



**Investigating Volunteer Experience of Swiss Tourists and Analyzing
its Socio-cultural Impacts on the Community in Nepal :
A Case Study of Hamro Sunshine School.**

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Abstract:

The primary objective of this research is to examine the socio-cultural effects of volunteer tourism on both visitors and the local community in Hamro Sunshine school. Data was collected using a qualitative technique, and case study methodologies were used to analyze the positive and negative societal impacts on both groups. Data was collected through semi-structured interviews from both tourists and local people of the school. The primary objective of conducting interviews with them was to determine the awareness of visitors about their influence on the community, as well as determine the attitude of local people regarding the effects of tourism. This case study highlights the positive socio-cultural impacts on the community, as identified by locals and Swiss tourists. These impacts include skill enhancement, improvement in students' language conduct, enhanced communication between school employees and management, increased understanding of fundamental skills, cross-cultural exchange, and economic growth and stability. However, the research revealed some negative outcomes of volunteer tourism in the community, as identified by tourists. These include a disparity between local inhabitants and visitors, the influence of Western culture on local communities, and a lack of accountability among local teachers. Likewise, begging for money, imitating others, the potential for misuse of authority within the community, and a lack of confidence or belief in one's own abilities. Furthermore, the study emphasizes the beneficial effects of volunteer tourism on the visitors. The results included learning and understanding, relationships building, and self-actualization. In addition, the study found out there

are no significant long-term adverse effects on voluntourists, as voluntourists may find it challenging to understand their surroundings due to their open attitude and limited duration of stay without preconceived notions or expectations.

Keywords: Volunteer Experience, , Swiss Tourists, socio-cultural impacts, Community in Nepal

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Chapter 1: Introduction:

Volunteer tourism has received a lot of appreciation as a potential industry that could benefit travelers and host communities (Guttentag, 2009). However, it is difficult for someone to argue that the real contribution to development is quite significant. In fact, rather than being thoroughly studied, the effects on the local communities and tourists are frequently presumed. Many remain enthusiastic about helping those in need, particularly in rural regions. Despite the rising popularity of volunteer tourism among tourists, there is still a problem in understanding its socio-cultural impacts on community and voluntourists in Nepal. The increase of volunteer tourism as a form of travel experience and community involvement highlights the need for a detailed analysis of its effects on host communities and potential visitors. The research aims to critically assess the impacts of volunteer tourism on the host community (cultural and social impacts) and investigate the motivation and field experience of Swiss tourists in Nepal. The study aims to closely evaluate the socio-cultural consequences of volunteer tourism on the host community and investigate the volunteering encounter of Swiss tourists. This chapter will provide an overview of the study by first examining the background and context, then addressing the research problem, the study's aims, objectives, and questions, and finally, highlighting the importance of the study.

Volunteer tourism refers to tourists who, for a number of reasons, participate in organized volunteer work while on holiday. This work may involve restoring certain areas, helping certain groups in society that are materially impoverished, or conducting research on different aspects of society or the environment (Wearing, 2001). Voluntary work has flourished as a form of tourism that enabled tourists to enjoy themselves while directly helping out local communities (Wong et al., 2014). Volunteer tourism is a distinct kind of tourism that combines recreational travel with

volunteer work (Han, 2019). It provides distinctive and authentic travel experiences as well as it encourages the sustainable growth of local communities. According to Proyrungroj (2014), volunteer tourism is often associated with individuals from developed or Western nations, who typically possess more income and skills, traveling to provide aid to less privileged individuals in developing countries. Volunteer tourism initially emerged as a predominantly British and European practice, stemming from the Grand Tour. It later spread to other countries such as Australia and the United States, although in a slightly different manner that involved middle-class individuals and evangelical mission trips. Presently, volunteer tourism is experiencing growth in participation from Asian and African individuals as well (Lo & Lee, 2011). Voluntary work has flourished as a form of tourism in recent years, due to the fact that no prior skills or knowledge are required of volunteers.

Voluntourism experienced significant growth in Nepal subsequent to the catastrophic earthquake. Nepal has been a popular destination for trekkers and adventurers for decades. The expanding tourism industry in Nepal has played a pivotal role in the nation's economic transformation since the early 1900s, fostering numerous political and social developments. With the passage of time, the Nepalese tourism sector has expanded substantially. In addition to ecotourism, mountaineering, and cultural tourism, volunteerism has consistently been an attraction for tourists from around the world (Chandra, 2023). Several research on volunteer tourism have been undertaken in the last decade. These research studies often examined the motivation and perceived advantages of participating in volunteer tourism (Broad, 2003), (Andereck et al., 2011), (Pearce & Coghlan, 2008), (Brown, 2005), desired volunteer tourist activities (Coghlan, 2008), (Higgins-Desbiolles et al., 2008), (Gray & Campbell, 2007), or the transformational potential of the volunteer tourist's experience (Coghlan & Gooch, 2011), (McGehee & Santos, 2005), (Zahra & McIntosh, 2007).

Similarly, a different group of experts has looked closely at how volunteer tourism affects the host community, their culture, and the long-term viability of the community (Zahra & McGehee, 2013), (McGehee & Andereck, 2008), Volunteer tourism impacts in Ghana: A practice approach (Bargeman et al., 2016) as well as the relationship between tourists and host community (Rolsted et al., 2012) . However, there is a lack of research that specifically examines the social impacts on the host community and on-site experience, challenges Swiss tourists and community face while interacting with each other. Although this volunteer tourism has received recognition for its possible benefits, concerns remain about how it may affect the volunteer tourists as well as the host community. Volunteers frequently lack awareness of the influence they make on a community and have difficulty understanding the importance of their contribution to that community (Aquino & Andereck, 2018). Volunteer tourism has faced criticism and raised doubts about its impact on the areas it serves. The extent and impact of volunteer tourism in educational environments in Nepal have not been well investigated, especially regarding the perspectives and experiences of community members and voluntourists.

The objective of this research is to examine benefits and cost of volunteer tourism on both community members (at Sunshine School) and voluntourists. Furthermore, it aims at understanding the effects that these volunteer-based activities have on the socio-cultural aspects of the school settings." The dynamics of volunteer tourism are complex due to their inclusion of several components, such as cultural interchange and socio-economic effects. Understanding the roles, motivations, and experiences of visitors and their influence on communities may be challenging. The study will be conducted at a Hamro Sunshine school in Kathmandu, Nepal that was founded by voluntourists in 2002 and still operating through volunteer tourism. Sunshine School foundation provides financial assistance to underprivileged children for a variety of

reasons. They give the kids lunches during the day and schooling. Numerous children come from various parts of Nepal. Their challenging life stories make it difficult for them to pursue education because many of them are orphans or semi-orphans, struggling financially, impacted by parental divorce, disabled parents unable to support their children's education, and a host of other social issues affecting Nepali society. The Hamro Sunshine School is actively involved in volunteer tourism efforts (*Hamro Sunshine Secondary School*, n.d.).

Although volunteer tourism is becoming more popular at educational institutions, there is a lack of research that investigates its consequences on the community members, voluntourists, and the educational institution. Potential visitors may have specific motivations and experiences when visiting, and the community might directly feel the impact of the interactions on its social structure, economic activity, and overall well-being. This research aims to fill the gap by examining the perspectives and experiences of those involved in volunteer tourism, including both members of the local community and voluntourists, specifically within a school environment. In this study, we will examine and analyze the positive and negative social-cultural effects of volunteer tourism on the community, particularly on students, staff, and managers as well as volunteers.

1.1 Aim of the research:

- The research aims to critically assess the socio-cultural impact of volunteer tourism on the host community (school) and tourists, and explore the volunteering experience and motivation of Swiss Tourists.

1.2 Research Question:

- How do members of the community (school) and voluntourists perceive and experience the role played by volunteer tourism, and what are the socio-cultural impacts of these volunteer based activities at the school?

1.3 Research objectives:

The current study seeks to provide an in-depth examination and exploratory results about the socio-cultural effects of volunteer tourism on the host community and tourists. The research questions outlined above have led to the formulation of multiple objectives for this study. The objectives are as follows:

- Investigate the roles, motivation, and experiences of voluntourists in Hamro Sunshine school .
- Analyze positive and negative socio-cultural impacts of voluntourism activities carried out by volunteers on Hamro Sunshine School and Swiss tourists.

1.4 Significance of the study:

This finding can help the Hamro Sunshine School Association and NGOs in addressing both positive and adverse consequences in the school and among tourists, along with maximizing the benefits of volunteer tourism while mitigating any negative effects. Understanding the influence of volunteer tourism on both visitors and the community is crucial for establishing more effective and appealing programs that prioritize ethical and community-focused practices in the voluntourism industry, leading to positive and long-lasting consequences in Nepal. Similarly, this

research aims to enhance the academic debate on volunteer tourism by offering empirical insights into the motives and experiences of visitors and socio-cultural impacts on the school community. This information may help future studies and broaden our understanding of the socio-cultural effects of voluntourism.

1.5 Research Area :

1.5.1. Background of Hamro Sunshine School (HSSS)

In February 2002, Andrea Werder, a citizen of Switzerland, started teaching underprivileged children in Mahankal-Boudha, Kathmandu, Nepal. At first, classes were conducted in an open-air setting, but later two small rooms were leased, providing space for around 30 students. Therefore, the 'Sunshine School' was founded. The children, living in conditions of severe poverty, often lacked fundamental necessities and faced familial difficulties such as paternal absence and alcohol addiction. In order to verify the eligibility of each kid, instructors evaluated their familial circumstances. In March 2003, an old carpet factory was leased and converted into an educational institution with the assistance of educators and students. The house was sold in the next few years, but a neighboring property was purchased for a new school building that was made possible by a Switzerland campaign. Currently, the school enrolls a total of 205 students between the ages of 5 and 17, who are taught by a teaching staff of 25 local teachers. The curriculum encompasses mathematics, English, Nepali, and general sciences, in addition to arts and physical activities. The school offers a nutritious meal, Dal-Bhat, to all students. The school started offering tenth grade in 2012, which fulfills the requirements for the Secondary Education Examination (SEE). Children are motivated and acknowledge education as a method to disrupt the cycle of poverty (*Hamro Sunshine Secondary School*, n.d.).

1.5.2. Collaboration of Sunshine School Association in Switzerland and the NGO in Nepal

The Sunshine School has created legal organizations in Switzerland and Nepal to ensure the project's security and continuance. In Switzerland, this entails an organization that follows the Swiss Civil Code, whereas in Nepal, it involves a non-governmental organization (NGO) that operates in accordance with Nepalese law. The primary focus of the board members in Switzerland is fundraising, which enables them to have influence over decisions related to the school. The NGO in Kathmandu is responsible for overseeing the school's strategic plan. The school's administration controls the day-to-day functioning of the school. Exchange holds significance for both the Swiss association and the school in Kathmandu. Therefore, the school is visited annually to improve the exchange of information, develop plans, and conduct accounting audits.

1.5.2.1. NGO in Nepal

The NGO comprises a total of seven members and is responsible for collaboratively formulating strategic choices with the Swiss committee members, as well as effectively regulating these decisions on the ground. The governing board of the NGO must consist of seven Nepalese people. The NGO was established in 2008 with the objective of responsibly managing the property and the school building. The board can only make decisions on the property collectively, hence avoiding any situation where an individual may make choices independently.

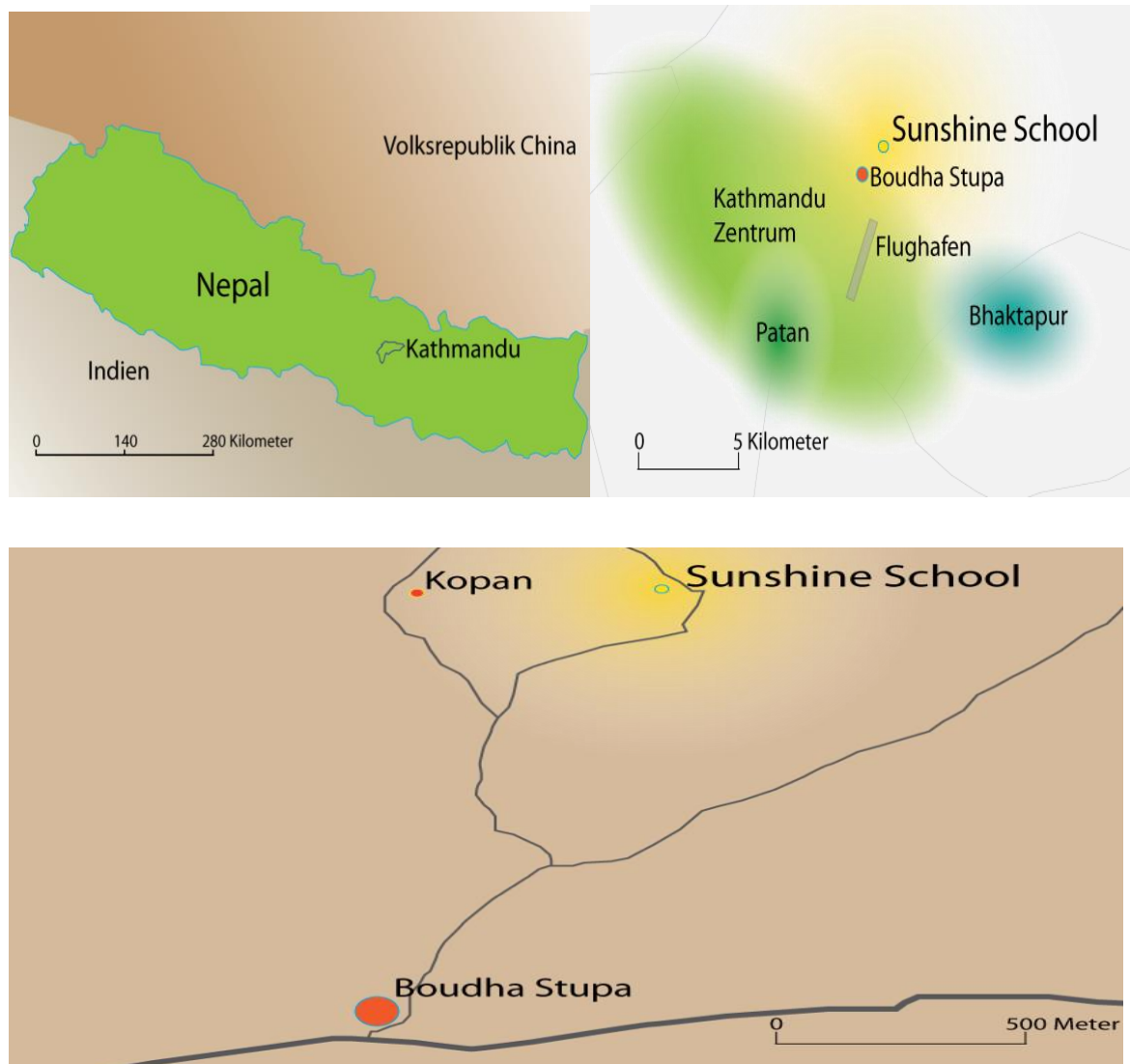


Fig: 1 The study location (Sunshine School, n.d.)

1.5.2.2. The Sunshine School Association in Switzerland

The Sunshine School Association was established in Zurich, Switzerland on January 9, 2004. The primary objective of the group is to promote and support the Hamro Sunshine School in Kathmandu, Nepal, specifically by providing financial aid. Currently, the group has over 170 members. A significant proportion of whom originate from Switzerland, while others come from

Germany and the USA. The group in Switzerland offers presentations and exhibits pictures from the Hamro Sunshine School at other schools, churches, or other venues in Switzerland. Annually, they establish a booth at different fairs where they offer delicious rolls and Nepalese Food: 'Daal, Bhat and vegetables (it is the food served in Sunshine School in Nepal to the students), Nepalese handicrafts, and cookies or cards crafted by students from the Sunshine School.

The study location (Sunshine School, n.d.)

