ghorepani, and currently involved in constructing 5.5 km foot track designed for people to walk around the village.

From above responses, it can be said that through CBT local community has been able to get job opportunity by engaging in hotel businesses, and working as porters and guides which has improved their lifestyle with better facilities. This aligns with one of the characteristic of CBT which is *“providing alternative income and empowerment for local communities”* (characteristic number 6) outlined by (Hamazh & Nair, 2019) and one of the principle of CBT is to *“improve the quality of lifestyle”* (principle number 4) noted by (Suansri, 2003, s. 12).

Although CBT can prosper the quality life of residents and holistic community development (Agbe & Mensah, 2022, s. 1) on the contrary, it can have an adverse impact (Mtapuri & Giampiccoli, 2014, s. 154). Mr. Lacchin says that CBT has not supported to preserve culture and cultural heritage of Ghandruk. Additionally, Mr. Gaurav, explains that even though CBT has helped to preserve their culture, it has transformed culture into a form of entertainment factor for tourists and Mr. Raj stated that, CBT has transformed the village towards modernization with increase in tourism. As stated by Creutz, with the development of tourism, it brings consequences within rural areas which offends the cultural traditions (Creutz, 2022, s. 4). Likewise, the culture and tradition of Ghandruk has also been impacted by the development of tourism. Based on this discussion, we have listed below the characteristic and principles of CBT (from Chapter 2- literature review), which is related with our research area to compare it with the responses from (Lacchin, Raj and Gaurav).

Out of 7 characteristics of CBT mentioned in Chapter 2, two characteristics (number 4 and 5) states,

- *“Minimizing negative impacts on the natural and socio-cultural environment,*
- *Supporting the protection of nature and cultural areas by generating economic benefit from it”* (Hamazh & Nair, 2019).

As well as, out of 10 principles, number 6 explained in the same chapter states,

- *“Preserve the unique character and culture of the local area”* (Suansri, 2003, s. 12).

Looking at these characteristics and principles of CBT and comparing it with the responses from the interviewees, it shows that Ghandruk community is not following the characteristic and principle regarding preserving their culture, as the respondents have mentioned that the growing tourism development is impacting to the tradition and culture of the destination by commercializing for touristic purpose. As Singh interprets, CBT is employed as a tool to conserve cultural heritage (K, 2008, p. 155). However, it has not been fully implemented in order to conserve culture heritage in Ghandruk as per Mr. Lacchin.

Surprisingly, 2 of the interviewees (Tara and Bikram) stated that there are no negative impacts of CBT in Ghandruk, where Mrs. Tara further explained that CBT has rather helped to preserve the culture and tradition of Ghandruk as tourists like to immerse themselves in the local culture despite practicing commodification, which is further discussed in theme 2.

As CBT in Ghandruk have enhanced the community development, we asked interviewees about how tourism operators are helping in the tourism development (Group 1, Q no.10), which we named as **supportive hotel toward community development** (sub theme). Hotel owners and chairman of tourism committee (Lacchin, Raj, Gaurav and Bikram) stated that, there is a policy made by tourism management Committee, where all homestays and hotels need to contribute for community development projects. They said 300 NPR is charged to the porter and guide for their food and accommodation, from which half amount goes to tourism committee and half stays in the hotel. Additionally, 10 NPR per national tourist also goes to tourism committee. However, there is confusion between the respondents answer regarding porter and guide's payment. As per Raj, for porters and guides, they charge 300 NPR per meal with free accommodation. While Mr. Gaurav said, only porters have free accommodation not for guides. And Mr. Bikram said, both porter and guide only pays 300 NPR (which covers accommodation, dinner, and breakfast). This indicates a lack of complete information among the hotel owners. According to Sharma, most barriers to tourism development cause from lack of understanding and incomplete access to information (Sharma, 2004, s. 17). Hotel owners must be given the appropriate information so they will understand their duties to fully engage

in the tourism development process. However, this initiative has supported to operate tourism committee and to engage in different development projects.

The other sub theme involves **poor planning and management of tourism development**. As mentioned in our literature review CBT involves both opportunities and challenges (Agbe & Mensah, 2022, s. 1), we further asked about what challenges they might have faced during the development of CBT (Group 1, Q no.5). Three local hotel owners as well as a tour guide expressed, the common challenge, which involves poor planning in the development of road construction,

Mr. Lacchin expresses that, although road construction has made easier for the locals to transport their goods and to do back and forth from city to village. But constructing road in the same lane as trekking route has affected the trekkers, forcing them to walk in the dusty environment due to vehicles. He further says,

“During the time of construction, I requested to save trees to maintain the greenery of the environment and suggested to use the old-style walking path made by our ancestors using slates, but they buried old-styled walking path by digging the trail just above the walking path during road construction. Now there are some trails for the trekkers, but it is not as it used to be”.

He further added, “one day, I stopped the dozer and took a dozer’s key to stop him during road construction. Then they filed a police case against me, I was also threatened by political party”.

Similarly, Mr. Gaurav stated that, 10 years ago the road was constructed without proper planning affecting the trekking route. The locals of Ghandruk were against it because they believed that it would have adverse effect on the village life, it will deform the old village. But despite their concern, the road was built. The introduction of off-road construction in the same lane as trekking route has caused confusion along the trekking path. Some paths have been invisible with overgrown bushes. The presence of road has affected the traditional stone-paved trekking routes, which is leading to disappearance gradually.

Likewise, Mr. Raj also explained that the construction of road to Ghandruk has affected the trekking route. For those visitors who want to trek, off road construction in the same lane has caused difficulty. Furthermore, the tour guide Mr. Madhav said (Group 3, Q no. 4), trekking route has largely been destroyed by the motorable roads. Many parts of the routes have disappeared. Almost 100 vehicles pass by every day, which has led to considerable dust issue throughout the trekking route. He further said,

“Previously, locals used to work as porters to support their family, and as horse owners, tourists used to pay for the horse rides but with the introduction of transportation facility Those people who used to have jobs as porters have lost their jobs”. (from Group 3, Q no. 6).

Whereas Mr. Bikram has a different opinion about road construction, he said, although, the stone paved trekking route has been impacted by the road construction and lowered the international tourists, it has increased in the number of domestic tourists due to transportation facilities. He stated,

“In past, number of annual tourists were 40,000 but now it has increased to 150,000 – 200,000 per year” (Group 1, Q No.13a).

In regard to above responses about the challenge of infrastructure development, Proscel have said that, the fundamental issue in most countries around the world is the implementation of modernised development from national government, which results in weakening or even diminution of local identities (Proschel, 2012, s. 12). As explained by above interviewees, destroying the old-style trekking route for the construction of road has affected the identity of the destination as well as the locals who used to work as porters. According to Proscel, the development will be hampered, if the special characteristics of communities are ignored (Proschel, 2012, s. 12). Likewise, introduction of road in the same lane of trekking route, without considering the uniqueness of place has led to disappearance of the traditional stone-paved trekking route which has impacted to the external appearance of the destination as well as lowered in the number of international tourists who prefer trekking.

The central aim of CBT is to promote sustainable development and social empowerment (Graciano & Holand, 2018, s. 162) through involvement of local communities in tourism development (Habiba, 2023, s. 1). As well as the principle number 2 of CBT states, *“Involve community members from the start in every aspect”* (Suansri, 2003, s. 12). However, as per Mr. Lacchin and Mr. Gaurav, despite local’s concern about adverse effect on the village life, the road was constructed without adequate planning and consideration of community’s perspectives. This shows that, there is lack of community participation in decision making in community development that undermines the principle of CBT, which aims to empower local residents. As per Agbe and Mensah, the workers of government agencies who are involved in activities like drafting plans and initiatives might look down on community members and ignore their recommendations (Agbe & Mensah, 2022, s. 12). Similar to this, Mr. Lacchin suggested to save trees and old path during road construction but it was ignored, which shows the power issue in the community. The implementation of development plan like, road construction without suitable planning and community involvement can reduce the benefit of CBT for the community as Tosun view lack of community participation in decision making as a barrier to achieve benefit from CBT (Tosun, 2000, s. 618). This leads to our third sub theme, **consideration of local’s voice in decision making**.

Whenever development takes place within community-based tourism, every actor should have equal access and rights to contribute to the decision-making process (Lenao, 2017, s. 488). However, the

statement from Mr. Lacchin and Mr. Gaurav shows, ignorance of local's voices in the development process of road construction. Therefore, we asked all the hotel owners *"Have you ever been engaged in decision making process for tourism development or do you think that the voice of locals has been considered for the decision making?"*(Group 1, Q no.4).

According to Mr. Lacchin,

"We are the one who make the decision in our village. There are number of different villages around the Ghandruk area and among them our village is one of biggest. Whatever we do in our village it does impact to other villages around us and vice versa. Such as when I tried to halt the road construction work in my village (as they were destroying trail route), I was threatened by the upper village's people because if I would ask to stop road construction program it would impact on their village's infrastructure development. Due to some self-centred political bodies from other village, they only think about their benefit therefore, this kind of conflict happens. So, the power structure comes to an exist while decision making even though we are the one who is making the decision".

Mr. Lacchin emphasize the significant role of the community in decision-making. This highlights an active and meaningful community participation and ownership over development initiatives (Setokoe & Ramukumba, 2020, s. 14). However, he underlines conflicts between other village, caused by differing interests and interconnected development impacts. Even though, community participation acts as a strength in CBT, it can also be a weakness and produce conflict due to management disputes, as well as conflicts of interest amongst local populations (Prakoso, Pradipt, & Roychansyah, 2020, s. 103). Furthermore, Lacchin's experience reveals underlying power dynamics that affect the decision-making process. Although the decisions are made locally, external parties from nearby villages and political bodies can influence the choices of locals. As per Agbe and Mensah, on CBT projects, elites have a significant influence on decision-making, who dominate community-based development works and monopolise the profits of tourism (Agbe & Mensah, 2022, s. 13). Likewise, Lacchin stated that some self-centred political bodies want to exclusively profit themselves, which causes conflict in the community.

Similarly, as per Mrs. Tara, in the decision-making process, all voices are acknowledged, but not necessarily all are acted upon. Typically, the input of larger groups is taken into consideration, while the opinions of smaller groups, may not receive as much priority. Tara's viewpoint shows a hierarchy of influence. Whereas Mr. Raj suggests that, while there might be delays in implementing the decision into action, but the concerns of the community are ultimately reflected in practice. Likewise, Mr. Gaurav illustrates a structured approach to decision-making through a tourism management committee. He says,

"I am involved in tourism management committee, during these gatherings, all members are allowed to share their opinions and each opinion is carefully considered and discussed leading to select best solution".

Moreover, we asked chairman of Tourism committee Mr. Bikram about how their organization take the decision within the tourism development (Group 1, Q no. 4), he answered,

"First, we consult with locals to understand their need and desire and we take decision according to their recommendation".