Chapter 2: Literature Review:

2.1 Volunteer tourism:

International tourists are increasingly volunteering for humanitarian help, community development, and environmental conservation initiatives. Volunteer tourism, often known as voluntourism, is a kind of travel that involves helping others (Lupoli, 2013). In the context of the traveler's identity, tourist sociologies have so far generated two primary subjects i.e. accomplishing a goal and personal development (Wearing, 2001). Although travel may provide a break from everyday routines, it has been highlighted as a means of accomplishing a goal. On the contrary, traveling has been promoted as a means to encounter new and unfamiliar things, expand one's perspectives, and enhance personal growth. The tourist's identity plays a role in both situations. According to Wearing (2001), the experience itself is likely to have an influence on participants' sense of identity and the formation of their "values". According to Brown (2005), volunteering

provides people with a sense of purpose, encourages deep reflection, nurtures empathy, enables them to follow their interests, and generates a profound feeling of personal satisfaction. Volunteers are attracted to initiatives in developing nations, participating in activities such as rebuilding buildings, preserving cultural heritage, or teaching in educational institutions (Wickens, 2012).

As volunteer tourism is a component of tourism, it originated from the practice of tourists giving their time to engage in charitable initiatives (Rolsted et al., 2012). Volunteer tourism programs are found worldwide and are coordinated by many "sending organizations" (Raymond & Hall, 2008). These organizations include commercial enterprises, NGOs, charities, universities, conservation agencies, religious organizations, and governments. Tourists can choose to get enjoyment from contributing advantages to others or engaging in activities that directly acquire benefits to oneself (e.g., self-indulgent tourism) (Wong et al., 2014). Although international volunteering has been around for a while, 'it was not reported until after the September 11th attacks (in 2001) and the Indonesian Tsunami of December (2004) that travelers began to think about this type of travel and the market became (sic) more aware of the opportunities to have a holiday that involved volunteering' (Wearing & McGehee, 2013).

While the size and growth rate of the volunteer tourism business are uncertain, the increasing number of organizations and programs suggests a significant and growing market of volunteer tourism (Butcher & Smith, 2010). Bezuhla et al. (2022) has also highlighted that volunteer tourism organizations are becoming increasingly popular in developed countries. Among the list of proposed volunteer tourism initiatives and programs, the range of tours within the framework of volunteer tourism is expanding as well. As a fact, volunteer tourism participants come from a variety of backgrounds and are spreading across the globe (Wearing & McGehee, 2013). Wearing

& McGehee (2013) pointed out that a substantial expansion in the volunteer tourism sector has taken place since 1990, estimating that 1.6 million people globally participate in volunteer tourism initiatives annually and that those who volunteer spend between £832 million and £1.3 billion per year. "Time and Condé Nast" publications have identified this as a rapidly expanding and promising trend in the travel sector (Lupoli, 2013) and part of a larger trend of ethical consumerism aimed at positively impacting groups in developing countries (Lupoli, 2013). Voluntourism has also emerged as an economic driver on a worldwide scale (Bezuhla et al., 2022). Today, the turnover in the sector of international volunteering is projected to amount to many billions of euros annually. Condé Nast, cheaptickets.com, the Travel Industry Association (TIA), and travelocity.com have all conducted polls indicating an increasing interest in volunteer vacations. These initiatives encompass a wide range of activities, including community welfare, education, construction, commercial development, healthcare, environmental preservation, and research. Furthermore, the length of projects may vary, although it is frequently seen that volunteers tend to join for shorter than one month (Guttentag, 2009). However, long-term volunteer programs, sometimes known as "GAP Year programs," are becoming increasingly popular. During this year between high school and university, students can engage in various career, travel, and volunteer opportunities (Lupoli, 2013). The gap year concept has gained popularity in the UK as a way to travel and work abroad before settling on a career path. This gap year program emphasizes self-development and CV building, as employers in the UK place a high emphasis on volunteering (Lupoli, 2013).

"The modern phenomenon of traveling overseas as a volunteer" started about a century ago, predating the labels "alternative tourism" and "ecotourism." (A. Stebbins & Graham, 2004). There exist diverse contexts and viewpoints concerning the position of volunteer tourism within the

broader tourism research literature. Many consider volunteer travel to be an alternate type of travel (Wearing & McGehee, 2013b). Alternative tourism is a type of small-scale tourism that concentrates on people, operated by communities, and aims to benefit hosts, guests, and the local cultural and social contexts (Barbieri et al., 2011). Likewise Guttentag (2009) agreed that some volunteer tourism experiences come under the domain of ecotourism. Similarly, volunteer tourism is referred to as 'new tourism' and 'new moral tourism' (Wearing et al., 2017). Recent research has labeled volunteer tourism as 'charity', 'justice', 'pro-poor', or 'goodwill' tourism (Butcher & Smith, 2010). Despite there have been many different interpretations of volunteer tourism, there is currently no single definition that is commonly accepted (Barbieri et al., 2011).

Lupoli (2013) identified that volunteer tourism distinguishes itself by the engagement between visitors and guests. Volunteer tourism frequently involves increased social connection with the host community. In general, experiences and activities are presented as providing close engagement with local lifestyle and community activities (Wearing, 2001). In addition, volunteer tourists pay to participate in those programs. Brown (2005) emphasizes the features of volunteer tourism as freely chosen, with no financial gain, and generally intended at assisting others. Generally, voluntourism programs are mainly organized by non-governmental organizations, local groups, clubs or associations, and local authorities, which are referred to as the third, non-governmental, non-profit, or voluntary sector (Pompurová et al., 2018). International volunteering is widely regarded as a crucial aspect of contemporary society and is increasingly acknowledged for its positive impact on community well-being.

2.2. Volunteer Tourism in Nepal

For decades, Nepal has been a favorite destination for both adventure seekers and hikers (Chandra, 2023). Over time, Nepal's tourism sector has grown significantly as a key economic contributor (Wearing et al., 2020). In 2013, Nepal received 798,000 international tourists, as reported by the Ministry of Culture, Tourism, and Civil Aviation. Hauta-Aho (2014) stated that tourism is seen by the government as a means of promoting economic development and it has potential to reduce poverty and generate jobs in both urban and rural regions. According to Wearing et al. (2020) Nepal's tourism statistics cover the following categories: holiday/pleasure, trekking/mountaineering, business, pilgrimage, official, conference/convention, study research, others, and these categories are most likely to include volunteer tourists. The fieldwork study done by Wickens in (Rolsted et al., 2012) showed that Nepal (especially Kathmandu) is a popular location for volunteer tourism due to its wide range of opportunities for volunteer travelers to work as well as volunteer visitors who can support community-based projects and explore the country's natural beauty and cultural heritage. Mostafanezhad and Hannam (2016, p.48) stated that many businesses in Kathmandu, Thamel, which have serviced tourists since the 1970s, support non-package tourists, and numerous groups specialize specifically on providing homestays and short-term volunteer opportunities for foreigners. These businesses exist alongside, and in some ways merge in with, the shops that offer rafting trips, Lhasa visits, and trekking guides. During that period, just a few foreign travelers traveled to Nepal specifically to volunteer. In the study on volunteerism in Nepal, Neupane in (Rolsted et al., 2012) examines the terms "volunteer" and "volunteerism" in the context of Nepalese tradition. Volunteer means "Swayamsewak" (Swayam: self and Sewak: servant), while volunteerism means "Swayamsewa" (self-service). This applies to

both internal and international volunteer work. Over time, the definition of volunteering has evolved from the literal meaning of Swayamsewa or Swayamsewak.

Volunteer tourism in Nepal, also known as voluntourism, has become a major trend in the travel industry, with people looking for meaningful and impactful experiences (Tour, Trekking , Peak Climbing and Expedition in Nepal, Tibet and Bhutan, n.d.). It noted that voluntourism became extremely popular in Nepal following the terrible earthquake that wrecked the country in 2015. According to a Child Welfare Board (CWB) officer, the 2015 earthquake marked a significant shift in volunteering in Nepal (Schuurman, 2018). Nonetheless, despite the fact that Nepal is gradually recovering from the disaster, people continue to visit and assist people in reconstruction, education and medical care, particularly in rural areas where people are still suffering as a result of the government's carelessness and lack of basic services. Helping victims of the earthquake in Nepal, established as a post-recovery tourism recovery program during 2017 and 2018. Further, tourism arrivals in Nepal reached a record high of over one million in 2017 and 2018 and indicate a strong post-earthquake recovery program (Wearing et al., 2020). Many tour operators and hiking programs started to incorporate volunteer opportunities to connect with Nepalese communities which helped to increase the economic benefit to the people. Schuurman (2018) claimed that disaster relief has played an important role in the growth and authentic experience of voluntourism in Nepal as well. Similarly, after the disaster the trend of homestay projects in Nepal had gotten more popular with both locals and volunteer tourists. The Hands On Institute directors in (Hamby, 2020) reported that the homestay program has boosted community pride and has increased their self-esteem and confidence. Hamby (2020) stated that this has had a significant impact on the village's children as well, allowing them to envision a future equal to others. This has allowed

children to set ambitious goals and boost their self-confidence too (Hamby, 2020). Further, Mostafanezhad and Hannam (2016) claimed most tourists were inspired to do volunteering work in Nepal due to a desire to give back to the country.

Besides that, numerous non-profit organizations have been increasing in Nepal and (both local and international) provide opportunities for volunteers to assist in community projects in Nepal (Rolsted et al., 2012). These types of organizations offer several projects, including women's empowerment, child-care, health, teacher training, and youth development (Volunteers Initiative Nepal 2012). One of the non-profits organizations in Nepal is orphanage and Orphanage tourism has grown significantly in the country as Benali and Oris (2019) claimed. Most of the foreign volunteers, mainly from the West, spend their vacations in orphanages, assisting abandoned children. Benali and Oris (2019) highlighted that Nepal has emerged as a top destination for volunteer-driven orphanage tourism, an activity in which capitalism and humanitarianism form a paradoxical union that may be representative of today's neoliberal times. Punaks and Feit (2014) criticized for voluntourism in orphanages may be harming children by separating them from their family and causing financial hardship. Children have become a profitable poverty commodity in Nepal, and the desire of volunteers and donors to offer funds assures that children are removed from their homes

However, Another issue is poor relationships between volunteers and the local community. Although Nepal's tourism industry generates millions of dollars each year, earnings also create economic disparities between those who can gain from tourism and those who cannot (Hauta-Aho, 2014). While tourism has become a significant source of income in Nepal, it has also produced financial instability for some because the business is so quickly influenced by political disputes.

In the research on “Sustainable Community Development through Volunteer Tourism and the Role of NGOs in Nepal” Hauta-Aho (2014) argued that volunteer programs implemented by non-governmental organizations have a crucial role in shaping development. He further stated that despite the large number of non-governmental organizations (NGOs) functioning in Nepal, there is a lack of regulation and monitoring, leading to instability and resource exploitation. Similarly, Punaks and Feit (2014) has also noted that unfortunately, Nepal's non-governmental organizations (NGOs) do not get funding from municipalities or governments, and there is no oversight of their financial sources and use (Punaks and Feit, 2014). As a result, corruption and asset misuse pose a significant threat to organizations.

Barbara Weibel in (Rolsted et al., 2012) explores the dark side of volunteer tourism in Nepal. Despite her interest in volunteer tourism in Nepal, she had several incidents that raised concerns about the possibility of social projects being a hoax. However, proper study is necessary to verify these assertions. Rolsted et al. (2012) in the study on “Volunteer Tourism in Nepal- A Contested Relationship Between the Volunteer Tourist and Nepalese Local Host” finds out that Volunteer tourists and local hosts have an awareness of each other's motivations and expectations, which influences their interactions and relationships. Hamby (2020) in study of “The Impacts of Voluntourism in a Rural Community in Nepal” suggested that voluntourism may significantly benefit both the lives of locals and visiting volunteers in Nepal when done properly and with care.

2.3. Volunteer Tourism Motivations:

Within the literature on tourism, a multitude of scales and theories have been proposed and systematically assessed in order to get a deeper comprehension of the motivations behind people's travel behavior (Brown, 2005). It serves as an inspiration for all of the activities related to travel.

Tourists attitudes, beliefs, and conduct are said to be influenced by their motives, and motivational features are those things that lead someone to act or behave in a particular way as explained by Berry (in Rolsted et al., 2012). Many studies identified that there are various positive drivers of volunteer tourism, such as self-improvement, compassion, contributing to the betterment of the host community, involvement in community development, and cross-cultural understanding (Wearing & McGehee, 2013b). Similarly, it was widely acknowledged in the research that volunteer tourists looked for altruistic experiences that set them apart from mass tourists (Wearing & McGehee, 2013b). According to Khan et al. (2023) selfless action for the good of others is called altruism. He further explained that altruistic motivation incorporates actions that promote the welfare of others without intentionally taking into account one's own advantages. For instance, seeing personally the living conditions of this underprivileged population has strengthened the observer's feeling of human duty toward society and given rise to a new goal: reducing poverty (Barbieri et al., 2011). Meanwhile, researchers like Jenkins and Broad stated in (Rolsted et al., 2012), point out that there are overlaps in the reasons for travel, career advancement, and the selfless wish to protect nature. Likewise, Guttentag (2009) also pointed out that numerous studies that investigated the motivations of volunteer travelers have frequently discovered that participants are driven mostly by personal considerations in addition to altruism. In other words, most people volunteer abroad in order to have intrinsic benefits (Barbieri et al., 2011) such as improving personally or experiencing life in different cultures (Wong et al., 2014). However, Clary et al. (1998)'s model , which emphasises altruistic attitudes and volunteers seeking to solve social concerns and make beneficial contributions to society.

Broad stated in (Brown, 2005), studied the relationship between volunteers, their experiences

volunteering, and the outcomes that occurred in Phuket, Thailand using an anthropological case study methodology. His research revealed that, while some volunteers had reasons similar to those of volunteer vacationers, such as the desire to work with like-minded individuals or grow personally as a result of volunteering, just under two-thirds of volunteers were motivated by a selfless desire to assist. Similarly, the study (Brown, 2005) - "Traveling with a Purpose: Understanding the Motives and Benefits of Volunteer Vacationers", revealed that actively engaging with the local culture and community on both physical and emotional levels serves as a powerful driving force for volunteer travelers. Participants often conveyed that engaging in volunteer work offered unique possibilities to immerse themselves in the local culture, an experience that cannot be achieved via conventional travel. These experiences allowed visitors to move beyond artificial tourist settings and see the genuine lives and surroundings of native people. Volunteer travelers really appreciate authenticity and have a significant interest in different cultures. They believe that by helping and engaging with local communities, they may get a more profound cultural immersion and connection.

"Volunteer tourism- "Involve me and I will learn?" According to a survey conducted by Sin (2009), many participants preferred to refer their encounter as "international service-learning" rather than "volunteer tourism". Arthur further explained that learning and personal growth are the key objectives of service-learning. Service-learning is included in a larger category of educational resources known as experiential learning, which is described as a process where the learner needs to reflect upon the experience [in this case, the experience of volunteering overseas] and derive new learning [in this case, from host destination] . In fact Rolsted et al. (2012) also

talked about the self-centric motivation for volunteer tourism. Where the author described, the desire to further one's career development

or gain more cultural knowledge is referred to as self-centered motivation. When one's own needs drive the majority of actions, volunteer tourism as a leisure activity can also be linked to ego-enhancement and Self-benefit (Hernández-Maskivker et al., 2018). The motivational variables for volunteer vacations also seem to align with the directional argument concerning self- and others-directed motives, as put forth by Pearce (in (Brown, 2005)) in his “travel career ladder” model. This is an intriguing finding. The results of this inquiry demonstrated that the motivational elements were mostly driven by two distinct aspects: other-directed, which is to help, connect, and comprehend, and self-directed, which is to familiarize, learn, feel better, and self-actualize.

Furthermore, in various literature, self-awareness has been one of the driving forces for volunteer tourism which is similar to Brown (2005). Brown (2005) illustrated that short-term volunteers motives seem to be similar to those of long-term volunteers, although the relative importance of different aspects can vary; self-actualization is a crucial factor for short-term volunteers, the study on volunteer vacationers. While volunteers do provide a lot of their time, money, and labor to help a foreign community, the benefits that come from the volunteer tourists hands-on experience with the local community. Additionally, Hernández-Maskivker et al. (2018) mentioned that volunteers can become more critical thinkers and improve self-awareness as well as understanding of the main issues facing the world by taking advantage of the chance for self-reflection that volunteer programs provide. These internal benefits result in an increased sense of self-awareness, which in turn causes a shift in values and consciousness that ultimately affects lifestyle choices (Barbieri et al., 2011).

Travel-related motivations, according to Mayo and Jarvis stated in (Brown, 2005), can be categorized into four areas: the physical (wanting to relax), the cultural (wanting to learn), the interpersonal (wanting to meet people), and the status and prestige (wanting to be recognized). Additionally, Wong et al. (2014) suggested that power is one motivating factor that hasn't gotten much attention. He further explained by stating that possessing power, or the ability to manage important resources, makes people more likely to act in order to fulfill their objectives. For instance, since decisions about travel are frequently undertaken in order to fulfill certain requirements or objectives, people who have been primed to feel powerful should demonstrate stronger purchase intentions for travel packages that meet their underlying objectives than people who have been prepared to feel helpless.

2.4 Role of Tourists Volunteer Tourism

Volunteer activities offer numerous chances for tourists and communities to form relationships; additionally, these tourists are able to acquire authentic experiences by getting to know with local culture and traditions through volunteer tourism programs (VTPs) run by volunteer organizations, particularly non-governmental organizations (NGOs) (Chusakul et al., 2016).

Various views emerged about volunteer tourism's role in global and local development programs. There are others who contend that volunteer tourism may serve as an instrument to promote global development. Wearing (2001), for instance, claims that volunteer tourism exists primarily to support international development in a variety of contexts, such as scientific research, community development, and conservation. Eddins (2013) differentiates volunteer tourism from ecotourism

and sustainable tourism by highlighting that volunteer tourists actively participate in development work. Eddins also views volunteer tourism as a significant and versatile development tool that fosters connections between developing and developed economies on a global and local level.

Volunteers also play an important role in assisting non-governmental organizations (NGOs) to achieve their aims and carry out their missions. They contribute significant talents and expertise, conserve resources, broaden the scope of an NGO's activity, foster community support, and motivate others to participate. Thus, volunteers are crucial to non-governmental organizations' ability to succeed (Mala Foundation, 2023). Many non-governmental organizations (NGOs) would struggle to fulfill their objectives and carry out their missions without volunteers. Further, Lee (2020) also suggested that considering the short period of time that volunteers are able to spend in local communities, it is important that tourists organize the programme ahead of time and communicate effectively with local NGOs before visiting locations. This can improve cross-cultural understanding and creates chances to fully immerse oneself in the culture and forge deeper connections with them (Brown, 2005). In this way, the balance of knowledge-power will be disrupted and favor the cultural identity of host groups, which creates the opportunities of freedom to represent the host identity (Wearing & McGehee, 2013b).

Hernández-Maskivker et al. (2018) claimed that volunteer tourism has favorable social consequences such as community building, education enhancement, creates job opportunities and improved quality of life for inhabitants. Likewise, it is argued that volunteer tourism can provide social benefits to the host community and local people in a variety of ways (Butcher & Smith, 2010). According to some academics, volunteer tourism programs (VTP) draw volunteers from

all over the world, and the friendships that form between volunteer tourists have the potential to lessen social, racial, and cultural divides (Rolsted et al., 2012).

2.5. Impact of Volunteer Tourism on Tourists:

Voluntourism, which involves short-term volunteer activities with a focus on adventure and experience, has been increasingly popular in recent years. During volunteer work in Rwanda by Barbieri et al. (2011), tourists had participated in the activities like assisting with chipping bark off trees, chopping wood for the roof, and applying a bark and mud mixture on the walls, along with handing bricks to the masters and kneading clay and water to make a sticky, red mortar for stacking the bricks. These all activities contributed to enhancing the visitor's cultural experience in Rwanda. First hand exposure to the living conditions of the underprivileged society has raised the tourist feeling of social responsibility as a human being and established a new purpose: trying to alleviate poverty (Butcher & Smith, 2010). Other than that, during the experience process volunteers are thinking about their own lives, families, decisions, and opinions and they expressed gratitude for the opportunity to meet the children and learn about their families' histories and learn to appreciate what they have. Self-reflection can help participants develop self-criticism, reshape their identity, connect with their culture and community, and assess the way they act, including gaining a sense of self-fulfillment (Lupoli, 2013). Self-reflection and personal development are common themes in the volunteer tourism experience (McIntosh & Zahra, 2007). Weinmann and Carlson (in Wearing 2001) discovered that exposure to a new culture was associated with personal growth, including increased tolerance, a more compassionate understanding of other people and their individual differences, and the development of a more global perspective and understanding

of new values, beliefs, and ways of life. This exchange's learning components involved academic achievement, individual skills growth, self-confidence, independence, cultural awareness, and social skills.

However, according to research conducted by Otoo (2014), a subset of respondents felt constrained by the negative attitudes of residents. The basis for such prejudice is the misconception that volunteers stationed abroad are privileged Westerners. Prejudice of this nature often manifests itself in the form of price discrimination and extortion directed at international visitors. One response underscored the importance of recognizing that volunteers possess limited financial resources and should be dissuaded from exploiting such opportunities. Similarly, volunteers may be seen as external or alien individuals by the local community, leading to a feeling of mistrust and hesitation to interact with them. This might hinder the capacity of volunteers to make meaningful contributions to the community and may result in a feeling of dissatisfaction for all parties involved (tripbloggerscentral, 2024). Voluntourism, from the perspective of volunteers, has the potential to enhance their international knowledge and understanding. Additionally, it may foster a greater interest in global concerns and events, as well as cultivate respect for diversity and promote meaningful interactions with individuals from all origins and cultures (Lough et al., 2014). The findings of (Aquino & Andereck, 2018) research done in Favela (slum) communities of Rio de Janeiro, Brazil indicate that volunteers' perceptions of volunteer tourism and its effects on marginalized communities are primarily concerned with their own experiences and the personal growth of individual volunteers, rather than with volunteer tourism as a collective entity. Furthermore, it is inconclusive whether volunteers consider volunteer tourism to be generally advantageous, based on their assessment of the impacts of volunteer tourism on the community as

expressed in their comments. They also appear to recognize the potential drawbacks of volunteer tourism, despite the fact that it appears they believe their individual activities benefited the community and the NGOs. The following possible advantages were noted by volunteers: it enhances the well-being of the inhabitants; it eliminates false impressions or stereotypes about the favelas; and it broadens their prospects by preparing them for the workforce. Potential drawbacks included worries about volunteers' commitment and dependability, irregularities leading to short stays, doubts about their overall impact on the community (both personally and in relation to volunteer tourism as a whole), communication issues including language barriers and classroom challenges, and volunteers' perception of the favelas as dangerous environments with the accompanying culture shock. Volunteers may unintentionally blame the community for their poor efficacy if they face challenges including culture shock, language limitations, and unfamiliarity with the structural causes of poverty (Aquino & Andereck, 2018). Working, laughing and eating together with local members who were from isolated communities, helps them to get the dignity and inspiration in their life (Hernández-Maskivker et al., 2018) . Additionally, for an illustration, the locals of Mongolia, study done by Lee (2020), expressed that with the help of initiatives like education from the volunteers have encouraged them in terms of personal growth, being practical and knowing the meaning of life. It is evident that Volunteer Tourism exposes people to current problems and contributes to raising awareness of them on a worldwide scale (Sin et al., 2015), encouraging constructive social change on a global scale Zahra and McIntosh (2007). Similarly, The study done by McIntosh & Zahra, (2007) disclosed that collaboration between volunteers and locals can result in good outcomes for society by raising global awareness and promoting good social change by exposing individuals to challenges faced by locals (Hernández-Maskivker et al., 2018 & Rolsted et al., 2012). Travelers may be motivated to

volunteer and support these kinds of organizations and attractions back home via voluntourism (McGehee & Andereck, 2008). It has also been noted that offering volunteer tourism experiences that prioritize interactions with community members from diverse cultural backgrounds can enhance the tourism experience, foster greater cross-cultural sensitivity, and lessen the "othering" of developing cultures (Rolsted et al., 2012).

2.6. Impacts of Volunteer Tourism on host communities

2.6.1. Positive impact of volunteer tourism on host community

The idea of "volunteering" is based on concepts of self-improvement and altruism; it often involves working for a cause that the volunteers believe in order to feel as if they have made a meaningful contribution (McIntosh & Zahra, 2007). It shows that local participants have gained a wealth of information and communication skills from volunteers by holding a positive perception of them. The research done by (Hernández-Maskivker et al., 2018) claimed that one of the most important positive effects of voluntourism is that it encourages tourists and communities to interact with each other, which is good for both sides. Local people are involved in running the projects and introducing guests to their culture (Uriely et al., 2003). A recent research "Volunteer tourism impacts in Ghana: a practice approach" has shown that there is a lack of empirical studies that look at how volunteer tourism affects local communities, especially how long-term volunteers deal with local staff who work in orphanages and primary schools (Bargeman et al., 2016). This study looks at how volunteer tourism has impacted two projects in Tamale, Ghana: Tamale Children's Home and Zion Primary School. The study used a practice-based method to find out how volunteers and local staff, who have different concepts, abilities, and knowledge, connect with each other when

they work together in particular situations. The study highlights a beneficial consequence is that volunteers minimize staff shortage and reduce the workload, which makes sure that kids get more regular care. However, the study noted some bad effects. Volunteers often take over tasks that should be done by local staff. This makes things less productive and more frustrating because of differences in work styles and cultural perspectives. Also, there is some cultural exchange and knowledge, but local staff and volunteers don't really change how they do things because they prefer their own ways or can't afford to. Even so, the local staff likes how the volunteers care for the kids with more love. Donations from volunteers make things better, especially at the Tamale Children's Home, where they raise the bar for health and cleanliness. But because of the poor handling of these donations by local staff, volunteers reduced their donations. This shows that a good effect can also have bad results (Bargeman et al., 2016).

Brown (2005) noted that volunteers are seen as a role model by the community members, particularly children, which was a translation of good relationships created through positive conversation. Furthermore, several local inhabitants in Mongolia saw volunteer tourism as an ideal platform for enhancing cultural understanding and fostering connections. Additionally, they hold the belief that volunteer tourism plays a significant role in facilitating and managing the relationships between tourists and hosts in local communities Lee (2020). According to (Devereux, 2008) proposal, volunteer tourism can offer technical support to help developing nations and become more capable, either directly through the transfer of skills from outside or indirectly through the development of local capabilities. This support can take the form of funding, personnel from donor countries, educational assistance, or the transfer of personnel to countries in the South. In addition to the apparent benefits of the volunteers' work on environmental projects, school

construction, and other initiatives, volunteer tourism is also seen as a tool for social transformation, knowledge creation, and local community development. Locals learn more about how their environment is changing by engaging with visitors. In a similar way, there's a chance for learning new skills and technology from the volunteers(Devereux, 2008). Therefore, it is reasonable to suppose that volunteer tourists have some impact on the community, not only in terms of promoting economic growth and development but also in terms of empowering and raising self-awareness.

The Maori young people in the McIntosh and Zahra (2008) study, explained that after numerous interactions with tourists as well as with the assistance from the volunteer tourists, Filipino people were encouraged to complete their education. As a result, locals were more confident, and persistent in their negotiation with the local government and they demanded trash services and encouraged their children to maintain the community's playgrounds and parks. Education has made the locals empowered in many ways. Author further explained that a deeper understanding of the volunteer tourism experience is shaped by the interaction between the volunteer tourist and the community, where more equitable power dynamics are developing and the experience is more inclusive of the "Other." The international volunteers, perhaps because they are young, perceive the community as equals, which Wearing & McGehee (2013b) believe empowers locals. Through these partnerships and friendships, they observe the locals have more self-esteem and confidence, and take more responsibility for their behavior after the volunteers leave. In addition, motivating and supporting local communities to represent their position in the tourism hierarchy can help them identify, clarify, and argue for their value of place, allowing tourists to experience local cultures (Wearing & McGehee, 2013a). For instance, Soweto, South Africa, 'township tourism' program has given locals a sense of pride by allowing them to share their struggles, past oppression, and

hopes for freedom and economic equality (Wearing & McGehee, 2013a). Giving people a voice in tourist development allows them to highlight the social importance of their communities. Overall, both NGOs and citizens of the host communities see the volunteers as an advantage to the community's human capital (Zahra & McGehee, 2013). It was explained in study (Zahra & McGehee, 2013) that, with the help of volunteer teaching to read, the locals of the Philippines started the small business of making sweets for the Goldilocks stores. Through this effort locals got the opportunity to use their skills to become self-sufficient in person or economic capital.

Volunteer tourism is increasingly becoming one of the most profitable market categories in the tourism industry (*Volunteer Tourism: Factors and Contributions - 2481 Words / Essay Example*, 2024). Tourism research has shown that volunteer tourism can boost revenue, stimulate the local economy, and create job possibilities (Hernández-Maskivker et al., 2018). Likewise, efforts to encourage volunteer travelers to stay with locals could boost and/or distribute income directly to families rather than distributing them through more lengthy distribution routes connected with conventional hospitality facilities such as hotels and restaurants (Barbieri et al., 2011). It is one of the ways for economic development as for Barbieri et al. (2011). Anderson et al. (2019) also stated that many people make a career from voluntourism. Further, intangible contributions, such as teaching English and recycling information, are crucial for modern growth but impossible to quantify. Volunteerism may have positive social effects, such as enhancing education, improving the quality of life for locals, and strengthening the community. It can also promote local culture among visitors and give locals a reason to trust outsiders, which lessens their sense of isolation (Abreu et al., 2021). According to Abreu et al. (2021), communities' knowledge, abilities, and intercultural awareness have improved, as has their involvement and organizational ability.

2.6.2. Negative Impacts of Volunteer tourism on Community

Volunteer tourism has received a lot of criticism while being praised for giving volunteers a real educational experience, building relationships between host community and tourists, and producing positive, long-lasting effects for host communities. Volunteer tourists, similar to regular visitors, have the ability to influence the daily lives of local people in a variety of ways (McGehee & Andereck, 2009). Lee (2020) points out that Volunteer tourism is getting attention due to its brief length and the psychological risks it poses to young children who are already at risk, including the potential for separation anxiety disorder (SAD). The definition of SAD in psychology is "excessive anxiety regarding separation from home or from those to whom the individual is attached". It was discovered that local participants experienced depression each time a volunteer had to depart (Lee, 2020). Similarly, when wealthy visitors visit a community, locals might attempt to imitate their consumption habits. However, when these wealthy things are beyond the reach of the locals, resentment may result leading to jealousy or aspirations (Guttentag, 2009). Similarly, Wall and Mathieson (2007) propose that community effects might have negative consequences, such as when volunteer tourists bring attention to their lifestyles and economic prosperity back home. Local individuals may attempt to imitate these consumption behaviors, experiencing dissatisfaction when they are unable to get such items. According to Clifton and Benson (2006), the economic disparities between visitors and residents might result in feelings of jealousy or unattainable goals. Besides that consumption of alcohol, cigarettes, and drugs habits of tourists in front of youth may have harmful consequences as well. Guttentag (2009) explained that when tourists attract attention to their luxurious lifestyles and materials, it is known as the "demonstration effect" and it has an effect on the host culture. It's interesting to notice that many

volunteer tourism programs involve working with children, suggesting that young people are particularly sensitive to the demonstration effect. Additional findings about the communal effects of volunteer tourism are mostly negative, however they lack specific details. Volunteers may impose a strain on local organizations by consuming staff time and resources. Although not necessarily detrimental to the local economy, Western-owned organizations may appeal more to volunteer visitors, providing them a competitive advantage over voluntourism enterprises established by local inhabitants. Similarly, Mje (2022) stated that while volunteers frequently have good intentions, the voluntourism industry encourages behaviors that harm rather than strengthen local economies. When organizations find local workers to carry out development projects, they pay for labor, and the profit margin is lowered. However, when agencies recruit volunteers who are prepared to pay to do the same activities, they profit from the destitute situation of local communities by luring volunteers. This not only deprives local workers of employment prospects, but it also increases economic dependence on aid, disempowering fragile economies (Mje, 2022). Similarly, Station in (Anderson et al., 2019) highlighted at least two issues with a group of American teens who went to a less developed location to build a school. For starters, most of them have never built anything, and secondly, they are replacing local construction workers who are in need of work. This can do more harm rather than benefiting the community. On the other hand, presenting poverty as a tourist attraction through voluntourism reinforces a narrative of assistance that reinforces the geopolitical discourse of North-South relations. This narrative depoliticizes and normalizes global inequality, and can even lead to dependencies on the host communities (Mostafanezhad, 2014). The power dynamics that are modernizing the language around volunteerism imitate and support the forces that lead to poverty and inequality worldwide.