Involving residents in decision-making process imply to listen their voice and acknowledge their desire, hopes, and objection related with the choice of tourism development (Bagus, 2019, s. 71). Similarly, Bikram stresses the importance of understanding local perspectives in decision making process. In the Ghandruk community, local voices are acknowledged and valued to certain degrees though, challenges like differing interests, self-centred political bodies and hierarchical dynamics within the community may affect the decision-making process. However, efforts to engage with and respond to local needs from tourism management committee side remains crucial for the development of tourism in the area. Whereas, looking at the responses it can be said that there is no consistent pattern or established code of conduct to guide the local's participation in decision making process.

6.1.1. Conclusion of theme 1

Overall, this theme shows the impact of CBT in Ghandruk which involves both positive and negative aspects as per the respondents. In terms of positive aspects, CBT has enhanced the community development by providing employment opportunity, and improvement in the facilities, which have helped in raising quality of lifestyle. Whereas the negative aspect involves modernization and commodification of local culture and tradition for tourism purposes. It is due to increase in tourism, the locals got attracted towards monetary value that they can gain from tourists, so they start selling their culture to attract more tourists which has degraded the original value of Gurung culture and tradition. Similarly, poor planning in tourism development, such as road construction ignoring the uniqueness of the place as well as the perspective of locals in maintain trekking route has affected the originality of the destination, which was once known for trekking destination. This shows that Ghandruk is not fully supporting the characteristics and principles of CBT related to conserving and preserving its culture and tradition, instead involved in commodifying it for economic benefit.

6.2. Theme 2 - Commodification and Modernization Impacting authenticity amid CBT.

Theme 2 is the compiled of three initial themes and its sub theme as shown in the graph. This theme considered the matter of authenticity which has *been* altered during the practice of modernization with an unorganised tourism development (Initial theme 12) which is turning cultural value, goods, and heritage into touristic commodity. As explained by Rasmus Karlsson et. al “A *place is considered authentic when it maintains the classical*

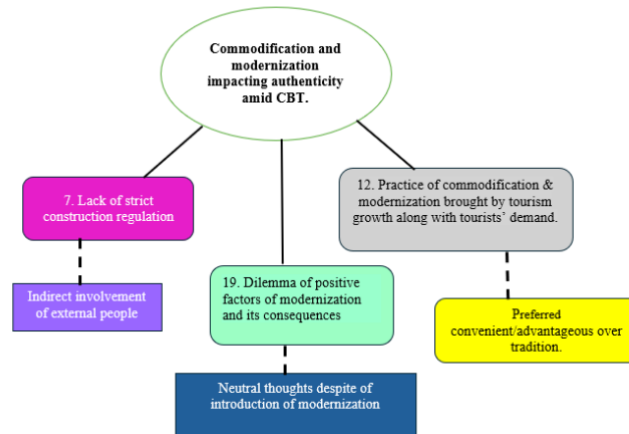


Figure 8 - Theme 2 – Commodification and Modernization impacting authenticity.

Appendix, 3.2. Phase 4 – Theme 2

features and it has not been corrupted by modernity “ (C. Hillerbrand & Karlsson, 2008, s. 165). But during the data sorting we have touched by the fact that Ghandruk village’s authenticity has already been largely Impacted by the commodification and modernization amidst tourism development process.

It is because Ghandruk’s local culture, values, along with historical heritage is altering by their **preferences for convenience and advantages** (sub theme of initial theme 12). With the increasing demand of tourism, Ghandruk community seems to be actively involved knowingly or unknowingly turning their culture and tradition to entertaining factors for the tourists and earn money out of it; nevertheless, giving a name for this practice as a cultural preservation act. Regarding to the matter of offering tradition as a commodity to the tourist, Mr. Bikram said,

“Many hotels offer Gurung cultural dresses for rent at 200 Rs per dress, allowing visitor to wear it and take pictures. However, some locals express concern about the alteration to the design which differs from the authentic Gurung dress. But youngsters nowadays prefer the new design. The modification in design is due to the tourism, especially for the tourist’s convenience”. (Group 1 – Q. no 12)

Regarding to the wearing cultural dresses, we asked group -2 respondent (Q. No 4, What they enjoyed the most in Ghandruk?) where, all four respondents were delighted due to the fact that they had chance to wear the Gurung traditional dress and take a picture for the cost of NPR 200.

From tourist's perspective this might be fun to indulge in such activities to experience authentic; however, for destination they will start losing their value and importance for their culture and tradition for an example, we can take a younger



(Resort, 2024)

Figure 9 - Ghandruk's traditional attire picture.

generation. As a modernity is gradually hitting the destination, the younger generation's tendency of affection towards the modern way of lifestyle is also parallelly increasing disregarding their own tradition and culture. To know the practices and adaptation of modernisation we have tried to ask couple of indirect question such as (Q.12. What do you think about the culture that visitors bringing along with them?), in which Mr. Gaurav answered saying that,

"I think people especially the young generations tend to adapt and learn modern culture fast. Disregarding own culture, many youths does not even speak or understand their cultural language. Modernization has led towards forgetting own culture and traditions among youths. Very few internationals come looking for traditional dishes but mostly they like to eat pizza, soup, pasta, and others. To fulfil the demand of the tourists the changes has occurred".

However, the transformation and commodification of Ghandruk's culture does not just stops here but also prolong all the way to their cultural traditional singing/dancing occasional program, which they are exercising nowadays as a pleasure activity for tourists. Relating to this content, Mr. Lacchin said that there are a group of people called "Aama Samuha" (group of women), they been called to perform the traditional program for example singing and dancing using own voice and local instrument only when guest shows an interest and in return, they need to pay certain amount of money which goes to "Aama Samuha".

These activities surely might be helping to the community's people but at the same time, decreasing the value of culture. This scenario is exactly the same as Erik Cohen identified that, local culture as an example principle of such commoditization which treats culture and history as a commodity which can be sold and bought (Macdonal, 1997, s. 274). He further added that, commoditization making meaningless one's cultural traditions to the people who once believed it at the same time demands for spectacular, exotic attractions grows to present the tourist, contrived cultural products increasingly take place to lure tourist and decorated to make it look authentic (Cohen, 1988, s. 372). In the process

of commodifying own culture and tradition, there is a huge chance that people of Ghandruk start commercializing them in order to attract and amuse the tourists as Mr. Bikram explained above.

There is an example of “Rodhi” which is one of Ghandruk’s folklore and famous cultural gathering, entertaining and relaxation program held specifically in “Rodhi Ghar” after a long day work by the group of young boy and girl (Panta , 2023, s. 46) which has also been transformed into the entertaining factors for tourists. And this transformation has been seen after the introduction of restaurant in the village. Now it has been serving as a commodity by changing its whole traditional idea vanishing its authentic meaning of culture. Now “Rodhi Ghar” has been replaced by the restaurant and the name “Rodhi” itself has changed to “Dohori”. In addition, these changes have been adopted only with an intention to earning money (Panta , 2023, s. 46). Moreover, to investigate further the reason behind vast development of the village with an adaptation of modern way of lifestyle, we further asked a question (Q.9. *What does tourists prefer modern building with facilities or old traditional houses?*) in which: Mr. Lacchin put his opinion saying that:

“What I believe is that, even though people come to visit here, they still prefer to have a place where they can get a sound sleep. Even, I would like to have a nice hotel to stay if I go somewhere to travel. But to be honest, most of the visitors does not come here to stay in the concrete buildings, they prefer to stay in the old-style houses but again the service and amenities from those homestays are limited”.

With this statement, he is indicating that the modern styled hotels with a basic amenities are constructed (when we are referring to a basic amenity, we are indicating to such as attached bathrooms, hot water facilities, balcony for view, which does not come along with a traditional houses) in order to fulfil the demand that tourists would not be able to get from the traditional style houses. However, other respondent on the other hand, have explained by categorising the tourists in two different groups national and international whereas, Mr. Bikram, Mrs. Tara and Mr. Madhav have distinctively claimed that national tourists are most likely to ask for modern facilities. While Mr. Gaurav said in this concern:

“In my opinion, only 5% visitors prefer to stay in homestay and the rest particularly youths prefer modern houses with facilities because old buildings lack the required amenities. Visitors come to see the old culture but wants to stay in modern building with facilities They say they want to have authentic experience but at the end they chose to stay in modern building with modern facilities, such as attached baths, wifi etc”.

Similarly, Mr. Raj added in the same question saying that:

“Tourists prefer to stay in modern hotels with modern facilities. For this reason, also modern concrete buildings are being made, to provide facility to the tourists. This has impacted the homestays”.

With this discussion it is certain that the transformation that the destination enduring is real and so far, the reason for transformation has been indicated to a tourists’ demand which does relate the

explanation that Putra et. al provided such as “more houses and facilities must be built. And in this process, the traditional building materials are being replaced by new ones that are transported from different other locations followed by using non-traditional construction technology, which directly affects the traditional identity of the place (Putra, Watson, & Lim, 2019, s. 7). However, we believe that the tourists’ demand is not the complete reason behind the transformation rather we believe that there are yet uncovered baffled reasons which need to be discussed.

To start with, accompanied by the development of technologies and infrastructure, the people of Ghandruk are adopting a new way of lifestyle without being reluctant but purely looking for a solution which would provide them a comfort, affordable option and in return ‘profit’. And that solution which they have found is in a ‘modern styled building’ which is comfort to stay, can be built in a minimal capital with reduction of maintenance cost & time, and at the same time they can make money by using those houses as a hotel. Sticking to our focal concerns with a replacement of traditional houses by modern buildings, we asked respondents’ opinion to know how the modern tall buildings are suppressing traditional houses, we asked to group – 1 (Q.8. *What opinion do you have regarding newly constructed buildings (hotels + residential homes)? Are new buildings ensuring to preserve identity of the destination?*) followed by 4 sub questions to each respondent depending to their answers. The answers that we received from all the respondents were quite comparable. Whereas, they have agreed and said that preferences are changing from locals to tourists from traditional style to modern style building due to the low construction price, less repairing and maintenance time & cost along with to cope with enlarging tourism industry. Mr. Gaurav says regarding modern building:

“There have many concrete buildings been built, yet there are many new concrete building projects are inaugurating which has led the village to almost transform to a city. On one hand, I feel good about this transformation, because people need to have facilities particularly attached bathroom, which is not available in old houses, also it is easy for the disabled people who come to visit. Moreover, tourists pay according to the facility, in this sense it is good earnings for the hotels. But on the other hand, traditional buildings are in a verse of disappearing, because more and more concrete buildings are being built every year”.