Anderson et al. (2019) also highlighted that the majority of volunteers offer little relevant abilities and are not devoted to the long term. As a result, most volunteers work on service projects such as basic building, painting, tutoring, food distribution, or simply being a friend. Given that development is a dynamic process requiring sustained effort, it is possible that volunteer tourists will not be able to make lasting changes to the physical environment of host communities (Lee, 2020). The research further stated that it is thought that volunteer tourism prioritizes wellbeing over community development in the host location. But still, voluntourism frequently results in a cycle of dependence on foreign handouts (Qasim, 2023). Most organizations that rely on short-term volunteers are not implementing long-term development strategies. This implies that more effort and resources are required to sustain these short-term programs. Critics of volunteer tourism frequently state that the little time volunteers spend in the host town has no long-term impact or changes for them (Lee, 2020). Similarly, Anderson et al. (2019) pointed out that these types of trips frequently harm the people and communities they claim to serve. Worse, such short-term self-fulfillment trips might have a negative impact, although volunteers have good intentions but lack the abilities needed to be effective. For instance, locals become used to getting help for free from the volunteers. As a result, locals become dependent on the financial and personal resources of foreign volunteers, which can eventually hurt local economies and inhibit the expansion of local enterprises (Lee, 2020). When properly organized, voluntourism can boost income for host communities, stimulate the local economy, and create job opportunities.

However, some authors have questioned the benefits that can be offered by volunteer travelers who may not have useful skills, are unfamiliar with the local culture, and remain for a very short amount of time (Guttentag, 2009). Short-term volunteers might not have cultural understanding as

well as language abilities, making it difficult to communicate and build meaningful relationships with community people. This negative influence is increased by communication issues between local teachers, children, and volunteers, as volunteers lack the necessary abilities to teach in the local language and children do not grasp English well (Bargeman et al., 2016). This can create a sense of isolation and distrust between volunteers and residents (Guttentag, 2009).. Furthermore, volunteers may unintentionally injure others by engaging in culturally insensitive or disrespectful actions (Qasim, 2023). A more critical body of study on the host community for volunteer tourism exists, and it asserts that the development of tourism in host communities is negatively impacted by the majority of volunteer tourism events organized by Western countries (Zahra and McGehee, 2013). The event's organizers are those numerous non-governmental organizations (NGOs), charitable organizations, and commercial tour operators currently provide a range of volunteer tourism opportunities to those who seek on -the -ground experiences which contribute in personal development (Barbieri et al., 2011). Furthermore, Simpson (as cited in Rolsted et al., 2012) argues that host-guest contact actually strengthens preconceived notions rather than diminishing them, leading to adverse consequences for the host community. On the other hand, Anderson et al. (2019) pointed out that voluntourism is one of the leading causes of family breakdown in developing nations. It encourages orphan organizations to run as businesses." According to collected data, 90% of the eight million children in organizations worldwide are not orphans and have families at home who want to care for them but can't because they are pushed into institutions due to poverty and discrimination on the basis of disability or ethnicity.

On the other hand, the initial perception of tourism destinations in developing countries frequently held the assumption that the local population was seen as primitive, poor, and lacking in technical advancements, while the Western tourists were seen as modern, intelligent, affluent, and

technologically sophisticated (Wearing & McGehee, 2013). Volunteer tourism, as depicted in these examples, reinforces the notion that it involves privileged volunteer tourists providing assistance to less privileged hosts. This can contribute to the widening gap between the rich and the poor, as both the volunteer and the host assert their own distinct identities. On the other hand, Hernández-Maskivker et al. (2018) pointed out that locals in host communities might have difficulty understanding the objectives and programs of voluntourism groups, which reduce locals ability to fully participate and benefit from volunteer tourism. It typically leads to uneven relationships between visitors and destination communities, as well as minimal contributions to local communities. A Recent Time Story highlights the head of Tourism Concern, an industry watchdog, who already claims that 'The volunteer tourism business is geared toward profit rather than the interests of the communities' (Guttentag, 2009). One of the examples of this situation, as reported in a Guardian article, a group of Ecuadorian villagers arrived from work one day and discovered that volunteer tourists had painted the inhabitants' homes without any prior authorization (Guttentag, 2009). Similarly, claim has been made by Hernández-Maskicker et al. (2018), where only about 20% of the volunteers perceived that the volunteer programs were more focused on benefiting the volunteers rather than the communities themselves, the significant disparities in growth between the host communities and the volunteers indicate that there is still much work to be done in terms of benefiting the communities. An issue develops when the interests of visitors are emphasized above the needs and desires of host communities as a conventional form of tourism. Conventional tourism is described as the commercialization of people, places, and experiences for consumption by visitors, with minimal human participation that goes beyond superficiality (Lupoli, 2013).

While the volunteers generally have a more positive perception, it is still important to address and eliminate potential harmful behaviors such as paternalism, dependency, and exploiting vulnerable individuals for fundraising purposes. In fact, Zahra and McGehee (2013) conducted a study on power concerns, using development theory to emphasize the risks of relying too much on volunteer tourism as a solution for international development. She claimed that relying on untrained or undertrained GAP year volunteers with a strong Western perspective on development might endanger decades of work by established non-governmental organizations and empowered communities.

The impact of volunteer tourism on local communities: A managerial perspective” by Hernández-Maskivker et al. (2018), “ The Possible Negative Impacts of Volunteer Tourism” by Guttentag (2009), “Volunteer tourism: A review” by Wearing and McGehee (2013b), Volunteer Tourism: Experiences that Make a Difference” by Wearing (2001) have all reached the conclusion that volunteer tourism can have both positive and negative impacts on the host community. Meanwhile, Rolsted et al. (2012) argue that it is crucial to understand the equilibrium between the benefits and drawbacks that hosts are willing to bear, as well as the elements that influence the perception of a certain effect as favorable or harmful. Guttentag (2009) noted that because alternative forms of tourism have the capacity to "penetrate further into the personal space of residents," they may have a significant impact on change. Likewise, Zahra & McGehee (2013) the literature on “Volunteer Tourism: A Host Community Capital Perspective”, stated that generally pays less attention to the host, either personally or collectively . This lack of attention to the host may be partially due to the challenge of recognizing and involving the entire range of stakeholders who may be considered both the host and the community. Yet, the acceptance and support of the host community is critical

to the tourism industry's success, according to Murphy (in Wearing, 2001, p.18). Zahra and McGehee (2013) point out that neo-colonialism and globalization-related concerns of power and oppression frequently prohibit marginalized groups from fully participating in and being included within the community. Dyer et al. in (Rolsted et al., 2012) noted that although hosts play a crucial role in the growth of tourism, that hosts are typically left out of "decision making and management of projects," especially in developing nations. Therefore, it is difficult for someone to argue that the real contribution to development is quite significant (Guttentag, 2009). In order to minimize negative impacts of volunteer tourism on the community Hernández-Maskivker et al. (2018) has suggested, factors such as program alignment with local needs, transparency, financial equality, autonomy, maximization of local ownership, and economic benefits for locals should be considered to ensure long-term positive impacts. Likewise, Guttentag (2009) states that local volunteer tourism managers must accept volunteers with skills that meet the needs of the community. Pompurová et al. (2018) claimed that organizations/ NGOs need to better represent the specific challenges and needs of the communities and contribute to the development of focused activities and programs in the locality. While selecting a volunteer program, it's crucial that the skills are employed effectively and efficiently (Bezuhla et al., 2022). Instead of thinking about where tourists want to go, for the better impact on the locals organizations should consider where they can be most valuable; Volunteer activities include teaching, preserving heritage, working with children, animals, and community service, among others. Everingham in (Wearing et al., 2017) also suggested that any comprehensive evaluation of volunteer tourism initiatives must take into account the diversity of volunteer tourism organizations, volunteer visitors, and local communities engaged.

2.7. Theoretical Frameworks

To get an in-depth knowledge of volunteer tourism, an examination of theories and concepts is conducted. These concepts have been very useful and important in guiding the entire research. We want to draw upon the notion of motivation, positive social impact, negative social impact and approaches to mitigate the negative effects of volunteer tourism. We want to play around these concepts that guide our data collection.

The theoretical concepts mentioned above are used in this research article which are altruism and self-improvement (voluntary motivation) by McIntosh & Zahra (2007), Khan et al. (2023).. The consequences mainly emphasize the socio-cultural effects on both the visitors and the host community, Cultural awareness and understanding by Brown (2005), relationship building by Lee (2020), community empowerment/development, Hernández-Maskivker et al. (2018) were primary possible benefits that were mentioned in the literature. There were, however, three possible negative effects on the host community: cross cultural issue (Qasim, 2023), (Rolsted et al., 2012) ; dependability on volunteer tourists, Anderson et al. (2019), (Qasim, 2023) ; and demonstration effect Guttentag (2009), Mathieson (2007). The study will further investigate more about how to minimize the negative social and cultural effects of volunteer tourism on the community as it has not been studied.

Motivation of Tourists for
Volunteer Tourism

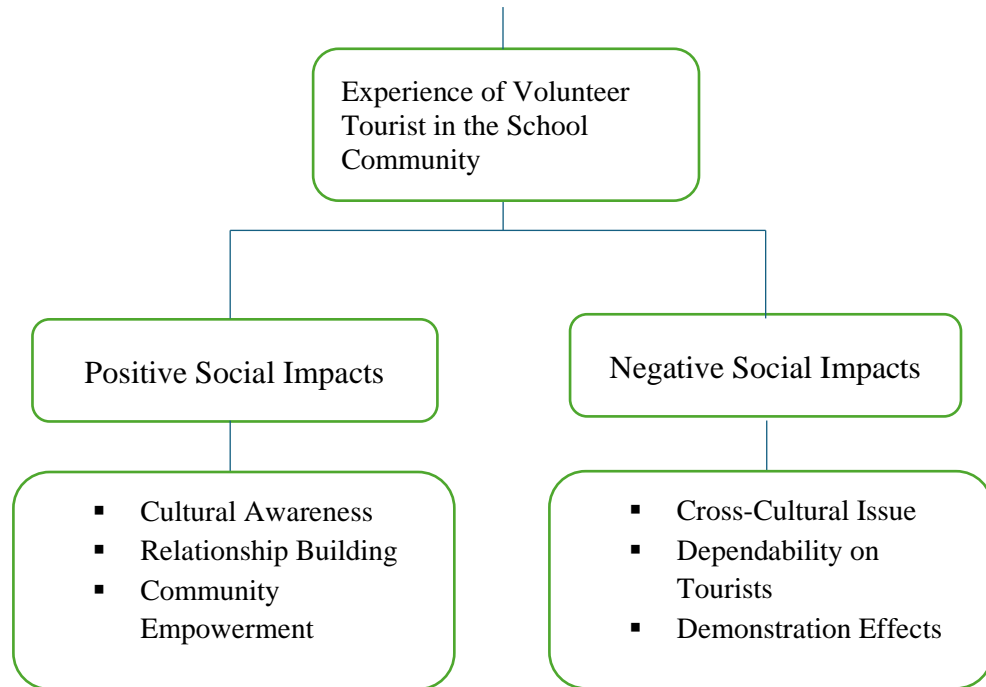


Fig: 2 (Researcher theoretical framework)

Chapter 3: Methodology

This chapter will provide in-depth understanding of methodological choices. It comprises the philosophy of science, tools for collecting data, the selection of the research strategy and design,

taking into account the interconnection between the issue, relevant theories, and analysis. This section will outline the complete process used by the researcher to address the research questions and generate new knowledge in this specific study. A research design is the overall strategy or approach that guides a project from the beginning until the empirical data are analyzed in the end (McCombes, 2023). An effective research design functions as a detailed plan outlining the methods by which the researcher will gather and evaluate data, while maintaining consistency, dependability, and validity throughout the project.

3.1. Research Philosophy

A research philosophy consists of a set of assumptions and ideas about how knowledge is produced (Saunders et al., 2019). This may seem very deep, but that's exactly what we're doing when we start a study project: we're learning more about a subject (Jansen, 2023). Social ontology is all about understanding the nature of social things. To simplify, it's about how we see the world around us. When we talk about social entities, we're asking whether they exist as reality outside of people's minds, or if they're just ideas created by people's thoughts and actions (Bryman, 2016). Some people believe that there are many realities and that people can have different views of the world. The above idea leads to the epistemological consideration for this research. According to (Saunders et al., 2009), epistemology explores the underlying beliefs and principles of knowledge, including what is considered acceptable, valid, and genuine knowledge, as well as ways used to convey information to others.

3.2. Interpretivism Approach

The interpretivist is interested in human behaviors and the variations that exist within these acts (Larsen & Petersen, 2018). According to Bryman (2012), the interpretivist approach aims to understand the underlying significance of human behavior within a social framework. Interpretivism believes that reality is socially produced, subjective, and emerges from the combination of several perspectives, each offering distinct possibilities for gaining knowledge (Rogers, 2020). It allows us to analyze social reality by focusing on the subjective experiences, thoughts, and meanings that individuals find most significant. According to Chowdhury (2014), it emphasizes the qualities and behaviors of people within specific social and cultural settings. Emotions, thoughts, ideas, historical facts, statistics, and socio-cultural aspects may be understood from several viewpoints. However, rather than evaluating the study's validity, these components allow researchers to acknowledge that social reality is always changing. To fully understand what's going on, the interpretivism method uses relativist theory to mix different points of view. Interpretivist methods like grounded theory, case studies, document analysis, verbal analysis, description, focus groups, phenomenography, phenomenology, and theme analysis can be used to analyze the data (Thada, 2024).

What does interpretivism have to do with our study? The study intends to investigate the motivation and experience of Swiss volunteer tourists and its cultural and social consequences among various groups of tourists and host communities in Nepal. Specifically, the thesis examined the positive and negative influences reported by both parties during their participation in volunteer tourism. Our approach of getting an understanding of these two aspects of our research is through semi-structured interviews with 12 interviewees (six are Swiss voluntourists and six members of the community). The results obtained from these interviews are open to interpretation, indicating

a consistent alignment between the study methodology and the epistemological perspective. A questionnaire was asked to get insight into the view of Swiss visitors about the socio-cultural impact of volunteer tourism activities on the community. As well as the interview was held with the members of the community in order to know their perception on the research topic. The questionnaire includes open-ended questions, allowing us to analyze the responses we obtain in these topics, since respondents are allowed to freely express their own thoughts. As a researcher this approach enables us to gain insight into the details and complexity of a subject within particular circumstances, revealing different perspectives, experiences, and aspects that may have been overlooked in previous research or literature reviews.

3.3. Abductive Research Approach

Abductive reasoning is a deductive approach in which one begins with an observation and then looks for the most reasonable and straightforward answers (Stewart, 2024). Compared to deductive reasoning, which follows a rigid path from premises to conclusion, and inductive reasoning, which draws generalizations from specific situations, abductive reasoning is more adaptable. It makes sure that the findings stay relevant and representative of the state of knowledge by enabling the modification of hypotheses in response to new data or observations. Coffey and Atkinson (1996) and Tavory and Timmermans (2014) state that abduction is a method that tries to find a balance between inductive and deductive methods. Abductive research comes from the philosophy field of pragmatism (Peirce, 1974). It is neither data-driven nor hypothesis-driven. Instead, it works with both real-world data and existing academic thinking at the same time. Abductive research involves

a researcher using heuristic methods to analyze situations when actual evidence contradicts the expectations based on existing theoretical knowledge (Flick, 2014).

Initially, the researcher had a basic knowledge of volunteer tourism, after experiencing it in Nepal and actively participating in it. Tourists in Nepal were seen engaging in different volunteering work such as at schools , community and orphanages, but researchers were unsure of their underlying motivations and the potential socio-cultural effects they may have on the local community. The researcher acquired an understanding of volunteer tourism via early desktop research, which facilitated learning of travelers' motivations and potential consequences on the community. The researchers gained an understanding of the potential social effects of volunteer tourism. However, the particular processes behind these effects remained unanswered. Therefore, the researchers aim to revisit the social impacts of volunteer tourism via empirical data, which will enhance the validation of existing concepts and explore the reason behind the social-cultural effects. When a researcher uses an abductive method, they don't go into the field with an open mind because their theoretical knowledge tells them what they're looking for in the first place. This is done so they don't find results that aren't related to the research question (Alvesson, & Kärreman, 2007).

3.4. Case Study Approach

Case study research was one of the methods of inquiry that was used. According to Stake (1995), a case study involves analyzing the unique and complex aspects of a certain case to get a comprehensive understanding of its actions and specific conditions. (Yin, 2018) outlines the

essential characteristics of case studies. Case studies are a kind of research that thoroughly examines a contemporary phenomenon within its real-life setting, particularly when the difference between the phenomenon and its environment is not clearly defined. The goal of a case study is to get a deep understanding of a single individual's experience, behavior, or result by looking into them or a small group of people. Case studies are different from other types of research methods because they focus on a single individual, a small group of people, an event, or a situation and their unique circumstances usually with a limited setting or background. Interviews, surveys, or reviewing documents are all ways to collect data (Tomaszewski et al., 2020).

A case study can be a single case design, a multiple case design, or a continuous design. Individual case design includes looking closely at just one element to understand its special features and levels of complexity. Similarities and trends are found by comparing and contrasting several cases. A case study's investigation may focus on a specific community, school, family, business, individual, or occasion (Larsen & Petersen, 2018). According to Bryman (2012), the most common way to use a single case is to refer to a location, like a community or an organization. Ritchie and Lewis (2003), on the other hand, say that a single case study can bring different points of view to a research project because it can include more than one person in the case study. According to Bryman (2012), a case study is based on an interesting case, so the case itself is what the study is mostly about. There may be problems with complexity when analyzing a case study because it can be hard to compare different people involved in the same case. Long (2007), says that a case study can help explain the behavior of the people who took part in the study. Finally, longitudinal cases are looked at over a long time to see how factors changed over time. When a deep and relevant understanding of a certain phenomenon or problem is needed, a case study research method is very

helpful (Yin, 2018;Stake 1995). Qualitative and case study research are interconnected due to the fact that both methodologies permit the emergence of numerous realities and perspectives.

This thesis is specifically focused on the particular case of Hamro Sunshine School in Nepal. Hamro Sunshine School was founded by a Swiss citizen called Andrea Werder in 2002 in Mahankal-Boudha, Kathmandu, Nepal. The school provides education to underprivileged children living in conditions of severe poverty. Many of these children face challenges such as parental absence and alcohol addiction in the family. This location is considered suitable for studying the social effects of volunteer tourists on the community due to the regular inflow of visitors on an annual basis. The school is supported and functioned through the help of volunteer tourists and with the help of this approach it made it easier to explore, understand and gain insight of volunteer tourism from the target population. We want to examine the motivations of Swiss tourists for volunteering and the potential influence it has on both the community and visitors, as well as strategies for minimizing any negative effects. To investigate this issue, we use a qualitative research approach by conducting semi-structured interviews with volunteer tourists and the school community. Figure 2 and 3 have a profile of the interviewers, which offers a comprehensive picture of the various visitors and community members. Therefore, the researchers choose to use a case study as their research methodology on socio-cultural impacts of volunteer tourism on both tourists and the community

3.5. Qualitative Method

The selection of a research approach will have a direct impact on the choice of research design (MeanThat, 2016). Its objective is to get a profound understanding of a study issue, rather than making predictions like the positivist paradigm (Denzin et al., 2011). Interpretivism aims to construct knowledge by understanding the distinct perspectives of persons and the significance attributed to those perspectives (Creswell & Poth, 2018). Qualitative research is often associated with an inductive and bottom-up method of analyzing data (Gilgun, 2005). However, in recent decades, several writers have examined the effectiveness of deductive methods in qualitative research, considering the useful and informative function that theory may have (Bitektine, 2007), (Crabtree & Miller, 1992), (Fereday & Muir-Cochrane, 2006).

In order to conduct this specific study, a qualitative methodology was used. As researchers intend to understand the tourists' perspective and community perception on the established theories, and explore new insight if the research directed. The qualitative technique is built on a foundation of theories, pictures and ideas, and participant feedback. The most common qualitative research approaches for gathering systematic data are small-group discussions, semi-structured interviews, and in-depth interviews. Qualitative techniques offer flexibility and adaptation to research projects, allowing for examination of individuals' thoughts, emotions, and experiences (Hernández-Maskivker et al., 2018). It can also be used to describe and comprehend visual, written, and spoken data, according to Hammarberg et al. (2016). Moreover, due to the subjective nature of experience, meaning, and opinion regarding a particular subject, it is essential to rely on authentic evidence obtained through qualitative methods, as suggested by the scholar Austin and Sutton (2014).

In this study, various perspectives from both volunteers and staff of Hamro Sunshine School were taken to explain, explore and describe the impact of volunteer tourism. To achieve the research goal, a semi-structured interview was conducted. The interview was taken from both volunteers, staff and the graduates students of the school. They were asked several questions regarding, impact of volunteer tourism, the role of volunteer tourism in their respective lives and their cultural encounter with each other including their perspective about each other. Therefore, the researcher believes all of these crucial concerns can be addressed using a qualitative method.

3.6. Data collection method

The authors have used both primary and secondary data in this research. Primary data refers to information that is gathered directly by the research for the first time, in this case it is collected through interviews, while secondary data is pre-existing data that has been collected or generated by other individuals or organizations. Secondary data has been reviewed by examining books, websites, and current journals such as Sciencedirect, JSTOR and Pubmed.

The use of interviews as a research technique in this thesis serves the objective of increasing the topic's understanding by exploring into the content of the interviews (Bryman 2012; Ritchie and Lewis 2003) of how the school community perceives the socio-cultural impacts of volunteer tourism. As a researcher, interviews provide a practical, flexible, and cost-effective method for collecting research data (Bowling & Ebrahim, 2005). There are some good things about this study method, like the fact that it helps the researcher get involved in the study process immediately, which lets the researcher encourage people to talk about certain topics and let the researcher ask a

large group of people the same general questions about a certain topic. The three primary categories of interviews are structured interviews, unstructured interviews, and semi-structured interviews.

In the initial stage, when we were sure about the topic, we contacted Andrea and she was the founder of the school and we had a small informal meeting online. We presented our research topic with a brief introduction and she promised to help us. Later on she gave us some contacts of volunteer tourists and other board members of Sunshine School Association who has also served as a volunteer in Hamro Sunshine School. Then we further contacted them through email. The data collection is divided into two parts that are meant to get to the in-depth understanding of the experience respondent had on the field. We requested the tourists to make a timeline which can help them recall their encounters or experiences and elaborate further in the interviews, as this issue of tourists being out of word was evident in the first two interviews. A total of 7 potential volunteer tourists received an email with introduction of the research and request for timeline. One of them could not get a chance to participate as he has never been to Nepal and Sunshine school before but he was the board member in the association. All of the other participants expressed a keen interest in conducting an in-depth interview but only 2 respondents drew the timeline which has been attached in the appendix .

The 6 interviews were done between April 19 and May 12, over a period of 24 days via Google Meet and Zoom. Similarly, from the community, we selected 6 respondents and we contacted them through social media. The interview questions utilized in this study have been formulated in accordance with the structure that was established in the literature review. Interview questions were designed on four concepts i.e. motivation and experience of volunteer tourists, positive socio-cultural impacts, negative impacts . Under positive impacts these theories; cultural understanding,

relationship building, community development and attitudinal change were discussed whereas in negative effects demonstration effect, cross cultural issue and dependability of the community were mentioned. There were two sets of similar open-ended questions for the tourists and the community. The use of open-ended interviews allows participants to contribute a wide variety of information, while providing researchers the opportunity to ask any questions that may come up during the talk (Turner, 2010). These people were also asked to answer some follow-up questions after the conversation was over.

3.6.1. Semi- structured interview

Semi-structured interviews use a combination of both open-ended and closed-ended questions. The questions are strategically designed with adaptability. Interview sessions are often structured with three sections, which should be appropriately planned. In the first phase, the researcher introduces the participant with the subject matter and the general goal of the study (Bowling & Ebrahim, 2005). The researchers developed guidelines for interviews to help participants prepare and to facilitate the flow of the talks. The questionnaire included two sections: demographic, social effect. Divisions were based on goals. Demographics will describe the responder. The remaining two parts will explore the possible social impact on the host community and strategies to mitigate negative effects. The questions were developed as per the respondent's answers. During each interview, we gained fresh insights and knowledge that we used to enhance our interviewing skills. As a result, we did not ask the identical questions to all interviewees. This ability to adapt and evolve was made possible by conducting semi-structured open-ended interviews. Due to the geographical locations of the interviewees in Nepal and Switzerland, doing a face-to-face interview was not feasible. The identity of the respondents from the visitors' perspective was not

known, whereas the community members' identities were known. They were managers, local teachers, 3 former students and the chef of the school. Conducting face-to-face interviews with the community members would have been more convenient, but unfortunately, we were unable to do so owing to time and distance constraints.

3.7. Sampling Technique

All of the participants who meet the specific requirements listed for a research study are referred to as the target population. On the other hand, a sample is a smaller group of people chosen for a study from the population (Alvi & Mohsin, 2016). In this scenario, an entire group of volunteer tourists engaged in volunteering activities represents the wider population, while the Swiss Tourists who have volunteered in sunshine school and Sunshine School community members serve as our samples. Sampling is a crucial process in qualitative research that assesses the study's quality and accuracy of the results (Gibbs et al., 2007). A total of 12 responders were included from both sides. 6 out of 12 were from the community and 6 were tourists. Out of the visitors, three of them were voluntourists, and three of them were both board members and voluntourists. Further, within the community, we conducted interviews with the school management, 1 principal, 1 instructor, three former students and 1 local chef who are not associated with the school. The interview was in both English (for tourists) and Nepali (for the community). The research has used convenience sampling for the community and snowball sampling for the volunteer tourists as convenience sampling is an approach in which researchers provide specific criteria for inclusion or exclusion, and individuals from the population choose to participate voluntarily whereas snowball sampling is a method where current participants enlist future participants from their own social networks (Berndt, 2020). This strategy is often used for demographics that are challenging to draw in. When

using convenience sampling for the community, the researcher has the opinion that this approach may save time and feels these samples are the one who can share deep-knowledge about the topic. In addition, those who choose to participate are more likely to be dedicated to the study and more likely to deliver honest replies and they can represent the whole community. The researcher has previously said that their relation with the school's founder, Andrea, allows them to get the contact information of other voluntourists. Similarly, researchers find it very advantageous to use this method when individuals within a group are challenging to identify and hard-to-recruit (Berndt, 2020).

The interviews were recorded with the approval and awareness of the participants. In addition, they were notified of their option to drop their involvement in the initiative at any given moment, with the assurance that all personal information would remain completely in confidence. The participants expressed their consent for their names to be used in this particular research and conveyed their enthusiasm for participating in a thesis that provided them with the opportunity to contribute their perspectives, thoughts, and their understanding of volunteer tourism and its social impacts. They were asked for verbal consent as well as a written form of declaration of consent and the sign consent form is in the appendix section name declaration of consent.

Sample Description of semi Structured Interview Respondents (Tourists):

Swiss Tourists

1. Christine Killer Miller lives in Vincor, Switzerland, near Zurich, with her family. She is a self-employed coach and supervisor who works with individuals as well as groups, including teachers, social workers, and as a family counselor. She assists them with professional and personal questions. Christine formerly worked as a teacher and

psychotherapist, focusing on children with disabilities. She now focuses on coaching professionals in relevant fields.

2. Urs Albrecht, a 54-year-old architect, resides in Zurich, Switzerland, with her spouse. He is employed as a designer in real estate firms and also provides consultancy services to a range of enterprises and individuals. He first became involved with the Sunshine School in 2015 when he started working at a soup kitchen. He got to know Margaret via this engagement, and he also learnt about the school's operations, such as how new students are chosen among the soup kitchen visitors. Inspired by the organization, he went after more details and finally took part in its development after his meeting with Andrea (founder of the school).
3. My name is Regina and I'm 57 years old. I was born in Nepal, Kathmandu so I have a special connection with the country but I live in Switzerland now. I am a teacher and psychomotor therapist. I work with childrens who are handicapped and have personality problems. I am married and I am on vacation with my husband. I have been to HSSS twice and the last time I visited HSSS was in 2020.
4. Hi, I am Andrea and I live in Switzerland. I am a primary teacher. More than 22 years ago I visited Nepal for the first time and I did a trek together with the Nepali men. I started to teach some children who ate in Rokpa soup kitchen and from there together with the Nepalis men I started to teach children and then slowly we started Sunshine school.
5. My name is Annemarie. I got to know HSSS in 2005. I was there at Rokpa soup kitchen as a volunteer and I met Andrea and she told me that she had just recently founded a little school in Nepal. She told us that we could go and have a look at it. So off course we went there and we were impressed by her work. At that time there were very few children but it

was impressive. I thought it was a really good project. so I decided to join as a founder in Switzerland. so probably I started there about 17 years ago I'm not 100% sure well 17 or 18 years.

Name, age, gender	Profession	Date of Interview
Christine Killer Miller () (F)	Self- employed (Coach)	3 May 2024
Urs Albrecht (54) (M)	Architect	4 May 2024
Regina (57) (F)	Psychomotor therapist	24 April
Andrea () (F)	Primary teacher (Founder)	19 April
Annamarie () (F)	Teacher	22 April

Fig: 3 (List of Participants of Volunteers)

Sample Description of semi Structured Interview Respondents (Local people):

1. Dibesh: Namaste! My name is Dibesh Khartri. I live in Nepal. I work in the educational field and for 9 years, I am involved and working full time with Hamro Sunshine School in Principle. In total 19-20 years I have been working in educational fields and as well as working in the media fields for the last 20-21 years.

2. Ruby: Namaste, my name is Ruby Lama. I am a teacher at Hamro Sunshine School. I have been teaching in HSSS for 15 years. I live near Hamro Sunshine School .Today, I am going to share my 15 years' experience with you and discuss Volunteer tourism.
3. Sabina: Namaste! My name is Sabina Magar. I was a Hamro Sunshine School student. In 2012, I passed out, SLC from the school. I am 27 years old and currently I am in Japan on a working visa.
4. Sony: My name is Sony Tamang. I am 31 years old, and I passed out my SLC in 2009. I am married and currently I am living in the UK with my husband's family.
5. Anisha : Namaste! My name is Anisha Rasaili. I am 2075 (2019) passed out students of HSSS. Currently I am doing my Bachelor.
6. An Tamang: Namaste! My name is An Tamang. I am 64 years old. Currently, I am a cook in the Hamro Sunshine School and since the beginning of the school, I have been working here. As I am in charge of the food, everything is prepared with our hygiene standard. Everyone likes the meal that I prepared in school.

Name, age, gender	Profession	Date of Interview
Dibesh Khatri () (M)	Principle (HSSS)	25 April 2024
Ruby Lama (34) (F)	Teacher (HSSS)	4 May 2024
Sabina Magar (27) (F)	Student	3 May 2024
Sony Tamang (31) (F)	Student	22 April

Anisha Rasaili (22) (F)	Student	22 April
An Tamang (64) (M)	Cook	13 May

Fig: 4 (List of participants from community)

3.8. Ethical Consideration

Research ethics includes more than simply selecting the most suitable research methodology; it entails carrying out investigations in a responsible and ethically acceptable manner (D. E. Gray, 2014). To gather data for our inquiry, we conducted semi-structured interviews with tourists and the community members in Sunshine School. When discussing ethical concerns in the context of social research, such as the one conducted in this thesis, it is important to know how the researcher selects the interviewees and conducts the research. According to (Bryman, 2012), consent is important in the research. In this study, participants were informed about the reasons for selecting certain locations and the visitors included in the research. The theme of the project and the potential concepts to be discussed were presented to them through email and even in the beginning of the interview. As a result, they were asked to create a timeline or write diaries to facilitate the recollection of their experiences. We made aware of the intended length of the interview in addition to the goal of the study. Since we were gathering data from two distinct populations (tourists in Switzerland and the members of the school in Nepal), it was evident that one group showed boldness and confidence, while the other group displayed hesitation and afraid to voice their opinions on the subject matter. Therefore, we often modify our questioning approach in order to

gain more comprehensive perspectives from them. We seek to ensure that our interview questions are as clear as possible, enabling candidates to understand them easily and respond effortlessly.