While he is in **dilemma between the benefits that modern style building is providing and negative consequences that harming to the identity of Ghandruk (initial theme)**, he pulled out the reason behind vigorous development of concrete building by accusing to the people of the destination, where he said,

“The reason behind increasing concrete building is due to cheaper and easy maintenance Firstly, it is cheaper and easy maintenance. Secondly, people have become lazy. Because once concrete building is made it stays for long term, it does not need frequent repairing unlike old houses made of stone, and wood which can cost high for the maintenance. In traditional houses use of smoke is necessary to strengthen the wood and prevent wood decay. Due to this practice, 100 years old houses are still in good shape, even the earthquake did not affect it, because in these houses, they make fire for cooking

everyday which make the woods stronger because of regular smoke exposure.” (sub question’s answer 8a).

Another fact behind rapid growth of modern hotels is due to the mass tourists coming every year to visit Ghandruk. As Mr. Gaurav said.

“With the growth of domestic tourism especially during the peak seasons, many tourists had to return due to the lack of available rooms in the hotels. After seeing the rapid growth of tourism, many locals who were living abroad, returned to Ghandruk and established hotels constructing new buildings.”. (Group 1 – Q. no 8a)

Mr. Gaurav added that, due to the priority that locals are putting more on to the monetary value with a rapid growth of tourism, has led them to discard the traditional heritage.

In addition, Mr. Raj also explained saying that,

“Most people have started making new buildings. Very few people have made with stone. Out of 100 only 20 % to 30% makes building using stone, while the rest have made using 100% concrete. Those who made with stone, made it with an intension to attract more tourists not because there is a rule. Now, as many people started building concrete ones, the old structures are slowly disappearing. Almost 50% of traditional houses has transformed into new ones”.

To get aligned with their answers, we asked the questions with tourists (Group 2 - Q.6. *What is your perception regarding the newly built modern buildings?*) where we got the analogue answers from all four respondent. Moreover, Mrs Anu said:

“I saw only 3 to 4 old houses, most of the building were modern style, these modern houses have taken away the beauty of the place. I don’t think it is good for the destination like Ghandruk. In my opinion, tourists come here to see the old village, so locals should be aware of building modern buildings”.

Likewise, Mrs Manisha answered,

“If we compare the old picture with current state of Ghandruk, it shows a significant change. Very few of the small traditional houses are remaining today”.

In addition, Mr. Madhav who shared his experience (Group 3, q. no. 11), saying that,

“Back then 2009, there were no concrete buildings, there was a minimum use of concrete only for the toilets which was made outside of the house as those old buildings does not have toilets inside. The houses were made of stone, mud, and wood, which was original and natural. But now there is up to 7th floor tall concrete buildings”.

Moreover, in his opinion the reason behind increasingly building concrete hotels is,

“With concrete buildings it is less investment and high income, that’s why people got attracted to it”.

With all these explanation from the different groups of interviewees, it is unquestionable that the destination is losing their identity which was partially holding by the tradition houses and that is

typically for the convenience and to use a destination as a hub to earn money through tourism practice commodifying local's traditional, cultural values and free nature (as they are using as a marketing tool).

In the theoretical section, we have tried exploring the pure definitions for authenticity, but eventually found out it is difficult as its explanation is different from researchers to researchers; however, from above theoretical statements authenticity somehow entails and try to persist a purity of the destination. Where, Mary Douglas expressed, authentic places represent the phrase 'pure' which means non-existence of contamination and pollution in ecological as well as historical, social or cultural sense". As such, C. Hillerbrand & Karlsson explains.

"Authenticity represents a source of enchantment deriving from the cyclic refraining time that enables the predictions and supports the existence of the tradition, the belief in the marvellous, the faith in permanence and stability of material signs as well as symbolic systems" (C. Hillerbrand & Karlsson, 2008, s. 167).

Therefore, any destination considered to be as "authentic" until its purity uncontaminated by (untouched through the involvement in tourism) the practices of modernization and commodification. But it is difficult to exist a "pure destination" especially when they start practicing tourism. As Cohen (1988) explained, when any destination involves in tourism their exclusive culture, colourful nature with rituals, feasts including folk and ethnic arts serves as a touristic service or commodities as locals gather to perform or produce amusement for tourist to consume and to offer an authentic experience (Cohen, 1988, s. 372). Which we can also see another leading example of Ghandruk which authentic nature has been contaminated with the practice of modernization and commodification (further discussed in 6.5.).

By comparing the researcher's explanation and the practices that Ghandruk is enduring, have certainly conclude that the destination is not only being ineffective while it comes to retaining its authentic nature, but it is also definite that the undergoing tourism practices of Ghandruk does not 100% stand with the CBT principles. It is because, CBT does not only advocate the development of quality life of community and fair benefit from tourism, but its principles also invoke the *"Preserve the unique character and culture of the local area"* together with *"Promote community pride"*, which does not seem to be executing in Ghandruk (also described in theme 1).

The dramatic increasing rate of adaptation of modernization, commodification & commercialisation within one decade is unavoidable which has altered both intangible as well as tangible aspects of cultural values so to their identity. Exterior spatial are highly associated with place identity as Roig defines, place identity is connected to a physical space and incorporates different varieties of tangible

and intangible elements that are associated with it (Roig, 2015, s. 578). Likewise, Ghandruk's Identity has been holding mostly by its beautiful exterior appearance and that is a heritage monument (traditional styled houses) with a picturesque background covered with Himalayas this is the reason that most of the tourists are impressed and get interested to visit Ghandruk just by seeing the pictures on the social media something which working as a pull factor for the tourists.

Mr. Madhav said that,

"In the Nepalese group, who are influenced to visit Ghandruk through social media such as, TikTok, Instagram and other platform, comes to Ghandruk with a certain expectation. But when they reach there, there is nothing as expected and as portrayed on social media" (Group 3 – Q. no 6).

Regarding this matter, Mrs Anu said that *"I was very fascinated by the pictures I had seen online" (Group – 2, Q. No 1).*

But increasing modern style building has been proceeding as a provocative tool for Ghandruk to lose their distinct identity than any other destination has which will lead to turn Ghandruk into 'homogenous destination'. In fact, natural setting cannot either differentiate that much to hold such identity due to the fact that there are plenty of decent places in Nepal which provides the great view of Himalayan and mountains (our own experience). As Robinson & Smith said, the destination started to lose its charms and primitiveness as they appealing to alternate their cultural individuality according to tourist's consumables commodities, and the following commodification leads to assimilate alike characteristics with other western tourist's destination eventually, it appears to be less authentic and started to lose the value as a tourism product (Robinson & Smith, 2005, s. 92). Therefore, the remains of cultural and tradition carry a higher value while it comes to providing a distinct identity to the destination. Like Alok. K regarded, building conservation as a preserving physical authenticity of the destination's built cultural heritage which can be any form of structure, craftsmanship even ruins of historical architecture that represents society's history and root (Kumar, 2017, s. 57).

The originality of Ghandruk is in the risk due to the development of economic competition says Mr. Madhav and further adds.

"The originality of the Ghandruk, will disappear sooner or later. They cannot protect it because there is business competition, as external people have invested", Group 3 - Q.no 10).

When it comes to the external people participation in Ghandruk tourism, before we asked Mr. Madhav, we first collect the information from hotel groups. Where four of respondent said only local resident of Ghandruk are allowed to participate and invest in tourism (Group 2 – Q. no 11), (such as establishing hotels); however, Mrs. Tara's answers are slightly different than others,

“Mostly its only locals, there might be external partners involved, but not directly engaged in tourism business. There was a rule where, people outside of Ghandruk are not allowed to buy the property but I don’t think this rule exists now, because I have seen few non-local people have bought the land in Ghandruk. They are not involved in tourism business now but might be in the future” (Group 2 – Q. no 11).

This matter is extremely related with a preservation and retaining the authentic nature of the destination. Because some external people are interested solely to take an advantage from the destination and their possessions; they do not have any compassion with destination neither with their traditional cultural value and identity therefore, they do not hesitate to alter the purity of the destination by bringing modernization and commodification. To evident this statement, Graciano & Holand concluded in their research that commercialisation happened, and authenticity threatened due to some external stakeholders use CBT benefit as a way to enter the community and profit from its authenticity and in some cases exempting the community from tourism decision making process (Graciano & Holand, 2018, s. 174). Following to the **indirect involvement** (sub themes of initial theme 7) of external people in tourism activities in Ghandruk, we asked the same question to Mr. Madhav like we asked to hotels group, where he disclosed interesting and debatable fact (Group 3 – Q. no. 9):

“It is in the papers, that they do not allow external people to invest legally as it the area of ACAP. But there is visible and invisible paper. If you have any contacts or close person, you can be a shareholder, there are few people who are already doing that. I have also been offered to engage in business there, but I had no interest in those activities. Also, when we observe the area, there is a huge investment, which locals could not have done, with their earning. They can only afford to make small building with 8 to 10 rooms, and these people would have preserved their tradition and culture, there is no need for 20-22 rooms, which means there are external people investing in that area”.

His statement give logic from both aspects one is from Graciano & Holand viewpoint, ‘low compassion among external stakeholders’ if locals can earn money just by affording to build the hotel with 8 to 10 rooms, then why there are huge hotels are projecting? Especially when all the member of hotel groups are equally aware about the fact that, increasing number of modern buildings is threatening to the local’s identity (Answers for 8b from Group – 1)? And another factor is ‘monetary’, even if they have made the hotel in big investment, how locals did afford by themselves? As such Mr. Madhav said

“Most of the residents live abroad in USA, UK and some live in the nearby city Pokhara. As the land price is high In Ghandruk, if they sell small piece of land, they can buy a house in the city. Therefore, many locals have migrated with very few locals living there now. And in his opinion, now there are only 20% actual locals are left” (Answer for Q. no 8).

With the development of economic competition, the threat of disappearing authentic nature of destination will increase leaving the room for the “quest for authentic setup” rather than the “quest for authenticity” as Shepherd said,

“Eventually in this way, the more focus will be given to the quest of “how authenticity has been constructed” and the topic related to “what has been commodified” become less important to consider” (Shepherd, 2002, s. 195).

The lack of strict rules & regulation (initial theme 7) together with lack of government’s intervention could be the main reason behind the involvement of external people and increasing modern building in this vast majority. Hotels groups on top, they said that there used to be a construction rule where all houses should at least have “A” design roof using stone’s slates in order to maintain the exterior of the destination, but no one followed as there were not a strict regulation (Group 2 – Q. no 8). Even the out of 5 interviewees only 2 Mr. Gaurav and Mrs. Tara have a hotel with a roof following old design otherwise the rest including chairman of tourism management committee also have modern style building with a terrace so they can offer a view of mountains to the tourists from the terrace. This could be the reason that Mr. Lacchin said,

“Before asking others to regulate any rules, first it has to practice from governmental bodies” But if they are not following anything to preserve old style houses in first place, how they can ask others to make old style houses? Giving an example of head of municipality (Group 1 – Q. no. 6a)”.