3.9. Researcher Positionality

Positionality refers to the specific position that a researcher has intentionally adopted within a particular research project (Holmes, 2020). Holmes (2020) further highlights the importance of researcher positioning in the research. It has an impact on the methodology and findings of study (Malterud, 2001). Positionality is often determined by situating the researcher in relation to three key aspects: (1) the topic being studied, (2) the participants in the study, and (3) the setting and process of the research.

While growing up, the researchers saw several schools and communities in the surrounding area that were managed with the support of foreign aid. Researchers were always fascinated to get more knowledge on the voluntourists motivation, challenges and its impacts on the community. The inspiration for this Master thesis arose from the researcher's past experience as a local instructor in Hamro Sunshine School, where researchers had an opportunity to engage with volunteers and the community. As a researcher we realize some social problems that volunteer tourism might have on the community. As an insider or somebody who knows both the community we select possible interviewees whom we contacted through emails, whatsapp and google meet. Similarly, we use social media to contact managers, students and staff back in Nepal (Hamro Sunshine School).

This is essential to make sure the data is not interpreted only according to the researchers' views. It is essential for us to explain our role in the study as its author. As the author of this paper, we

acknowledge that we were born in Nepal and have a deep fondness for the nation and its people. The location where we performed our case study was quite familiar since one of the researchers used to work as a local teacher 7 years ago. After doing desktop research, the researcher recognizes the importance of the study which motivated us to undertake research. We acknowledge having a preconceived notion at the start of this study, but we made sure that they wouldn't have an impact on the findings.

3.10. Triangulation of knowledge

Triangulation in qualitative research is the use of many approaches or data sources to get a full understanding of phenomena (Patton, 1999). Triangulation is considered a qualitative research approach that aims to assess validity by combining information from many sources. We used two different types of qualitative methods to do triangulation of information: open-ended semi-structured interviews with different socio-cultural impacts theories of volunteer tourism, cross cultural awareness, relationship building and community development as positive impacts and cross-cultural issues, dependability and demonstration effect as a negative influence. There are four types of triangulation that (Patton, 1999) suggested: (a) method triangulation, (b) investigator triangulation, (c) theory triangulation, and (d) data source triangulation. Furthermore, triangulating knowledge to gather information from several sources provides deeper insights into problems that cannot be solved by a single technique. This is an essential method since the study have employed a range of ideas, approaches and data.

3.11. Thematic Analysis

Thematic analysis is a technique used to examine qualitative data. Data analysis is the process of identifying and documenting patterns within a dataset, which is then examined to find their intrinsic meaning (Braun & Clarke, 2006). These patterns can be identified by analyzing the linguistic meanings of phrases used by participants.

Thematic analysis is a research methodology used to identify and explain recurring patterns or themes within a given collection of data. This approach often results in the identification of new insights and improved understanding (Boyatzis, 1998; Elliott, 2018). (Naeem & Ozuem, 2021) used thematic analysis to build a conceptual model of their results. They did this in a number of steps, such as choosing keywords and quotes, coding, theming, interpreting, and building the model. Based on their approach, this study gives researchers a six-step theme analysis method to use when making a conceptual framework of their results. This means keeping an eye out for things that might be codes or themes as the data is being gathered, coming up with initial lines that will be turned into a final model, and discussing possible codes and themes. (Naeem et al., 2023) have explored the detailed aspects of a rigorous methodological approach called systematic thematic analysis. The authors systematically explain its six steps: generation of transcripts and familiarization with the data; identification of keywords; selection of codes; development of themes; conceptualization via interpretation of codes, keywords, and themes; and, lastly, the building of a conceptual model. These procedures provide a systematic approach to carefully analyze qualitative data, which improves both the precision and detail of the research process and the depth of the research findings. It has been further described below:

Step 1: Transcribing, becoming familiar with the data, and choosing quotations

This is the first stage of the thematic analysis process. It entails the process of transcribing material and getting familiar with it. Researchers thoroughly analyze the material to identify early ideas and important parts. Next, they choose quotations that clearly demonstrate the data and accurately reflect a range of perspectives and patterns that relate to the study objectives (Naeem et al., 2023). The researcher converts audio recordings into text in order to understand and categorize the data accurately. After transcribing, we compiled all the gathered replies for each question in our study. Next, we choose various potential possibilities that accurately reflect the perspective of the participant.

Step 2: Keyword Selection

In this stage, all data—whether from focus groups, interviews, or visual materials—are closely examined. Once recurring themes, phrases, or graphic components are found, researchers label them as keywords. These keywords, which are taken straight from the data, reflect the experiences and viewpoints of the participants (Naeem et al., 2023).

Next, the researcher in this study underlined main features in each response statement to identify the initial codes which are also shown in table _. We use different colors to highlight the statement which can be seen in the appendix.

Step 3: Coding

The third step is coding. In this step, short sentences or words called "codes" are given to parts of the data that show what the data is really about. This step turns complicated written data into a theoretical form, which makes it easier to understand and helps find parts that are connected to the study questions. Keywords are very important in coding because they form the basis of the analysis and help turn raw data into units that are easy to understand and work with (Naeem et al., 2023).

Here in the research, various patterns were identified and final codes were developed from various keywords because they are also very important when developing the themes.

Step 4: Developing Themes

Theme development is the systematic arrangement of codes into coherent categories, allowing for the identification of patterns and linkages. This process provides valuable insights into the research subject at hand. During this stage, the researcher moves from a thorough examination of codes and categories to a higher-level interpretation by constructing themes. These themes go beyond being just recurring components as they include structural meanings that connect the study questions and data (Naeem et al., 2023).

The researcher selected a set of interview questions that are aligned with the research issue. Then the author grouped together the interview questions that reflect the research questions and developed themes for tourists and the community. There are 6 themes for tourists, each having sub-themes, and 11 themes for the community as the researcher is investigating the socio-cultural impacts on both tourists and the community. A demonstration of this process is shown in the figure number 2 below. We look at the data again to make sure the themes are correct, and then we compare the themes to the data to identify missing information.

Step 5: Naming and defining themes

The researcher make list of the themes which was derived from the final codes and name and define them. It helps in understanding the name and theme of analyzed data. For example, the major theme (Comprehensive Volunteer Motivation) is explained via the adoption of four final codes: Travel with purpose, Research visit, Motivated by Inequality Awareness and Local Collaboration and Positive last impression. Similarly, the second main theme (Purposeful engagement in school support) is explained with the help of four final codes: Problem solving

person, Teaching and learning experience, Long-term relationship building with the school community.

Step 6: Preparing a report

The last stage of the topic analysis involves the creation of a conceptual model. This method involves creating a distinct representation of the data, which can frequently be affected by pre existing theories. The framework is used to address the research questions and emphasize the study's contribution to the existing body of knowledge. This stage represents the end of the study; it summarizes all of the conclusions and revelations that were drawn from the data (Naeem et al., 2023).

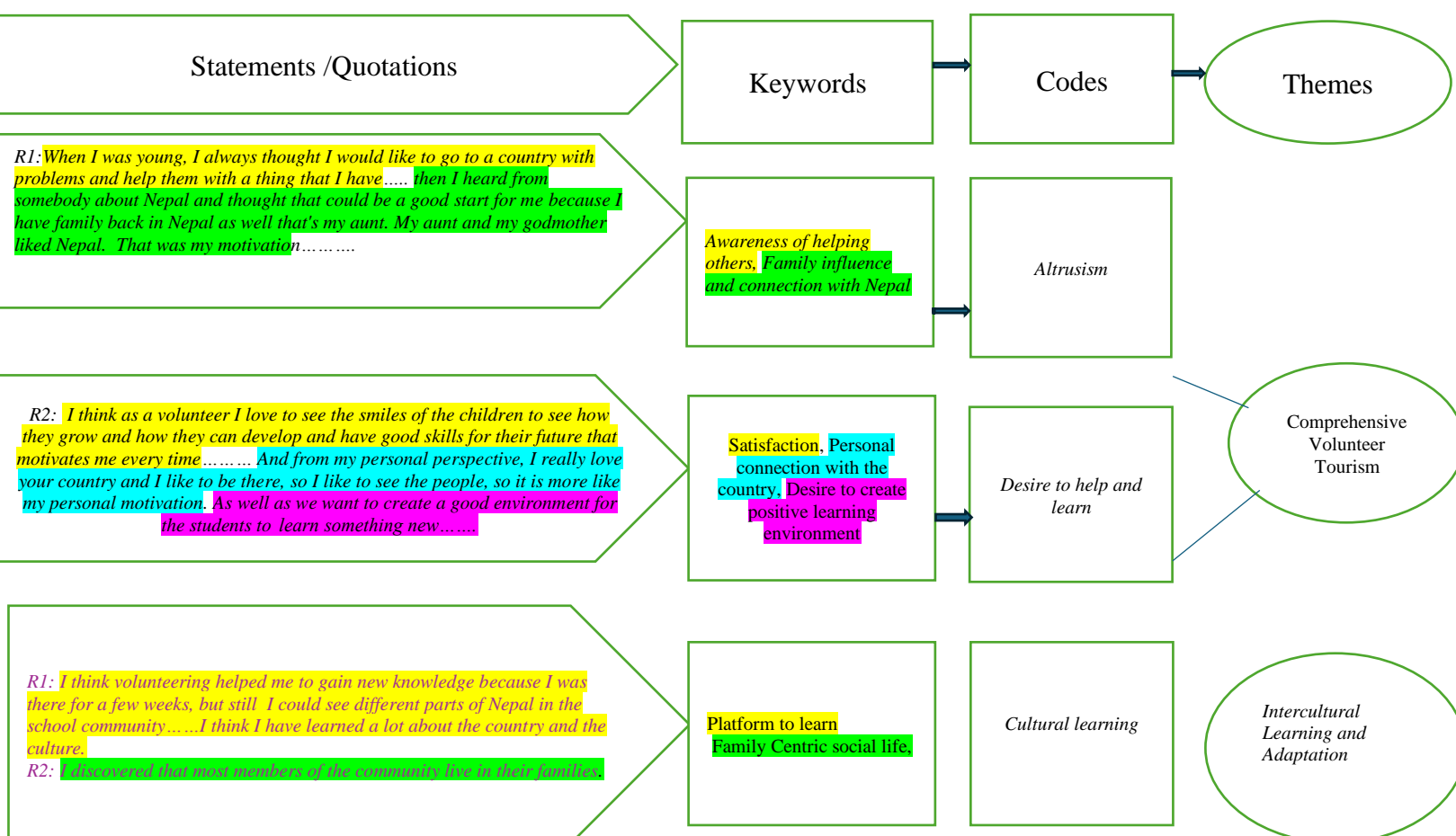




Fig: 5 Sample of generating themes

Chapter 4: Finding and Discussion

This research used qualitative semi-structured interviews with a sample size of 12 participants to investigate the socio-cultural impact of volunteer tourism on Swiss visitors and the Hamro Sunshine School community in Nepal. More specifically, in this section the research paper analyses the motivation of Swiss voluntourists and their experience in the educational setting. This chapter will provide an overview of the finding and discussion in detail obtained via thematic analysis of the "interview responses" acquired from participants. This chapter will provide a thorough examination of the empirical data gathered in Chapter 3, focusing on the factors of motivation, role, experience, and their impact on visitors, as well as tourists. The primary objective of our study was to investigate the social effects of volunteer tourism on a school in Nepal, as well as on Swiss voluntourists. In this study, we have examined the factors that drive visitors to participate in long-term activities, their contributions in the school, and their effects on the community. Particularly considering their awareness of the consequences. We asked similar inquiries to the local community in a similar way. This chapter serves as the foundation for

obtaining an answer to the research question. Here, in the analysis, you will be introduced with the word **soup kitchen** which is a place where foods are distributed freely to the poor people and our respondents have use this word and state it in their responses so, we would like to informed you that the school and the soup kitchen is connected to each other as majority children's of Sunshine Schine school are from here so it is also a part of the school. Major themes have been identified via the thematic analysis of the gathered data, which are shown below:

4.1. Theme1: Comprehensive Volunteer Motivation

Tourists attitudes, beliefs, and conduct are said to be influenced by their motives, and motivational features are those things that lead someone to act or behave in

a particular way as explained by Berry (in Rolsted et al., 2012). The Swiss respondents collectively answered various motivations and factors that inspired them to involve in volunteering work in Nepal specially the *Hamro Sunshine School (HSSS)*. Different respondents state that personal satisfaction, family connections, altruism, research purpose, awareness of inequality and positive past impression are some of the factors influencing their decision.

One of the main motivation of the respondents were the personal fulfilment and emotional attachments to Nepal:

“ I think as a volunteer I love to see the smiles of the children and see how they grow. And from my personal perspective, I really love your country and I like to be there, so I like to see the people. It is more like my personal motivation. As well as we want to create a good environment for the students to learn something new. The school can also set an example of a good volunteer school so that government schools can come and see the difference” (volunteer 2)

Similarly

“I have a special connection with Nepal and I have travelled there several times. I want to be helpful to others. And I am a teacher, I want to contribute to the community through my knowledge” (Volunteer 6)

However, volunteer 4 states that her motivation for volunteering in tourism comes from a feeling of social responsibility:

“....I was always aware that I'm lucky that I'm born in Switzerland and it is a rich country and I was aware since long time that there are many other countries like Nepal and also whole Africa where many people are not so lucky or to live in a country where they have everyday food or good education so that was my first motivation to work as a volunteer.... (Volunteer 4)

On the contrary, volunteer 3 stated that her decision to volunteer was motivated by her academic purpose:

“....I had to write one last thesis and then I thought I'm going to write it about the quality of school in Nepal and then I had contact with Andrea asked her if it's possible to stay at the school and then I was there for six weeks 6 to 8 weeks something around that.” (Volunteer 3)

Volunteer 2 and 6 highlights the emotional satisfaction and special connection that comes from seeing the happiness and development of the children. These participants are driven by intrinsic satisfaction and the desire to create a positive educational atmosphere. The results indicate that emotional benefits and interpersonal relationships have significant effects on the motivation of volunteers. Wearing & McGehee, (2013b) claimed that it was widely acknowledged in the research that volunteer tourists looked for altruistic experiences that set them apart from mass tourists.

However, Volunteer 4 is motivated by an extensive understanding of socioeconomic differences, which motivates their desire to volunteer and contribute to underprivileged countries such as Nepal and Africa. This motive aligns with the social function of Clary et al.'s (1998) model, which emphasises altruistic attitudes and volunteers desiring to solve social problems and make positive changes to society. Volunteers may be seen as outsiders or foreigners by the local community, causing suspicion and unwillingness to interact with them. This may restrict volunteers' capacity to properly contribute to the community and cause frustration for both sides. On the other hand, volunteer 3 highlighted the academic purpose and professional interests as the reasons to involve in the volunteering activities in the school. This shows how people are motivated to participate in

voluntary works by their academic and professional aspirations. In fact previous research conducted by Rolsted et al. (2012) also talked about the self-centric motivation for volunteer tourism. Where the author described, the desire to further one's career development or gain more cultural knowledge is referred to as self-centric motivation. Similarly, prior studies carried out by Clary et al. (1998) and Hustinx et al. (2010) found similar motivations, such as altruism, personal development, and career-related benefits. Clary et al. (1998)'s Functional Approach to Volunteerism identifies six main functions that drive volunteer motivation: values, understanding, social, career, security, and development.

The finding shows that Swiss volunteers in the Sunshine School are more motivated by emotional connection with the community, people and the country which comes under altruism. Here, altruism refers to the selfless act of the tourists, Khan et al. (2023). He said that altruistic motivation encompasses actions which promote the welfare of others without consciously prioritising one's own advantages. The research emphasises that the participants were aware of their privileged status. This has motivated them to engage in volunteering for the underprivileged community, particularly Hamro Sunshine School, without expecting any things in return, since they experience a stronger sense of connection with the children. Most of the respondents' altruistic motivation arose from their first trip in Nepal and their observations of the local conditions in soup kitchens. However, this act of their own has given them a sense of satisfaction. Therefore, the findings of this study concentrate on the awareness of social inequities, emotional fulfilment, and career development in academic and professional interests as the major factors of motivation of Swiss tourists.