After we had an interview with Mr. Bikram, we presume that Mr. Lacchin was probably indicating to either Mr. Bikram or some other governmental bodies. He also added to the same question:

“When I came from abroad in 2017, there was only 6 buildings made of concrete and I asked everyone (community people and government bodies) to take an action and stop making concrete building, but no body listen to it. if they controlled when there was only 6 concrete building in 2017, I might also would not make it concrete building. Now, there are around 16 concrete buildings. I made my hotel in 2019 and during that time there was another 9 concrete building was in progress. And there are 6 7 buildings made of 100% concrete.”

This is unfortunate for the destination that, some locals are persistently following one to another (following the notion, “if he can do, I can do too”) knowing the fact that they are destroying something which will not bring a good fortune for the destination in future. And this is being done due to the low enforcement of strict rules from governmental bodies.

6.2.1. Conclusion of theme 2

While we are perceiving authenticity as a practice to convey the value of historical aspects of property as well as managed to secure and sustain its value (J. Deacon & Smeets, 2013, s. 7), Ghandruk seems to be already losing their identity and authenticity, as such their tradition’s original values are hardly maintaining and that is evident by the above discussed reasons. Disregarding to the statement provided by Kneafsey (Kneafsey, 1998, s. 113), on tourism “tourism leads to degradation and commercialization of once unique cultures”, we rather would believe that unmanaged tourism development lead to modernization, commodification, and commercialization carrying eventual result

of mislaying destination's identity. Even though there are several reasons behind improper/unmanaged growth of tourism, we believe the main reasons lied on **'growing uncontrolled economic competition'** among tourism operators, **'changing lifestyle'** of people in the destination and **'lack of strict rules & regulation'** from the governmental bodies and **'unmanaged tourism development'** in the destination. If the locals would not have developed their mind set towards economic achievement over tradition and if government have made restriction against demolishing traditional heritage and culture, then they could still have the same Ghandruk village as they use to have at least 10 years before.

6.3. Theme 3 - Consciousness to save cultural environment among tourism actors.

This theme combines 3 initial themes as shown in the figure.

This theme discusses on the importance of culture environment of Ghandruk community to save its identity and how aware are the people about its preservation. Moreover, it focuses on the community's involvement in the conservation activities.

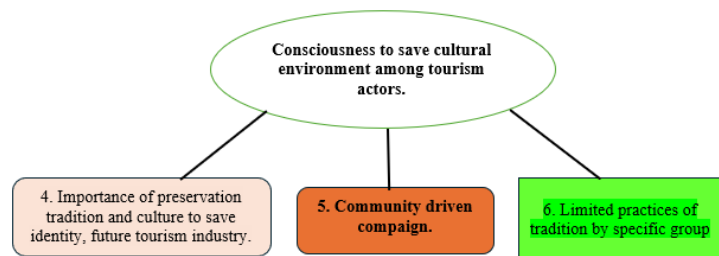


Figure 10 - Theme 3 - Consciousness to save cultural environment among tourism actors.

Appendix, 3.3. Phase - 4

According to Jugmohan, cultural environment plays a vital role in CBT, as the attractions that CBT uses to draw travellers to the destination are integrated into natural and cultural environment (Jugmohan, 2016, s. 309). Therefore, we asked the hotel owners *"How important for you to preserve the cultural heritage for your local community?"* (Group 1, Q no.6), from which initial theme was generated, **importance of preservation of tradition and culture to save identity and future tourism industry.**

As per Mr. Lacchin,

"For me it is important, just some days ago, Ghandruk came to the second position of "the best short destinations of the world". So, it becomes important for me as well as to the other locals to maintain this image of our destination".

He emphasizes the importance of maintaining Ghandruk's image, as it highlights the community's pride by promoting uniqueness of community in an appealing way to the tourists (Agbe & Mensah, 2022, s. 7).

Similarly, Mrs. Tara and Mr. Gaurav, both express the importance of preserving cultural heritage. Tara stated that,

"If we preserve our culture now, it will be helpful for the new generations to know about the ancient history and culture about how people used to live in this place. Otherwise, it will just be a story that they might not believe".

She expresses that preserving the culture is necessary for educating new generations regarding their history and traditional way of life. Gaurav, on the other hand, says,

"Due to increasing modern concrete buildings and younger generation adopting modern culture, the village is losing its identity".

Which supports the view of Shahzalal, that says, the local young people become more interested in the new foreign culture than in their own (Shahzalal, 2016, s. 31). And the identity of a place can be impacted by external force such as globalization (Peng, Strijker, & Wu, 2020, s. 294). This statement shows that introduction of new modern buildings and youths attracting towards modern culture through globalization has affected the identity of Ghandruk. Gaurav further emphasized that as,

"As tourist come to Ghandruk to see the old village, our culture and tradition, it is very important to safeguard it, for future to secure the employment opportunity".

As Andrea said that community should highly contain the indigenous culture from grassroot level, without indigenous culture the community-based development with local community will be meaningless (Andrea Giampiccoli, 2012, s. 178). Hence, it becomes vital to acknowledge the local culture in order to find the potential association and as well as improve CBT development in the community (Andrea Giampiccoli, 2012, s. 178). In relation to this, Mr. Gaurav stresses on the importance of preservation of culture to improve as well as secure future tourism in the community. Additionally, Gaurav emphasises on making a regulation, where people are required to construct the building in traditional style at least in outer appearance (Group 1, Q no. 8d).

Likewise, Mr. Raj and Mr. Bikram, express a similar concern. Where Raj argues that visitors come to Ghandruk not only to experience the natural beauty but also to explore its unique culture and traditional houses. As explained by Devkota, tourists are naturally drawn to Ghandruk to see and experience the unique architectural style (Devkota, 2021, s. 34). Therefore, Gaurav warns by saying,

"If these start to disappear, why would tourists come here. Modern buildings can also be seen in the cities".

As described in the webpage Asian heritage, every aspect of the traditional houses in Ghandruk reflects artistic sensibilities and cultural identity of the village (Asian Heritage, 2023). Disappearance of such houses will result in loss of its cultural identity. Similarly, Bikram also underlines the need to maintain the original charm of the village.

Furthermore, we asked the interviewees, if constructing new building in a traditional way could endure cultural heritage and save their destination's identity (Group 1, Q no.8b), where Mrs. Tara highlights,

"I think building traditional houses could enhance the appearance of destination by preserving destination's unique identity. If whole community unites in the belief that they should not destroy the old heritage, and preserving it is vital, it will significantly benefit everyone".

As per the researchers, by empowering locals, it can minimize the negative transformations that may lead to degrading or disappearance of any cultural or natural heritage assets (C. Hillerbrand & Karlsson, 2008, s. 168). In this sense, as per Tara, unity in the community can enhance to preserve the old heritage as well as bring continuity in the old-style building, which will ultimately preserve the destination's identity. Similarly, Mr. Raj also believes in maintaining village atmosphere by constructing new buildings in traditional style.

Whereas Mr. Bikram notes that, many locals have raised voice against modern buildings, with an intention to retain traditional feature such as stone slate roof. This emphasises a strong community preference to incorporate traditional element in the architecture that reflect their heritage in the outer appearance regardless of interior modernization to save the identity of the place. Likewise, both Lacchin and Gaurav, recognize that modern buildings in Ghandruk have affected the local identity caused by tourism. Julio et al. (2014), discussed a shift in a society, where people in rural areas depending more on trade and services has led local culture to becoming more like that of an urban area (Wanitchakorn & Muangasame, 2021, s. 1010). Similar to this, modern houses in Ghandruk are shifting a village into an urban city.

The above responses show a strong community awareness and consciousness about the importance of preserving and maintaining the traditional architectural style of Ghandruk to conserve its cultural heritage and identity. The locals raising voice against modern building as per Mr. Bikram shows that locals are willing to retain the old structure in new buildings at least in the outer appearance to save the identity of the destination. And this preservation effort must be community driven with the focus on community involvement and unity. In relation to this, we asked the hotel owners, if there are any activities that community is performing to preserve cultural heritage (Group 1, Q no. 7), from which we formed an initial theme **community driven campaign**. Under this, Mr. Lacchin and Mr. Bikram are focusing on a community driven campaign to maintain the architectural style of emerging new

buildings. Lacchin underlines the importance of using traditional material such as stone slate. He stated,

“We are trying to initiate the campaign to make it compulsory to use slates while making buildings. Also, we are trying to convince to the government to provide a government fund at least 10 or 15% of total building making cost, because comparatively old-style buildings are expensive due to the high cost of stone slates”.

Mr. Lacchin argues that government fund would help financially challenged residents to afford the higher cost material for the maintenance of the old houses. Likewise, Mr. Bikram representing the tourism management committee, discusses their concern over the growing modern buildings and taking a proactive step such as submitting a formal application to the village municipality to deny approval to the new buildings that are made without stone’ slate roof. He further stated,

“From the month of June 2024, there will be regulation regarding the construction of new buildings with stone slate roofs”.

Bikram expresses that, with the enforcement of this rule, all the existing new buildings must have stone’s slate roof. He personally plans to change the roof of his modern style building to follow the new rule.

However, the question arises whether this initiation could retain the identity of the destination. The regulation only includes maintaining roof structure in traditional style in new buildings, while avoiding interior design of the house. ICOMOS stated that changelessness in traditional knowledge and skills are the true meaning of conservation that insures to maintain the cultural monuments without damaging its essentials (ICOMOS, 2019, s. 99). Considering this statement of ICOMOS, only retaining the roof structure while allowing changes to interior design might not fully show the essence of traditional architecture. The regulation of building new buildings with traditional roof only, may not support the goal of true conservation as outlined by ICOMOS instead it will enhance the activity of tourists setting as proposed by MacCannell which we have discussed below in theme 4.

In relation to this we also enquired about ACAP to hotel owners and a tour guide (Group 1, Q no 8c) (Group 3, Q no.12), as the primary goals of ACAP involves protecting ACA’s natural resources, improve the socioeconomic standing of the local population, and grow the region’s tourism industry while minimising its negative effects on the natural, sociocultural, and economic environments (NTNC, 2022). Therefore, we asked the interviewees if ACAP is helping in the preservation of the cultural heritage, where all hotel owners, chairman of tourism committee as well as a tour guide indicated that ACAP have not helped in the preservation of old structures nor have made any regulations in that matter. As per Mr. Lacchin, ACAP collects the entry fee of 3000 NPR from international tourists but

have not used that money for tourism development or any preservation program. They are more active towards wildlife and nature conservation. Whereas Mr. Bikram said that ACAP is currently supporting on a development project by providing fund for constructing pathway in the village.

Furthermore, despite the concern about growing modern buildings three interviewees, Mrs. Tara, Mr. Gaurav and Mr Bikram described about the initiative taken by Aama Samuha to preserve and maintain the traditional practices which we named as, **limited practices of tradition by specific group**. As per Mrs. Tara, Aama Sahuma has been trying to preserve their culture through the performance of traditional dances and singing, as well as wearing cultural dresses, aiming to encourage young generation to follow their tradition. Likewise, Gaurav stated that,

“The Aama samuha is actively engaged in activities like, performing Rodhi dance, and playing old musical instrument like madal, and hamonium. While certain dance form named Krishna Charitra have disappeared over time, Aama Samuha continues to showcase cultural dance and song to the guests”.