4.2. Theme 2: Role of Volunteer Tourists in Hamro Sunshine Community

The respondents play different roles in the Hamro Sunshine school. These people play important roles in supporting the organisation through financial contributions, specialised knowledge, and active involvement. Their constant commitment and constant dedication play an essential part in the organisation's success in delivering education and assistance to the needy people, highlighting the importance of collaboration in achieving important results. For example Volunteer 1:

“I joined as a member and contribute annually with a certain amount to help this organisation. Being a psychometric therapist by profession, I have also assisted in the teacher training process.”

Similarly Volunteer 2 claims: *“ I am a member of the board of an organisation in Switzerland, and I often do online meetings with the principal. I am responsible for managing expenses, such as budget monitoring, in collaboration with the principal. I monitor multiple projects in Nepal, such as building construction, audit, and school development. I also do annual visits.”*

One of the respondents has visited the school once and donated once: *“ I have visited the school only on one occasion and made a single donation, but now I am not affiliated with the school in any way. During my visit I had a regular engagement with instructors and members of the community, where we share our teaching methodologies. Additionally, I have provided continuous financial assistance to a particular kid.”* (volunteer 3)

In the same way, respondent 4 plays a vital role in leading and coordinating with the team back in Nepal and in Switzerland:

“I’m the president. We are all working voluntarily. We have several meetings a year, we try to collect money, organise markets etc, inform our members (around 160). A team of 3 people (Enrico, Urs (volunteer 2) and me) have a lot of contact with the principal. We have regular email contact or online meetings. We want to know everything about the school, give advice and discuss the development of the school. We have to check the budget, bills etc...(bigger investments we are always discussing with the principal). We also visit the school regularly and control everything in the school. Yes it’s a lot of work! But I love the work and I’m very happy to be part of the Sunshine family. It also gives me back a lot and I’m proud of what we have reached in the last 22 years.”

Volunteer 4 serves as the founder of the organisation that provides assistance to the school, and she provides her assistance on a voluntary basis, similar to the rest of the team. She engages in many annual meetings, prioritises fundraising initiatives such as organising markets, and ensuring that its 160 members are well-informed. She, together with other board members, keeps regular contact with the principal via emails and online meetings to remain informed about the school's operations, provide guidance, and discuss school development. Their responsibilities include financial supervision, which includes examining the budget and invoices, as well as making decisions about significant investments alongside the principle. V4 conducts regular visits to the school to ensure everything is in proper condition.

However, V1, V2, V3, V4 and V6 actively participate in the organisation via different ways.

This encompasses tasks such as participating in meetings, actively participating in training sessions, making regular visits to the school, and connecting with teachers and community members. Their involvement shows their active support of the organisation's aims and promotion

of stakeholder cooperation. As a board member, V2 and V4 play a leadership position, monitoring the budget management and keeping updated on numerous projects in Nepal. Others, like V1 and V6, provide their skills in certain fields, such as training educators about novel concepts. Every respondent of the study contributes with a distinct set of skills and life experiences that enhance school work from a variety of perspectives. This aligns with the concept of Mala Foundation (2023) claiming that volunteers play an important role in assisting non-governmental organisations (NGOs) to achieve their aims and carry out their missions. In the Hamro Sunshine School, the study displays that volunteers have a crucial role such as financial support, transfer skills and active involvement which contribute in running the school smoothly and effectively. The data shows that volunteer tourists were involved in making decisions, such as managing budgets and keeping an eye on projects. From the data it is evident that the tourists hold more power than the community. However, it's important to think carefully about the power relations at play and how much volunteer tourists interact with and support local stakeholders and families in the school community.

4.3. Theme 3: Experience of Volunteer Tourists

The participants collectively answered several encounters, including challenges and cultural immersion. The study result shows that the Swiss participants at Sunshine School exemplify the many benefits of volunteer tourism, which emphasise cultural immersion via activities such as engaging in local traditions and experiencing local cuisine. This highlights the significance of cultural immersion in the context of volunteer tourism.

For instance volunteer 4 state:

“Yeah, within 22 years I have many experiences. One time I met a lot of families at the school. I can still remember when I was coming back to Switzerland from there for the first time. When I was about to leave Nepal, there were many parents and children there to meet me. They all gave me khada (Nepali shawl). I got almost 50 khadas and put on tikas and I was full. It’s been more than 20 years now. I remember this and it was very heart touching and I came to know that’s how they show their gratitude. I have memories of celebrating new year eves with students on the rooftop. I think we have developed a family bond with the students, and I have visited most of the students’ houses as well.”

In the same way, volunteer 6 shares her experience:

“I remember the happy faces and happy people of HSSS. I also remember childrens dancing to cultural songs. I like Nepalese food and I remember children eating Nepali food too. I was invited to a Nepali wedding. For that occasion I was offered to wear their traditional dress which was their personal, unfortunately it was small. So, they helped me to buy it in the market and I wore it for the wedding.”

Similarly, volunteer 2 feels:

“Yes... I was a part of this one-day excursion in 2021. I didn't know two or three years before so we went all together in different groups on excursions. That was really nice because I think I got to know the teacher and the students of the school closely and that's something I will never forget.”

The majority of the participants share memorable moments such as farewell, cultural events and excursions with the local community that have enhanced their volunteer experiences. This claim is similar to the claim made by Brown's (2005) where volunteers often expressed that volunteering provided them with special opportunities to fully immerse themselves in the local way of life—an experience that is not possible via traditional travel. Through these encounters, tourists were able to view local people's real-life environments and lifestyles outside of artificial tourist settings. Long term volunteering experience and emotional bonding that reflects the long lasting impacts on the volunteer as well as the people of the community. Similarly, some of the respondents highlight the importance of cross-cultural interaction and personal relation in volunteering. For instance, participating in local activities like weddings enhances the volunteer experience by deepening cultural knowledge. Further, involving in group activities like trips and excursions enhance the volunteering experiences by making memories that last a long time and strengthens the connection between volunteers and the community.

However, the Swiss volunteers at Sunshine School encountered notable challenges relating to communication, scepticism and differences in culture. The participant emphasised the characteristics of the local community that caused challenges in effectively carrying out any activity, particularly when working in a group. Additionally, the participants experienced that local people were not connected with them and found little sceptical. This volunteer found Nepali individuals difficult to work with because of organisational differences. The volunteer noted email communication issues with school management. Due to the manager's technical inexperience, communication was challenging. For instance, volunteers frequently received inadequate responses to mails.

“I realised that communicating face to face with one person it's quite easy, it becomes very personal, but the problem is then when you're in a group. I think people do not dare to really express themselves when they are surrounded by other people..... (Volunteer 2)

“On the first visit I realised that they were not so connected with us and they were a little bit sceptical about us”. (Volunteer 6)

“Yeah, sometimes it's not easy to deal with Nepali people so their way of organising things is very different. Like in the past days we only had them contacts through e-mail no like video calls and we felt that the manager/principal of the school then was not used to it. I think he found it hard to deal with foreign people or to make an excel file or financial things. He was not well educated and he came from other cultures, so it was sometimes very difficult. I could say there were challenges regarding managerial things due to different backgrounds. For example, the importance of mail in our country and Nepal is very different. If I ask 5 questions, the manager used to answer. I got only three answers.” (volunteer 4)

The majority of the respondents claim communication with local people is very challenging and language barrier can be the possible reason for this. Volunteer 2 believes that communication at the school is more easy when conducted in person, but becomes challenging in group settings due to an unwillingness of local individuals to express themselves openly. The degree to which local people feel comfortable expressing themselves may be impacted by cultural norms and social dynamics. In the same way, volunteers encounter difficulties due to the lack of trust and connection from the local community which highlights the need of cultivating trust and developing a strong connection from the beginning of the volunteering activity. Volunteers are required to dedicate time and energy to building a strong connection and showcasing their dedication to the community.

Likewise, the ability to communicate in an organisational setting differs from country to country and it also has the impact of cultural and volunteering organisation. The local manager's inexperience with technology and different expectations within communication illustrate how differences like this could hinder effective collaboration between tourists and local NGOs. Addressing such challenges is necessary for effective collaboration. Due to cultural and educational disparities, organisational communication and management are complicated which require specific training. Training local employees in technology and communication norms may help volunteer efforts be successful.

4.4. Theme 4: Community Driven Volunteer Practices in the School

Community driven practices are practices that are specifically tailored to meet the requirements and traits of a particular community and its members. The responses of the participants indicate the Hamro Sunshine School (HSSS) prioritises the needs of its children and the community as a greater priority than fulfilling the desires of the volunteers. This is in contrast to the Guttentag (2009), the volunteer tourism business is geared toward profit rather than the interests of the communities. Similarly the traditional belief held by some NGOs, which may favour volunteers in order to get financial support in the long run. However, it is not the case in Hamro sunshine School. Following are the perspectives of the local people.

For instance Principal: *“ In our school we do not focus on satisfying tourists. I do not think that we have that system. From the Volunteers side they have given 100% and have supported fully and have worked for the betterment of HSSS students every time.”*

Principal highlights volunteers at sunshine school are not prioritised like in the other place. He claimed that the association in Switzerland is only committed to provide facilities to the community.

Similarly, Student 1 underlines that visitors make a significant contribution without causing any disruption to regular school activities and they are experts in the teaching fields.

Student 1: *“As from my experience, I have not noticed any such kind of activities in HSSS. When volunteers arrive at the school, if our classes are running then they wait till class is off. Otherwise, they will inform us at the beginning and the teacher used to inform us to notify us that volunteers are coming and at a certain part of time we will be able to communicate with them. And volunteers were more interested in communicating with the whole school community (students, staff, kitchen staff) rather than only visiting purposes and most of the voluntourists used to be teachers.*

Responses from the majority of the participants make it evident that HSSS aims to help its children and the community in general. This includes giving students a good education, food, and putting their needs ahead of the needs of volunteers. All the local participants and volunteers claims that the school is operated for the sake of poor childrens and

4.5. Theme 5: Positive Socio-cultural Impacts on the Community: Local Perspective

According to Wearing's definition, volunteer tourism is primarily motivated by the belief that it benefits the host community Conran (2011), McGehee and Santos (2005). Here, we examine

the impacts of volunteering on both the school community and tourists. In the community section, we will explore the potential effects of volunteer tourism on the community as perceived by local residents, as well as the opinions of tourists about their influence on the community. In the visitors section, we will examine the extent of awareness among tourists regarding their impact on the community and themselves.

4.5.1. Transformation of skill

As the whole school is operated by the volunteers' support, the majority of the local peoples highlighted several positive impacts of the tourists on the community. The respondents claim volunteer activities such as teaching art, additional music and sports classes have developed the skill of the students and teachers. These initiatives provide new knowledge and methods to learn or teach in the school. The above claim aligns with the ideas of Devereux (2008), volunteer tourism can offer technical support to help developing nations and become more capable, either directly through the transfer of skills from outside or indirectly through the development of local capabilities. This support can take the form of funding, personnel from developed countries, educational assistance, or the transfer of personnel to countries in the South. Which also underline with the following quotes:

“Mostly the activities related with the art subjects are held in our school. For example, singing, sport, and music help children to play instruments like drum, tabla. Last time we had a volunteer who was a 67 years old lady. She was an art teacher and did the paintings on the wall along with teaching techniques to the students. The focus of those volunteers’ activities is to teach new knowledge or ideas for both teachers and students. Because the volunteers are professional, and

they come here with the goals of teaching something new for us. They teach children with fun concepts and children learn as well. Besides that, training for teachers is organised by volunteers to teach technical skills and ideas for teaching.....” (Principal)

The respondent emphasises the diverse range of arts-related activities provided by volunteers, including painting, music, singing, sports (for students) and teacher training. The participation of 67 year old volunteers in the school shows the variation and understanding of volunteering in the tourists. Here, the primary objective of the volunteer is to transfer skill to the community with engaging and interactive methods. The findings suggest the training sessions for teachers, given by volunteers, contribute to the continuous professional growth that results in improved academic achievement of the students.

Some of the positive changes in the community were better English, hygiene and children's involvement in school activities. When we asked about the changes in the local environment due to the volunteers involvement, the respondent suggested following changes:

“..... I guess in cleanliness, students started to be more attentive. Besides, I think there might be little influence in speaking, for instance, speaking good words or formal language instead of speaking slang language.” (Student 2)

Similar observation has been done by local chef:

“During the visit of volunteers in the school, I have observed that students become more active and joyful. Students started to enjoy their education, extra curricular like singing, dancing, sport wholeheartedly in the presence of volunteers. I think that volunteers bring positive vibes in the school. They used to come to school regularly.” (Chef)

From the above mentioned statement, the volunteers' interaction has helped to improve English within the children and teachers in the school. Based on the observations made by student 2, the presence of volunteers has a positive impact on the students' behaviour, leading them to be more hygienic, attentive, and to communicate in a formal and respectful manner, since it influences their language use. These findings indicate that volunteers have a positive impact on students' language behaviour and are viewed as models for effective communication. This supports Brown's (2005) statements that volunteers are regarded as role models, especially by children in the community, due to the positive interactions they foster. In the same vein, the chef underlines the positive influence that volunteers often have on children's passion and engagement in extracurricular and academic pursuits. The influence of volunteers on students' language use suggests that students are admired and inspired by tourists. The cultivation of effective communication skills by both teachers and students may be beneficial for academic success and professional development. In addition, travellers created a positive environment that contributes to continuous student participation.

4.5.2. Cultural Preservation

Additionally, several participants believed that volunteer tourism had a positive influence on the community. The results highlighted cross-cultural interaction, encouraging the preservation of culture and authenticity, and promoting self-cultural awareness and understanding as positive sides of volunteer tourism.

For instance, the principal believes: “ *when there is any celebration related to the tourists then children make sure to make the tourists comfortable and celebrate for them so that the tourists*

don't feel they are in another land or even if they are in their own land. We make sure we remember them. You can take an example of christmas and new year. They show some gestures like wishing them christmas or new year, making paper cards for the tourists and handmade local gifts to the tourists who are in school or in switzerland . On the other site, tourists also equally show interest in celebrating our festivals and culture. So, this attitude helps in accepting each other's culture and understanding. This helps to develop cultures of treating people equally and accepting wholeheartedly. And I think it is the beauty of Volunteer tourism in our school.”

Principal emphasises the mutual aspect of cultural exchange that occurs during festivals that include visitors or even when they are far away. The interviewee further explain how children actively take efforts to make that tourists feel at ease and inclusive into the celebrations. It shows how kids go above and beyond with verbal greetings to make visitors feel at home and welcome. They even make paper cards and handcrafted local presents. This sharing of cultural events not only makes the experience better for both people, but it also helps build a society of acceptance and equality.