He also elaborated that the earning from these performances is collected and used for different community purposes such as, maintaining roads, community house, and helping those in need. Similarly, Mr. Bikram added, that there is also a Ghandruk cultural resort, where the traditional programmes of Gurungs and Tamang are organized by Aama samuha and hotel owners, aimed to preserve our culture. Although, these activities help in preserving culture and tradition of Ghandruk as said by 3 interviewees, it will also lead to transformation to the place identities as explained by Kneafsey, “transformation to place identities arise when institutions, groups, and individuals involve in the commodification of resources like, the local environment or cultural heritage for tourism purposes” (Kneafsey, 1998, s. 121). Similarly, Stronza stated that, “commodification of culture” is a key factor that contribute to loss of identity. While residents may gain economic benefits from tourism by accommodating to the needs of tourists, this process can also lead to a diminished sense of self as they prioritize serving others (Stronza, 2008, s. 245). Likewise, the activities conducted by Aama Samuha for the tourism purposes, will affect in their unique culture identity, as they prioritize performing for the visitors even though it supports in community development from economic benefit. Mrs. Tara has showed her concern in the changes in the Rodhi performances (Group 1, Q no.2), as she said, these performances used to be a vibrant part of village life, but now it is performed occasionally only for the touristic purpose. This supports the statement of Rogers and Medina, where they stated that while tourism plays an important role in preserving local identity that might otherwise vanish, it can also result in the destruction and disgrace of local identity (Rogers, 2002, s. 477) (Medina, 2003, s. 365). Therefore, although Aama Samuha is actively engaged in their traditional practices, but conducting it for touristic purpose might lead to lose its uniqueness and value.

6.3.1. Conclusion of theme 3

Based on above discussion this theme shows that the local hotel owners are highly aware and conscious about the significance of preserving its cultural heritage and traditional architectural structure to preserve and maintain the identity of the village as well as to support its future tourism industry. Despite their awareness they are the ones who are involved in constructing new concrete buildings for touristic purpose without maintaining the traditional style except for Mr. Gaurav and Mr. Lacchin who have imitated old style from outer appearance (explained in primary data 5.1.7). From this what we can understand is, although they say it is important, but they are making less effort in retaining old style, it can be due to unmanaged law enforcement as explained in theme 2. Although there will be new regulation of using stone slate for making roof in all buildings in future, there is no guarantee that this rule can preserve the traditional old style as it only covers a small part of old style while neglecting interior as well as exterior design. If locals are engaged in constructing buildings only maintaining the roof in old style but modifying the building structure making it taller than old houses to facilitate tourists then, how can it maintain the identity and authenticity of the destination.

6.4. Theme 4 - Tourist's different motivation

The created "theme 4 - Tourist's different motivation" is the accumulation of 3 initial themes and following with sub themes of initial themes as shown in the graph, which explore the tourist's motivation and its relationship with authentic experience. As we discussed above in the tourists' motivation is the driving force for the tourists which let them take an

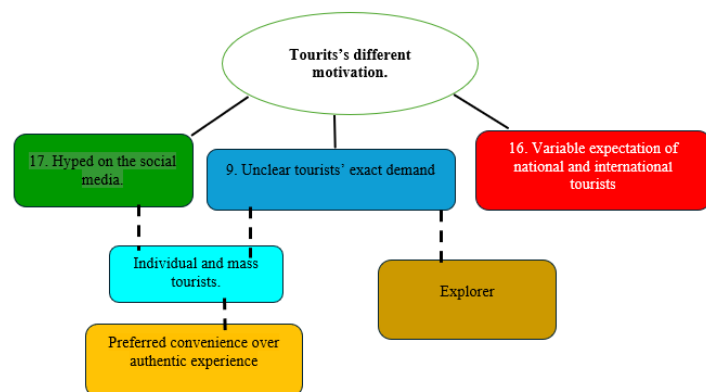


Figure 11 - Theme 4 – Tourists' different motivation.

Appendix, 3.4. Phase 4

action (Heitmann, 2011, s. 39), as such the group – 2, their driving force behind travelling Ghandruk was "to enjoy traditional village and the nature (initial code from Q. no. 1)". Whereas quest of authenticity or searching for an authentic experience is to find something new which is absent from traveller's own world (Cohen, 1988, s. 374). Here, the search for authenticity extremely depends on the interest and the intellectual power of the travellers who travel for the quest of authenticity are highly impact to both "how they want to experience destination" and "how destination want them to treat?". Analysing the nature of Group – 2 interviewees, it is clearly entails that they were not up to

exploring an authentic experience from Ghandruk destination as such they were definitely not acting as per Cohen's type of tourist "explorer/drifter" (Williams & Lew, 2015, s. 15) but their role and variety needs of experience more likely displaying that they were acting as an individual mass tourists or incipient mass tourists as per Cohen typology of tourists (COHEN, 1972) and Smith tourists' types (Grzywacz & Żegleń, 2016, s. 2) respectively. Hotel groups and travel agent have however, categorised tourist types into national and international, in which Mr. Bikram and Mrs Tara agreed and claimed that domestic ones come here searching for comfort and facilities as we discussed above while Mr. Gaurav answers represents that the tourists come along with their demand for familiarity as he said,

"Visitors come to see the old culture but wants to stay in modern building with facilities They say they want to have authentic experience but at the end they chose to stay in modern building with modern facilities, such as attached baths, Wi-Fi etc". (group 1- Q. no. 9)

These kind of puzzling **"unclear tourists' exact demand"** (initial theme 9) which typically bring along with them usually involve the familiarity and tendency to confuse the hotel operators.

As Cohen explains, those tourists who belong under the familiarity group have more influential character to commodify the nature of goods and services that are available at the destination in order to fulfil their own taste and demand (Williams & Lew, 2015, s. 15). This is also one of the reasons that the destination changes and adopts a transformation according to the demand that tourists are making and that is undoubtedly to earn money. For example, Mr. Raj had claimed with a statement that,

"Tourists prefer to stay in modern hotels with modern facilities. For this reason, also modern concrete buildings are being made, to provide facility to the tourists" (group 1- Q. no. 9).

As we discussed above, this kind of transformation has huge impact on the Ghandruk's identity and that has been certainly influencing by during the course of fulfilling the demand of visitors. However, even though Xue, Kerstetter, & Hunt suggested that "Identity change can be imposed by outside forces and happen beyond the control of residents" (Xue, Kerstetter, & Hunt, 2017, s. 171) we yet accuse to the unmanaged tourism development and lack of strict regulations for all the changes and transformation of destination exposing it to traditional identity endanger (also discussed in theme 2). It is because, as per Mr. Bikram, Mrs. Tara and Mr. Madhav claims at the same time that, international tourists come to Ghandruk or other rural destination to search for local experience choosing to stay in homestay and oneself to blend in locality. For example, Mr. Madhav said,

"Internal travellers prefer to stay in homestays and eat local food that is available. They do not want to stay in concrete buildings in mountain region and it is not necessary to have pizza, burger for them as they have come to Nepal for a different taste and experience. These international visitors do not demand luxury hotels or attached bathrooms in the mountain region, they don't expect for that. They are already happy just by getting the rooms, it is because they understand that in remote areas, they would also have to sleep in tents". (group 3 – Q. no. 3)

This statement from Mr. Madhav definitely counterattack to the statement that Mr. Lacchin has made on the choices of tourists. Such as Mr. Lacchin said that,

“Majority of international travellers, they demand for an attached bathroom, Also, travellers perceiving a homestay as a cheaper option to stay than experiencing authenticity of the culture and the place”. (group 1 – Q. no. 9a)

Interestingly, it is only Mr. Lacchin who is specifically saying that international travellers demand for facility which certainly does not match with other respondent such as Mr. Bikram, Mrs. Tara along with Mr. Madhav due to this reason, it has forced us to doubt on his statement and search for the reason instead. But significantly, there are no rigid obligation to fulfil tourists’ demand specially when it comes to the matter of the destination’s originality unless otherwise that facilitators are highly influenced by economic motive. In this context Mr. Lacchin said that,

“As per the visitors they have different demand that we owe to fulfil. Some guests ask for western food “Pizza” in that condition we cannot serve our authentic food, so we are providing whatever they prefer”. (Group – 1, Q. no. 12)

Even though it is just a small example, Mr. Lacchin directly accepting that he tries to fulfil tourist’s demand, which is also one of reasons behind practicing transformation but only with an intention to gain profit. However, as per Mr. Madhav who have years of experience as a guide who has been spending his career doing hiking and trekking with international travellers, he has something different to say,

“They choose destinations with only trekking routes to experience the remoteness and enjoy the pure air of the Himalayan region. But they don’t get what they expect, especially from Ghandruk village. The village lacks it due to parties at night. However, the internal visitors are less concerned about the quietness of the place. They prioritize having hotels with facilities, as well as having a close-up view of the mountains. It is a time convenient for them as the whole trip can be done in 2 days, that’s why internal tourists are more attracted to Ghandruk”. (group 3 – Q. no. 4)

With this explanation, what it comes in our mind as a researcher is, ‘why hotels are choosing to fulfil the demand of those tourists who demanded for familiarity (domestic tourists) discarding the tourists demand who come in search for the novelty (in this scenario international travellers)?’. However, the answer has carried deep discussion as we discussed above in Theme 2 ‘economic competition’ among the people in Ghandruk. As Mr. Madhav said, the flow of international travellers in Ghandruk is low and domestic tourists flow is high. Therefore, to stay profitable, Ghandruk is enduring the changes according to their short-term benefit. Likewise, Mrs. Tara said,

“From the beginning locals have been able to earn for their daily life due to tourism. By fulfilling the tourists needs, people have not faced much difficulty in terms of income”. (Group 1 – Q.no. 2)

Related to this the chairman of tourism Ghandruk Committee Mr. Bikram said,

“Considering the increase in number of tourists, hotel owner made concrete buildings to accommodate more guests and provide additional facilities”. (Group 1 – Q.no. 9a)

Therefore, in this scenario where destination already commercialising their local traditional heritage and culture, now the quest of authenticity it is very much depended on the tourists’ ability (Cohen, 1988, s. 374) which we will be discussing later (critical discussion of authenticity). But for now, we would like to major the Ghandruk tourists’ role based on the data we gathered from the interviewee with a type of tourist’s theory proposed by Cohen and Smith as we mention above.

Table 3 - Tourists' motivation

Tourists’ role	National tourists	International travellers	
Travellers’ numbers	Mostly mass tourists come to visit by bus, such as school trips due to easier to make packages (<i>group – 3, Q.no. 13</i>) construction of road has heavily increased domestic tourism. (<i>Mr. Bikram, group – 1, Q.no. 14a</i>) many national tourists visit <i>Ghandruk</i> (<i>Mr. Raj– 1, Q.no. 8b</i>)	Encountered few internation people (Mrs. Manisha, Group 2 – Q.no 3b) I saw only 2 to 4 internationals (<i>Mrs. Annu, Group 2 – Q.no.3a</i>) Decline in the number of internationals visitors. (<i>group – 3, Q.no. 2</i>)	
Travelling patterns	The domestic tourists do not like to walk, they seek convenience and facilities. (<i>group – 3, Q.no. 7</i>) Visits for sightseen (<i>group – 3, Q.no. 7</i>)	They like to travel in remote areas, with only trekking routes to experience the remoteness and enjoy pure air of the Himalayan region. And for that they travelled a long distance to have such experience. (<i>group – 3, Q.no. 2</i>)	
Travelling days	They prioritize having hotels with facilities while engaging in 2 days trip (<i>group – 3, Q.no. 2</i>)	International tourists who come for 7-8 days trekking are often flexible regarding amenities. (<i>Mr. Bikram, group – 1, Q.no. 10</i>)	
Search for convenience	Mostly national tourists look for facilities (<i>Mr. Bikram, group – 1, Q.no. 10</i>) National tourists mostly prefer staying in hotels (<i>Mrs. Tara, group – 1, Q.no. 9</i>)	They prefer to stay in homestays and eat local food that is available. (<i>group – 3, Q.no. 3</i>) International tourists can compromise on the services and prefer to stay in homestays. (<i>Mrs. Tara, group – 1, Q.no. 9</i>)	
“Seeks” a meaning in the form of experience in the exchange of efforts they made for a holiday and expects” meaning putting their minimal effort on holiday also known as most common tourist	<div><div>Incipient & mass tourists/ demanded for familiarity.</div><div><div>Familiarity/Pleasure</div><div>Novelty/Experiential</div><div>Off-beat tourists/Explorer</div></div><div></div></div>		Adopts local culture and tradition well/ uncommon tourists who travels for Self-fulfilment and authenticity

As shown in the table, based on the information we gathered from interviewee, we have able to distinct the types of national and international tourists analysing their roles. Furthermore, we have categorised domestic/national tourists as a both 'Mass tourists' and 'Incipient mass tourists. We categorised them as a mass tourist because, first of all they tend to visit in groups (such as school tour/collage tour/family & friend tour) and secondly, they seem to look for familiarity and a best experience by putting as minimal effort as possible. For example, investing less time to explore the destination (as such our all interviewees from group – 2, they had been to Ghandruk no more than 2 days); look for possibilities to enjoy facilities utmost such as, staying in the modern hotel with full amenities for example Mrs Anu said during an interview,

“As we realized we will not get a unique experience that we were hoping for form that cottage, we decided to stay in another hotel that had facility like attached bathroom”. (Mrs Anu, Group – 2, Q. no 3)

Likewise, Mrs. Manisha said in overall she liked the hotel adding,

“The hotel offered a good facility, and foods, and the bathrooms were modern style. I think it will be inconvenient to adjust in old building with toilets outside. As it is expensive in Ghandruk, if we must pay for service we need the facility as well. We were happy to see an attached bathroom when we reached there. As I went together with my family it is easier for my parents to have attached bathroom”.

As per Mrs. Manisha's statement, any tourists seek for a comfort and good experience for the amount and time day invest in the destination. Moreover, tourists get attracted to wear traditional attire by influenced from social media for nothing but just to take a picture as a pleasure activity rather for an authentic experience, without knowing its history or importance of traditional outfit. Due to their tourists' roles analysing their **varieties need of experience** such as pleasure through rest, relaxation, and entertainment (Mehmetoglu, 2004, s. 71) from gathered interviewee answers, we categorised them as a Mass tourists and (Incipient mass tourists) as per Smith (1989) (Grzywacz & Żegleń, 2016, s. 2)and “Organized mass tourists” as per Cohen (1972) (COHEN, 1972) theories.

Once again analysing interviewee's answers, we have categorised international tourist as an “explorer” or the off-beat tourists. This categorisation has been mainly done acknowledging Mr. Madhav's answers as a resourceful information and that is because of his experience working as a guide for international and national group of travellers for 15 years and owning his own travel agency “AAA Trekkers and Expedition” (Khanal, 2024). Moreover, there are some aligning answers from Group-1, Mr. Bikram and Mrs. Tara as well. As Cohen has said, Explorer abandons themselves from a mass tourism and the destination touched by mass tourism instead they seek to explore novelty and new experiences by organizing their trip by themselves (Williams & Lew, 2015, s. 15). This explanation does align with the description that Mr. Madhav has made on international travellers where he said that

international travellers are now slowing in Ghandruk due to the increasing crowd in the destinations and added further,

“They like to travel in remote areas, with only trekking routes to experience the remoteness and enjoy pure air of the Himalayan region. And for that they travelled a long distance to have such experience”. (group – 3, Q.no. 2)

For explorer, their biggest motive is to search for self-fulfilment and authenticity (Williams & Lew, 2015, s. 16) (Maccannell, 1973, s. 593), they usually travel for many days following the notion ‘go for local’. As shown in the above table, Mr. Bikram and Mrs. Tara also agrees that international travellers are flexible when it comes to an amenity. Moreover, Mr. Madhav said,

“They prefer to stay in homestays and eat local food that is available. They do not want to stay in concrete buildings in mountain region and it is not necessary to have pizza, burger for them as they have come to Nepal for a different taste and experience. These international visitors do not demand for luxury hotels or attached bathrooms in the mountain region, they don’t expect for that. They are already happy just by getting the rooms, it is because they understand that in remote areas, they would also have to sleep in tents”.

As per his statement, international tourists are very aware and ready for any potential obstacles when they go for travel Mr. Madhav said,

“As a tourist guide, we need to inform them about the environment of the place, so when we say that the village lacks quietness, they don’t wish to stay there, instead wants to go further to other places”.

Due to these international tourist’s role, we have categorised them “Explorer” as per Cohen’s typology of tourists and “Off-beat” as per Smith’s types of theory.

6.4.1. Conclusion of theme 4

Analysing the tendency of the post tourists’ interviewees (Group 2), it appears that their decision behind traveling to Ghandruk had highly influenced by external beauty of the destination which indicates the involvement of pull factors. However, it is quite difficult to claim the pull factors provokes the nature of familiarity but the role they played as a tourist such as traveling for no more than 2 nights, searching for comfort and travel for amusement has definitely distinguish them from the quest of novelty. With this discussion what question arise here is that “is it tourists who encouraged the transformation of traditional heritage of the destination?”. With the answers from the hotel group and travel guide it seem like there is a parallel relationship between increasing numbers of tourists demand and the modern houses. However, as a researcher, tourists’ role is surely not the full reason behind the transformation as we discussed in theme 2. Because, in the first place the destination has not been forced to make such changes; after all, the analysis shows that the ratio of internal tourists started to grow after the road construction and increasing transportation services. So, in this case,

Ghandruk destination seem to have first movement towards the changes and tourists pulled towards the destination afterward. If they would have not offered the modern facilities and remained in their original form, they would not be able to lure those tourists who comes with a recreational purpose and familiarity demand; likewise, they never have to change their originality just for tourism purpose. Even though tourists were confused with their unclear demand from the destination (whether to fully accept the destination's etiquette or demand for familiarity), they still showed an interest to have destination in their original form and enjoy the traditional and culture. So, due to these above analytical reasons, the transformation that destination endures seem to have made on their own will to pull the tourists to the destination by providing extra mile of service in order to profit further amidst economic competition.

6.5. Critical discussion within authenticity

If we take the suggested definition from Stove (2007), authenticity is a practice to convey the value of historical aspects of property as well as managed to secure and sustain its value (J. Deacon & Smeets, 2013, s. 7). In this context, what is the value for any destination which can be expressed through practice?

According to Sharif Sharma Imon et. al, authenticity can be express as a physical appearance including patterns, appearance, materials, and colours, including numerous attributes that destinations have acquired over time along with their cultural traditions, traditional performances, lively of area along with all intangible assets which differentiate them and create their distinct identity (Imon & Jigyasu, 2022, s. 4). Then, what is the value that Ghandruk is holding? And is Ghandruk being able to sustain their value? To have quick idea, we have to quickly snick into Ghandruk.

Ghandruk is well known for their Gurung culture something which comes along with the wide range of songs, dances, festivals which held throughout the year which are the reflections of the unique values and beliefs inherent in Ghandruk culture (Giri G. , 2019, s. 8). Having said that, those unique traditions and cultures are explicitly expressed by the traditional object and that is beautifully adorned traditional Gurung houses which is symbol of basic lifestyle perfectly suitable for farmers in the farming land (Shrestha, 2014, s. 14). Houses has carried significant value and historic meaning from its construction to endurance. Traditional houses have carried their own architectural distinction, where construction had been made simply no more than two level houses using stone, mud, and stone's slate roof along with carved wooden windows and doors reflecting artistic sensibilities from every aspect which was providing a valuable cultural identity for the village (Asian Heritage, 2023).

Ghandruk's traditional practices were embedded at the same time complemented to their physical environment and vice versa. Houses were designed in such way even the smoke from indoors cooking would help to prevent the wood from getting rotten (Mr. Gaurav, Group – 1, Q.no. 8a). Moreover, Ghandruk village given second name as "Dhungeni Gaon" in English "Stone village" which was named after the stone's slates paved alleys and houses (Mr. Raj, Group – 1, Q.no. 8). All houses build by occupying small courtyard for any gatherings to perform the traditional programmes (Magar, 2021). Because Dhungeni village is gateway for Annapurna circuit trekking route, it is famous among trekkers for their narrow stone paved alley/trekking route and warm hospitality from Gurung family homestays where tourists could get the abundant experience in short time (Shrestha, 2014, s. 14). Mr. Madhav said that,

"For internationals, it is not pointed only to Ghandruk, it is a stopover place while trekking to Poonhill, and ABC". (Group – 3, Q.no.1)

These are the values that Ghandruk enduring for centuries and for which they have been known for, but again, what the question raised here is, "do Ghandruk still enduring the same value through respecting original practices?"

For instance, regarding to the retention and enduring authenticity Taylor had said that *"the production of authenticity is dependent on some act of (re)production, it is conventionally the past which is seen to hold the model of originality"* (Taylor, 2001, s. 9).

However, as we have discussed in theme 2 and 3, traditional practices and values are replacing with the new life practices in Ghandruk. Moreover, based on the data analysis, Ghandruk does not seem to be putting any "realistic effort" to maintain their originality. Realistic in a sense, the respectable practices that would save their entire value for which they are known for. Because, as per Mr. Bikram (chairman of Ghandruk tourism committee), they are looking forward to inaugurating construction regulation making compulsory stone's slate roof for every house to preserve "Dhungeni village" (Group – 1, Q.no. 7). And also trying to initiate a campaign to make it compulsory to use slates while making buildings (Mr. Lacchin, Group – 1, Q.no. 7). But only by adding using stone to make houses and adding stone's slate roof, does help with saving their originality and value?

The answer would be no! Because these practices do not fully help to save the entire value of Ghandruk neither it helps to endure the other traditional practise which are conjoined with overall value and identity that destination was recognised for. This practice represents nothing more than just an act of providing an even exterior look for the village. In other word, the act can also be the "tourist setting" which is taking place just to attract potential travellers with their exterior beauty. Ghandruk's

originality has been supported by the farming including traditional suitable houses for farmer along with vibrant tradition that they perform. Now more and more locals are fascinated to make money using tourism as a money-making tool and destination and its tradition as an object, farming has been left behind. Such as Mrs. Tara said that agriculture land has turned into the forest as more locals get attracted and dependent on tourism business (Group – 1, Q.no. 5). In addition, Mr. Madhav said,

“Today, there is less farming land as well as fewer farmers. Before, while staying in the homestay, freshly picked local vegetables used to be served to the visitors, that was the Ghandruk everyone liked. But now chemicalized vegetables comes from the city even the alcohol. There are no people to produce vegetables in the village”. (Group – 3, Q.no.6)

Along with the replacement of agriculture occupation to tourism business the traditional practices which was embedded with it also has replaced. Such as they are not using fire to cook food anymore which would help to dry mud and wood of the house to keep strengthening them. Mr. Gaurav said that,

“Nowadays, everyone uses gas, as it is less time consuming and less labour intensive. (Group – 1, Q.no. 8a).

He further adds that, only few old houses are practicing traditional cooking method to prevent wood from getting rot. Which is also one of the maintenance hurdles that traditional houses have replaced to the concrete. And these practices have come with an adaptation of new lifestyle for convenience (as we discussed in theme 2 “convenience and advantageous”).

Now the old traditional daily chores are to be found in the museum instead in the actual practices such as old-style kitchens, utensils and other instrument used for the farming which highlighted the Gurung history (Mrs. Manish, Group – 2, Q.no. 4).

Trekking route on the other hand, has been turning into the grabble road altering their originality once was carried by trekking routes deforming the shape of old village. As a guide, Mr. Madhav has a concern that motorable roads has destroyed large area of trekking route (Group – 3, Q.no. 4). Mr. Lacchin said that,

“Both bus and trekkers sharing the same lane, and as the bus is creating dust every time it is passing, tourists are forced to walk covering their mouth which is disturbing on their travel and making their experience not as good as it could be”. (Group – 1, Q.no. 5)

Trekking route has largely been destroyed by the motorable roads.

Likewise, this road expansion has also impacted to the route paved by stone's slates manipulating the meaning of the name of "Dhungeni village". In this context, Mr. Gaurav said that,

"The presence of road has affected the traditional stone-paved trekking routes, which is leading to disappearance gradually. Availability of vehicle transportation has shifted preference away from trekking routes". (Group – 1, Q.no. 5)

Likewise, Mr. Bikram said,

"During the process of road construction, the stone paved trekking route has surely been impacted, particularly where road intersect with the trekking route". (Group – 1, Q.no. 13)

Due to the growing practices of modernization and tourism, Mr. Madhav said that, now community have nothing to offer all they have is the god gifted nature (Group – 3, Q.no. 6).

With above discussed practices of the destination, it absolutely speaks that the Ghandruk is not enduring the same value through respecting original practices to produce authenticity. Which means their contemporary practices does not helping to save embrace their originality neither to retain authenticity. Then what it represents by their practices? According to MacCannell, the concept of authenticity is socially constructed which is not given but "negotiable" (Cohen, 1988, s. 374).

Mr. Wang recognized toured object as an exhibited such as objective, constructive and existential authenticity, it would be easier for us to use these aspects in order to inquiry about the socially constructed products and experience that Ghandruk has created to provide inauthentic experience to the potential tourists. Significantly traditional old houses are one of a tour object (Wang, 1999, s. 351) of Ghandruk along with all traditional cultural programs and values that they are presenting to the tourists who travels to Ghandruk with their varieties of expectations from different places and countries (Group – 2, initial theme 16).

In the context of Ghandruk, those modern styled building constructed using 100% concrete yet projected to provide traditional exterior design is an act that has been done to mystify and this socially constructed authentic called a "tourists setting" as per MacCannel theoretical world (Maccannell, 1973, s. 599). Those new modern building does not practice any traditional techniques to build neither hold any history. Such as Mr. Lacchin's hotel has been constructed new concrete building providing exterior traditional design by destroying his 200 years old traditional house (Group – 1, Q. no 1a). Likewise, Mr. Gaurav's hotel has also been constructed in a new style with traditional outlook, after 100 years old traditional house destroyed by earthquake in 2015 (Group – 3, Q. no. 2). These are just a few examples from our interviewees, we can imagine how many houses has been made in that way within 1 decade as Mr. Madhav said (Group – 3, Q.no. 5). In addition, provided exterior look is varied

from one hotel to other without maintaining same patterns as old traditional houses, for example Mr. Gaurav's hotel provides more traditional look than Mr. Lacchin which is even confusing to tourists.

Now, it can be very likely for 1st time travelling tourists in Ghandruk to perceive modern style building with traditional look as a traditional house because, the stone village filled with 12 to 15 traditional houses is located faraway in walking distance from bus station. So, it might get very easy for future tourists in Ghandruk to skip that part and instead mystified by the other inauthentic experience. As Mr. Madhav said,

"Since well-facilized hotels have been established in the lower part of Ghandruk, tourists avoid staying in the area which has around 12-15 traditional houses. They just like to visit there for sightseeing. Some tourists might not even discover this area because it is little far from the bus station". (Group – 3, Q. no. 7)

As per this explanation, Ghandruk community is not practicing authenticity as if they are more convinced to enjoy the convenience and advantages that modernization has brought along (discussed in Theme 2). So here, it comes to apply what Wang (1999) has stated *"things appear authentic not because they are inherently authentic but because they are constructed as such in terms of points of view, beliefs, perspectives, or powers"* (Wang, 1999, s. 351).

In this context to dig into more detail regarding 'how Ghandruk is trying to offer inauthentic experience to the tourists? We would like to apply the 'Staged authenticity' proposed by MacCannell (Maccannell, 1973, s. 593) which are as follows,

"Stage 1: This is a kind of the social space where tourists attempt to overcome by visiting influenced by the external force such as tourist

setting. This stage consists of the first gaze of tourists where the destination's pictures act as a pull factor to attract the visitors. Therefore, motivation for traveling derives from the external force rather than internal (Heitmann, 2011, s. 40).



Downloaded from their Facebook page (Gurung L. , Love Ghandruk, 2024)

Figure 12 - Red Mud Ghandruk

As we have discussed above, people who travelled to Ghandruk was mostly influenced either by the picture from the social media getting **hyped on the social media (initial theme 17)** or by word of mouth but in actual, it is hard to find the destination as imagine. As Mrs. Anu said,

“When I imagined Ghandruk, I pictured a village with old houses made of mud and stone, but when I reached there, it was not like I expected. Most of the photos we see online are from Gurung Cottage. So, I thought that whole place would be filled with old houses. I was expecting to see all old authentic houses so wherever we stay we can experience the authentic village life. I was shocked to see so many modern houses, this has lessened the beauty of the area for me. With new buildings, it has become like a city”.

Stage 2: This stage we can relate with a modern style building of the Ghandruk, which they have tried to give the traditional look by using wood, stone, and stone slates to make the roof in order to attract tourists. In addition, as MacCannell said, in this stage, traders tend to decorate the front region like a back reason by following small details (Maccannell, 1973, s. 507). Such details have been provided in modern style building using basic local props to make it look as traditional houses, for example, hanging dry corns and red chillies on the wall and the balcony, using bamboo, dokko and wood to make it furniture to sit and to decorate the courtyard as shown in the picture. These all practices are done to provide a traditional look and inauthentic experience to the tourist. Such as Mrs. Manisha said,

“There are two parts in Ghandruk, one side where there are many hotels, and the other part has the homestays, where we stayed. The home stay side has a typical village life with all small traditional houses. While the hotel side, some of the buildings there, even though it is concrete, the exterior look resembles old style, decorations using stone slate, but most of them were full concrete buildings”. (Group – 2, Q.no. 6)

It was easy for Mrs. Manisha to differentiate which is traditional houses, and which is not due to the fact that she is national tourists, and also because she stayed in the homestay’s side. If anyone would be staying in hotel side and don’t get to see the traditional house, they might mystify by the tourist setting buildings.

Stage 3: As per MacCannell’s definition for stage 3, we have tried to relate cultural performances that is supposedly happened naturally depending on the occasions but now is performing purely to benefit the tourists in tourist settings (Mackley-Crump, 2016, s. 156). Those cultural performances and recreational activities that Ghandruk is performing to entertain tourists are Aama Samuha’s singing/dancing program (Explained in Theme 2). So, for tourists it is easy to mystify due to their lack of knowledge towards the program and think that those programs were originated to greet the guests however, the truth is something else which is lies on the special occasion of destination. wearing cultural dress and let tourists to take a picture, including Rodhi practices at the restaurants (described above). Mr. Bikram said that,

“Gurung cultural dress are famous among tourists” (Group – 1, Q.no. 8c).

Moreover, behind these tourist settings, there is only one motive carried and that is to create memorable experiences for visitors (Gardiner, Vada, Ling Yang, Khoo, & H. Le, 2022, s. 5). Moreover, ‘Lama Museum’ that is presenting as one of tourists’ activities offering an opportunity to get to know the destination and its history which no longer exist also does not come to practices any more. Mr. Bikram said,

“There are two private museums in Ghandruk showcasing Gurung cultural artifacts and heritage.” (Group – 1, Q.no. 8c).

This kind of activities are the tourists setting where tourists can easily get confused and might perceived as authentic.

Stage 4+5: As this stage is detached from the tourists settings, we would like to bring the festival that they celebrate once in a year **“Ghandruk festival”** (Love Ghandruk, 2024) into this stage knowing the fact that it is an annual program celebrated by organizing different tournaments by the locals authorities and people of Ghandruk. So, this is an occasional opportunity that visitors can experience and to have a glimpse of backstage. Furthermore, there is Ghandruk cultural resort where preservation activities take a part by hotel groups and Aama Samuha. As per Mr. Bikram he said,

“There is also a Ghandruk cultural resort, where the traditional programmes of Gurungs and Tamang are organized by Aama samuha and hotel owners, aimed to preserve our culture. In future we are planning to construct a cultural hall dedicated to these cultural preservation efforts”. (Group – 1, Q.no. 8c)

So, these kinds of programs are the private doing without involving any tourist setting but practiced for own purposes can also be in this stage. However, Mr. Bikram have not said anything if tourists can get involved but anyway if they occasionally get allowed to witness then visitors might get to see the glance of back region of Ghandruk.

Stage 6: Goffman’s back region: as per author, he had claimed that this is the stage where only those travellers enforced themselves to travel, who travel in search for novelty. And related to this, homestays are the only place where visitors can get close to traditional lifestyle of Ghandruk people and come closer to experience authenticity of the destination. But due to the increasing number of hotels with convenient service, visitors are progressively getting attracted to staying in the hotels with facilities than staying in a homestay for local experience. Mr Lacchin said that,

“Travellers perceiving a homestay as a cheaper option to stay than experiencing authenticity of the culture and the place”. (Group – 1, Q.no. 9a)

Due to the new styled hotels, some visitors have changed their perception, as staying in homestays are not for authentic experience but for reasonable solution which is shame for the destination and their tourism management system of Ghandruk. Apart from that in Ghandruk there are now total from 12 to 15 typical traditional houses left located in upper part of the village and among that approximately only 3 houses are offering homestays (Gairi Gaun Home Stay, Hidden culture Homestay and Maya Home Stay)

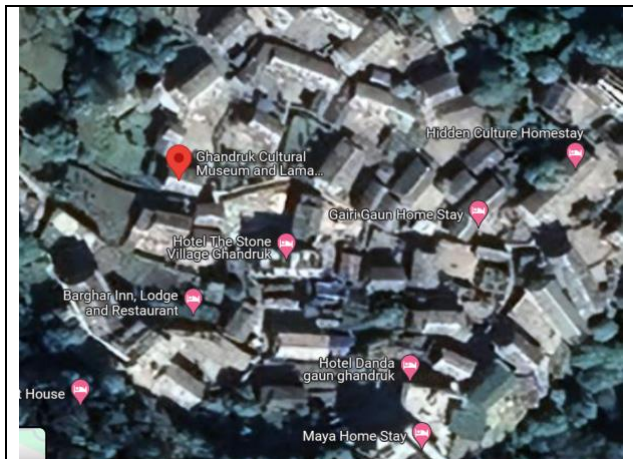


Figure 13 - Google map of Ghandruk.

Downloaded from the google map.

(Map, 2024)

services due to the higher competition from the hotel as well as changing preferences of the visitors.

Due to this reason, Ghandruk's homestays are collapsing with the number of typical traditional house together with the possibilities of authentic experience for the travellers. It is because, in today's context, only homestay is the one who could provide a local experience allowing visitors to witness daily rituals, share traditional meals and establish genuine connection with the locals. (Nepal, 2024). But now a days the upper part of the village consisting of traditional houses mostly been using for sightseeing as per Mr. Madhav (Group – 3, Q.no. 7).

With the progressed discussion, Ghandruk's practices embracing to create socially constructed authenticity rather than keeping their originality. Therefore, according to what Taylor has explained for the practices of authenticity, Ghandruk is practicing other way around representing the contemporaneous inauthentic practices (Taylor, 2001, s. 9). For example, Ghandruk tourism's sites, objects, images, and even cultures have been treating as a tourist's product to enlarge the tourism activities by tourism operators in Ghandruk (Taylor, 2001, s. 9). Therefore, it is up to the visitors, how much effort they want to put and enforce themselves for the authentic experience also because, it seems to be getting a bit harder to find the place to experience authentic in the context of Ghandruk. So, here it does apply the definition that Cohen had made on the quest of authenticity from tourists' perspective, saying that the quest of authenticity is entirely may depends on the competencies to discover the duplicity of tourist setting within staged authenticity (Cohen, 1988, s. 374). But having said that the question what arises from is “would tourists be interested to find the deception of staged

authenticity? Or just tend to act as a tourist and enjoy the travel?”. So, the answer is depending on the role of tourists as we discussed above.

In some extent staged authenticity theory is helpful to find stages of different tourist settings along with to discover inauthentic experience which is re-creation of traditional program for the tourists' settings. Where Cohen has made it more clearer adding his theory typologies of tourists with tourists' motivation and role for the quest of authenticity. However, despite of usefulness and acknowledgement that staged theory has received; it still lacks the proper explanation for each stage. Due to the lack of explanations and examples to differentiate from one stage to another, practicality of this theory has weakened. For example, in our context, we have conjoined the stage 4 and 5 as we could not find any difference between these stages. Significantly, staged authenticity theory has not taken a tourist's role in an account, in addition, this theory has avoided the notion of tourists' practices such as the same tourists might visit the same destination for different role for multiple times which would highly impact on their authentic experience.

As a researcher, what it provokes to our mind is, if we follow all the concept for the authenticity as researchers stated (MacCannel: 1973, Cohen: 1972, Wang: 1999, C. Hillerbrand & Karlsson: 2008, Olsen: 2002, Bruner: 2001, Stove: 2007), there will be a no way that people can find or experience authentic. Even though Cohen state that the authentic experience is depends on their debunking knowledge and ability to deception the staged authenticity (Cohen, 1988, s. 374), yet staged authenticity does not conclude that in certain stage where travellers can get to experience authenticity as such, MacCannell said that it is different level of tourist setting to produce inauthentic experience (Maccannell, 1973, s. 599). So, his staging theory actually staging the “inauthentic experience” rather than authenticity providing a room for “negotiation” regardless of tourist's role. That means there has never been standardized the authenticity for any destination, object or practices with the objectively measurable tool which could be called authentic. This is probably why Bruner (2001) stated, contemporary anthropologists are less likely to follow the notion of authenticity due to the developing doubt on the concept of authenticity “original” and “real” in the culture or the destination (Bruner, 2001, s. 898).

As a researcher we believe that the extending uses of authenticity term from the museum-linked to tourism has causing to rely on the definition such as “purity and untouched by modernization” which is unrealistic amidst of pace of modernization. For instance, in the case of Ghandruk, “Is it even possible to practice the same traditional way of life?”. This is hard to answer as such we will not get the definite answer for this question. Every being would like to have an easy life embracing the changes that would bring by any new technologies. And if we keep judging the destination, object, practices

with a numerous authenticity definition especially in tourism field, we will never be able to find the trueness because things, practices and objects develops with generation to generation similarly, the originality can be dig back to generation and generation. Therefore, in simplistic way, as a researcher we understood, authentic experience within the tourism is the interpersonal feeling which people allow to compare their own experience from their first visit to second from any destination.

So, we as a researchers believe that, more than considering and defining what is authentic and inauthentic, it would be good idea to monitoring the changes that any destination endures at the same time holding the proof of true property's value, integrity, context, identity and still letting allowed to be called authentic as NARA proposed (Stovel, 2008, s. 13).

7. Chapter 7 – Conclusion

CBT in Ghandruk has been a great tool to develop the community and increase the quality of lifestyle of local residents. However, it has a significant impact on its cultural environment which offers both opportunities for preservation of culture and tradition and challenges related to cultural change due to modernization and commodification. CBT has helped in preserving the local culture which might otherwise vanish such as, performing traditional dances and song by Aama Samuha for tourists, ensures that these practices are not forgotten by younger generations. However, these activities somehow helped in preserving Ghandruk's culture and tradition by gaining economic benefit in short run, it also risks in losing its authentic value in the long run as they prioritize in performing and serving tourists rather considering their own traditional occasions. Likewise, their cultural dresses which are used occasionally only by locals has now been commodified for tourists. As per the discussion in the analysis theme 2, the practices like, performing traditional dances and offering traditional dresses to the tourists have been altered over the time. The performances are now conducted in the hotels with tourists demand and traditional outfits designs has also been changed to make it convenient for the tourists.

The local hotel owners along with chairman of tourism committee stresses, on the necessity to protect unique identity of the village amidst modern developments. As Ghandruk has been recognized as one of the small towns to visit in the world, it has become significant among the locals to maintain this image of the destination. Therefore, Ghandruk tourism management committee is legalizing an act (inaugurating from June 2024) where locals have to maintain "A" designed roof using stone's slate for new as well as existing buildings. However, there is a huge discussion has been made (6.5) if only "A" designs can maintain their authenticity and identity of the destination. Moreover, hotel groups of Ghandruk promoting a campaign taking an account all the financially challenged local to provide 10 to 15% of total building cost requesting with a government so it would help them to maintain the housing protocol when they are building the houses in the village such as using stone slate and wood. Despite such local's effort, ACAP who have a significant influence on the village have not been helpful when it comes to preserving traditional houses.

As we discussed above, traditional houses of Ghandruk have carried a huge value to preserve the identity of the destination along with authenticity. The shift towards constructing new concrete buildings has led to dominate the old traditional building which has now become a significant way to cope with high construction and maintenance cost that would come with traditional houses. Ghandruk once, used to be known for their small (no more than 2 floors) traditional houses made out of wood,

stone's slates and mud. Which is why, the Ghandruk was also named after the stone's slate paved alleys and houses which is known as "stone village". Now the modern concrete building started to sweep the historical value of the place leaving just the name behind. However, the reasons for the changes are numerous, we have encouraged to believe the 'unmanaged tourism development', 'changing lifestyle of locals', 'lack of strict rules & regulation from governmental bodies' and 'growing uncontrolled economic competition' as a main reason for the dramatic growth of concrete building after critically analysing the data. Even though hotel groups have tried to point out the tourist for enduring concrete building (hotels) reasoning to fulfil the demand of tourists, yet the discussion we made above in themes 2 & 4 state that the internal tourists get attracted after the development of infrastructure rather being a reason for the transformation. In contrast, hotel operators are appealed to earn money highly involving in economic competition and unmanaged tourism development is taking place due to the lack of strict rules & regulations. Therefore, the identity of the destination carried by the stone village and, authenticity of the destination practicing underneath the traditional houses are severely impacted.

Authenticity is fundamentally regulated by the destination, even though the role of tourists has influencing impact on the Ghandruk's authenticity, it is still on destination's hand how to respond those impacts. As the matter of fact that, destinations (at least in Ghandruk case) are never forced to act according to the tourists' demand, it is destination's sole decision to serve the travellers altering their authentic nature of the destination. Therefore, regardless of the role of tourists' motivation, the transformation of the destination with concrete buildings (hotels) are due to the growing economic interest among hotels (locals) by commodifying the tradition and culture.

Therefore, based on these practices of locals, it is obvious that Ghandruk is degrading their authentic nature of traditional environment without fully executing the principles of CBT. Having said that, the awareness that locals have developed to save the authenticity and identity of the destination are commendable but as we discussed (theme 3 + 6.5) it is certainly not reasonable solution to save their originality. It is because, with an increasing intensity of adaptation of modernization among locals, the number of constructing modern style building/houses has been growing with a traditional exterior look (in some) leaving the traditional techniques, value including all the rituals connected with traditional houses behind; which has not only altered the identity and authenticity of the destination but also promote an inauthentic experience to the travellers through tourist setting.

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