In the same way, the participant emphasises the significance of volunteer tourism in the conservation of the local community's cultural heritage. This research presents a different viewpoint on the concept of cultural preservation within the community that has been encouraged by volunteers. For instance:

“Maybe sometimes we might not give much attention towards our culture but when volunteers visit us, we want to show them our authentic culture. We prepare welcome events, according to our Nepali culture we put Panchakanya and flowers on both sides of the door and put Khada to them. Sometimes as a symbol of Nepal we give them Dhaka Topi and then we also give them farewell on

the last day of their visit in HSSS by giving a token of love which can represent Nepal and our cultures. During both events we also show our cultural dance and sing our culture song. Before we did not use to do that but now, we have re-practised this system. I think this is how volunteer tourism has encouraged us to preserve our culture and tradition in order to give tourists a feel of authenticity.” (Local Teacher)

Similarly,

“Yes, they do help in preserving our culture. I remember that Andrea used to organise a donation program in the guest house where we had the group of students show our culture. We also used to celebrate nepali festivals like Dashain and Tihar in front of tourists. These kinds of activities definitely promote our culture within the guest as well as help to keep continuing our norms and values. Besides that, one of the main dishes Dal and Bhat were served to those guests too. This also shows Nepalese cuisine. Beside it I remember that mostly volunteers used to come in wintertime and during that time we have holi, shivaratri and they used to celebrate with us and we can see they enjoyed a lot. Our festivals like Dashain and Tihar, they celebrate deusi and bhailo, although they have other religious backgrounds. (Student 2)

Likewise,

“Yes, I think we have got deeper knowledge of our own cultures as we used to perform during the visit of volunteers. For instance, our dance teacher used to explain about what types of dances we are doing, and which caste this dance belongs to. We used to wear that caste cultural dress while performing the dance. During that time we got a chance to know more about our own cultures. It was the same thing when we used to sing a song as our music teacher gave us in depth information about the song”. (Student 3)

The above statement by a local teacher noted that volunteer visits have motivated the community to actively show and preserve their culture which indicate organising cultural events for welcome and farewell such as traditional dances and rituals. The participants state that these traditions have not been used in the school for a long time and now they have started to practise. Giving dhaka topi and token of love with cultural performance has been a way to save and share culture with volunteers. Similarly, student 2 highlights the role of volunteer efforts in marketing and protecting Nepali culture via diverse programs and festivities. Volunteer involvement in the festivities like dashain, tihar, holi and shivaratri promotes cultural interchange and preservation, showcasing a shared appreciation and respect for cultural variety. Further, student 3 reports that volunteer tourism has enhanced her understanding of own cultures, since the teacher provides knowledge about their culture during the tourists visits. Students enhance their understanding of their cultural heritage via detailed explanations given by their teachers about the dances and songs they perform. This idea corresponds with Hauta-Aho (2014), the author noted that respecting different cultures and ways of life helps boost cultural self-esteem and preserve traditions and history.

The attempt to show and introduce the local culture to volunteers strengthens cultural identification within the community while also improving the experience of the volunteers. Understanding about one's own culture and tradition increases knowledge and pride within the students. Promoting Nepalese cultures to other groups of visitors or tourists in Switzerland can help raise awareness about Nepalese cultures on an international platform. However, it is important to note that these acts may lead to misinterpretation among other cultures, since tourists themselves may not possess complete understanding of Nepalese cultures. But, volunteers and residents who participate in

cultural events together improve each other's cultural experiences. The conversation enhances mutual tolerance and understanding of each other's cultures, which promotes cultural variety and harmony. By involving volunteers from other regions, the community may be motivated to show cultural variety and accept the differences. This can be achieved by seeing how visitors are respectful of others' religious beliefs and how secular their perspectives are.

4.5.3. Economic opportunities of Volunteer Tourism:

Furthermore, several economic benefits of volunteering have been highlighted by the local participants which likewise explained by Bezuhla et al., (2022). Bezuhla et al., (2022) also explained that voluntourism has also emerged as an economic driver on a worldwide scale. Volunteer tourism significantly enhances the economic prosperity of the community. Volunteer programs provide major benefits to the economic growth and stability of the community through providing job opportunities with attractive benefits, reducing financial pressures on families via free schooling and food and providing direct financial aid to needy families which were expressed by some of our respondents:

.....for me it has created job opportunities. We have facilities provided by the school such as health insurance and employee provident fund Sanjaykosh (CIT) and the salary is also decent, as compared to the market(Local teacher)

“HSSS has made education possible for us. I think with this help our lifestyle has boosted. I mean, they gave us free education including stationery and our family could use that money in other

places or things. Also, HSSS provides us with a one-time free meal as well as a health facility. This has saved huge money for the family of students at school. Beside that the school provides us A level education plus everything free including extra curriculum. So not only the students but economically the school has really helped for families of the students too". (Student 2)

.....Volunteers also help the needy families with donations. Many families are able to survive due to the volunteers.... (Student 1)

Above statement by a local teacher of the school emphasises the economic benefits that volunteer tourism has created in the community. According to the local teacher, volunteer initiatives have generated job opportunities that provide decent wages and benefits, including health insurance and a provident fund which increases job security. The participants claim that the school provides a better salary compared to the market. These advantages enhance the stability of employment and the overall financial security of local workers. Whereas, the former student 2 highlighted the important financial help offered by the school via volunteer support. Providing basic necessities from food, school to stationary has reduced the financial burden of the families, allowing them to spend their resources on other areas. Providing A level education and skill oriented extracurricular activities can lead to sustainable development for students where they can look after their family when they graduate from the school. Similarly, student 1 highlighted that the volunteers provide financial support to poor families by providing essential monetary support to improve their standard of living. The research findings reflect the claim made by (Hernández-Maskivker et al., 2018) where the author explains, tourism research has shown that volunteer tourism can boost revenue, stimulate the local economy, and create job possibilities.

As the school is managed by tourists and local NGO, it provides employment opportunities that offer competitive wages and comprehensive benefits, including health insurance and a retirement

savings plan, in order to enhance the financial well-being of local workers. Such systems guarantee job stability and help locals to uplift their quality of life. On the other hand, by taking over major responsibilities such as, schooling, one time food, stationary as well as hospital expenses, volunteering or the school reduces the financial pressure of the families so that they can concentrate on other essential areas of life and upgrade living standard of life.

4.6. Theme 6: Positive Socio-cultural Impacts on the Community: Tourists' Perspectives

Firstly, when we questioned the volunteers' awareness of their influence on the community, we received a variety of responses. Some of them were aware, while some of them were confused and some were unfamiliar with it. The study collected replies from respondents regarding their understanding of their impact on the community, resulting in a variety of perspectives. The majority of respondents believe that volunteer tourism has only good effects on the school community:

For instance (volunteer1) *“In the case of sunshine school I think we (volunteers) might affect the community in a good way as we go there with purpose and to give something new to the community. The first time, our focus was to improve communication between the principal and teachers. When we went back after 2 years for the second time , the teacher remembered, and they said that the community has improved their communication skills with the members of the school. We don't only confirm it from the principal but also with other staff.”*

In the same way, volunteer 6 also has the same opinion about this topic: *“Yes, the school has created job opportunities for local teachers, has provided a good education and parents do not have to pay for it and this has helped them economically.”*

Majority of the volunteers express confidence on the beneficial effects of volunteer tourism on the community. They provide concrete instances of how their volunteer work has improved things, including employment opportunities for local teachers and staff members and enhanced communication skills among school staff. The respondents have the belief that volunteer tourism provides significant advantages for the community, such as economic empowerment and improved access to high-quality education.

In the similar way, volunteers recognize following activities that help to empower local students:

“I think if I could remember clearly, I think in the beginning the school the students were making some handicraft. Some parents and older students learned some handicrafts from a skilled teacher who was hired by the school . But right now, maybe there will be less. I mean it's also like we have added dancing and singing courses in the curriculum. We also have a sports activity. We have spent on sports equipment so that students can develop their skill from here” (Volunteer 4)

Similarly,

“.....The children have better facilities than a few years back like new school buildings and uniforms. I think the environment among the workforce has also improved. They have built a common spirit within themselves. I think they are connected with each other now.....” (volunteer

2)

Volunteers also discussed several approaches to empowering children in the school, ranging from the development of fundamental skills to other career-oriented abilities. The school promotes a holistic educational approach by including arts, dance, singing, and sports into the curriculum.

This holistic approach helps children develop skills and explore their different interests. The involvement of parents and older students shows the importance of community engagement which enhances the learning process and provides students access to more resources and assistance. Also, the participation of volunteers has resulted in better school infrastructure and an enhanced feeling of community and unity among the school employees. Likewise, availability of the facilities and better working environment has better coordination among school staff has reflected broader impact of volunteer tourism. These changes not only increase the learning environment for students but also create a more motivated staff.

However, some of the participants were unable recognize about their impacts on the community:

“It's a question that I asked myself. I don't know.....” (volunteer 2)

“.....I don't really know if there was a big impact of it.....” (Volunteer 3)

Volunteers' opinions of their influence in the community show significant variation. While several volunteers possess a sense of assurance about their positive contributions, others express doubt regarding the actual impacts of their efforts. Here in the research, volunteer 1 believes she has only positive influence on the community as she visits the school with a specific purpose and believes their work is useful. Similarly, volunteers reported specific impacts of their volunteering. The uncertainty shown by volunteers 2 and 3 underline the lack of communication and observation by volunteers. This issue has been highlighted by Aquino & Andereck (2018) where author described that volunteers frequently lack awareness of the influence they make on a community and have difficulty understanding the importance of their contribution to that community. The communication would have led to exchange of thoughts between two groups and observations in

the surrounding would give some ideas. Volunteers might not be able to see the results of their work if they don't get clear feedback. Volunteers might not realise the difference they made in the community. This emphasises the importance of realisation or observation or seeking review from the community for significance of their contribution.

4.7. Theme 7: Beneficial Socio-cultural Impacts on the Visitors

Further, this section will discuss the beneficial socio-cultural effects of volunteering on the tourists. Volunteers emphasised the socio-cultural disparities between Switzerland and Nepal as a cultural learning.

The following are the clearly stated beneficial effects of volunteering on tourists:

“I can now respond to your question on what I really discovered. I discovered that most members of the community live in their families. A major difference between Nepal and European nations, or Switzerland, is that children in Switzerland are treated with extreme importance. By this I mean that each child's ego is handled with great respect, meaning that your own daughter, son, or baby is the greatest and has priority over all other children. I believe that our culture's individualization is a major issue. In Nepal, I see the younger children travelling together and supporting each other, with the almost older children helping the smaller ones. I believe that they discover right away that they are a part of a community and that they are not alone that everyone is a part of the group—that is something I believe is much better in your nation, and we could learn a lot from it since in our society, individualization and pride are valued too much. I believe the Nepali community has taught me this.” (Volunteer 2)

Similarly,

“There is a big difference in socio-culture between Switzerland and Nepal. I have realised people in Nepal make heart to heart connections. I can hug women in the street as they are open to accept me. They laugh together and enjoy being together although you are not from the same family. They always invite me for a meal although they do not have enough for themselves whereas in my country it is not easy to meet people, especially in winter when they all are at home. In Nepal, Life is on the street or outside the house. It is the main cultural difference I found. I think that we need to have an open heart and build a connection with people”. (Volunteer 6)

In the aforementioned statements, volunteers 2 and 6 expressed their observations regarding the socio-cultural aspects of Nepal and drew comparisons with their home country. According to Hernández- Maskivker et al. (2018) mentioned that volunteers can become more critical thinkers and improve self-awareness. These internal benefits result in an increased sense of self-awareness, which in turn causes a shift in values and consciousness that ultimately affects lifestyle choices (Barbieri et al., 2011). The study also displays that volunteers were more aware about the cultural difference between Nepal and Switzerland and they had gained the new perspective of cultural values. They emphasised the significance of community support, family bond , and social interactions, which differ extremely from the individualistic and private nature that is common in Western cultures. Volunteer 2 states the contrasting social attitude of Nepali culture compared to the individualistic Swiss society. The participant highlights the manner in which the raising of kids is carried out in both groups and what kind of influence it has on the kid. This shows how important it is to live together and help each other, and it makes respondents think that Western countries might benefit from adopting more community-based practices. Similarly, volunteer 6 observes the openness and warmth of Nepali culture, where relationships are effortlessly established and

individuals express kindness despite limited resources which is very different from reserved and isolated traits found in Swiss culture, especially during the winter season. Volunteer 6 is amazed by the strong emotional connections, openness and kindness of the Nepali people, which stands in contrast to the more reserved and private nature observed in social encounters in Switzerland. Moreover,

“ I think it helped to better know about the Nepali society and their cultures because I was there for a few weeks, so I saw different representations of the community in the school. I think it was possible due to the tourism and the beauty of it. I have learned a lot about the country and the culture. I went four times, so I think I had different views about the people, the culture and the politics, so yes, I understand how people are hard working. I have met nice people. I also like the way they are devoted to spiritual things. I lived near the stupa, in Boudha and I'm interested in Buddhism so that's part and I was impressed to see how both religions Hinduism and Buddhism can be lived together. I found that interesting. They do have a cultural tolerance.” (Volunteer 1)

Above mentioned statement emphasises a cultural understanding of the participant through volunteer tourism. Participant 1 observed dedication and hard work of the local people which stated that this has increased respect and appreciation in participants which was the result of close interaction. Positive social contact contributes to the formation of favourable views about Nepali individuals in the minds of visitors. Volunteers were pleasantly pleased by the community's spiritual dedication and cultural tolerance. The volunteer's interest with Buddhism increased by seeing and actively engaging in local spiritual practices.

4.7.1. Relationship building

Additionally, the participants state that volunteer tourism provided them a chance to learn more about the Nepali culture and society. The long stay and multiple trips gave them a full picture of how the community worked and what their traditional practices were.

“I have memories of celebrating new year eves with students on the rooftop. I think we have developed a family bond with the students, and I have visited most of the students' houses.”
(volunteer 4)

“.....I think so we were talking and eating together. Even during the school break people used to make us feel comfortable and even exchange our contacts for the future.” Volunteer 3)

Above mentioned statements by volunteer 4 highlighted deep relationships formed with the community people, comparing it to family bonds. Lee (2020) also highlighted that volunteer tourism can be viewed as a platform for encouraging relationships between local participants and volunteers, allowing them to gain a better knowledge of one another. Participation in festives like New Year Eve and house visits displays their bond and the mutual understanding between them. These shared memories enhance connections between volunteer tourists, local families and students foster a sense of belonging in the community. Likewise, the use of film as an educational medium by volunteer 1 demonstrates a new method of effectively involving local teachers and students. Positive responses like smiles and surprise show how happy and interested these exchanges can make people. Actions such as interacting, watching videos and eating together helps

to know people personally. Rolsted et al., (2012) explained that volunteer tourism programs (VTP) draw volunteers from all over the world, and the friendships that form between volunteer tourists have the potential to lessen social, racial, and cultural divides . The research shows that the cultural exchange within volunteers and locals have helped in building the relationship and this friendship has enhanced the feeling of inclusiveness to the community by lessening the gap between volunteers and locals and plays an important role in establishing long-term relations. Volunteer 3 acknowledges the local community's ability to provide a sense of comfort and belonging, especially during school breaks. This friendly environment promotes the interchange of contact information and the build lasting social connections.

4.7.2. Self actualization

Similarly, some of the participants highlight the significant personal growth and change in the mindset of the respondents as a result of participating in the volunteering. The result of the study indicates that volunteers have become self-aware which has helped in their personal development and be thankful for what they have. The study findings are similar to the Lupoli (2013), Self-reflection can help participants develop self-criticism, reshape their identity, connect with their culture and community, and assess the way they act, including gaining a sense of self-fulfilment. Following are respondents expressed thought;

“I have realised my understanding of different life has increased a lot. It has changed my attitude such as being thankful for having a good life and I have realised that it is a privilege to be in a good country.....” (Volunteer 4)

“..... It really makes me grateful for all the things that I have back at home and to see how you can teach with very little material. This was my learning process as well.” (Volunteer 3)

“.....It has also helped to understand two different societies and the way they live. I think we are having a privileged life and I try to bring that kindness to my country and friends.” (volunteer 2)

Above statements show how involvement in volunteering has shifted respondents' thoughts about life resulting from their stay in Nepal. Butcher & Smith (2010) also emphasizes on during the experience process volunteers are thinking about their own lives, families, decisions, and opinions and they expressed gratitude for the opportunity to meet the children and learn about their families' histories and learn to appreciate what they have. Volunteer 4 emphasises the growing understanding of different lives and has broadened their perspective and made them more appreciative of their own situation. The shifts have made participants thankful. Changes in Volunteer 4's view on life show how volunteering can cause long-lasting changes in people's perspective. Similarly, volunteer 3 underlines how teaching can be done in a less resourceful environment with creativity which makes the people appreciate their resourcefulness. Likewise, voluntary 2 believes that engaging in this voluntary work has brought to a realisation of the privileged life he lives by understanding two different societies. This knowledge has not only increased appreciation but also motivates them to share compassion and kindness in their own communities. Volunteers claim to spread kindness and generosity back home highlight volunteer

tourism's role in promoting cultures abroad. Almost all participants claim that volunteer tourism has made them rethink and realise about themselves.

4.8. Theme 8: Challenges of Volunteer Tourism on the Community

Some of the challenges have been reported in the study such as language barriers which lead to difficulties in the learning. Similarly, Qasim, 2023 noted that short-term volunteers might not have cultural understanding as well as language abilities, making it difficult to communicate and build meaningful relationships with community people. The study also found out that the majority of respondents were having communication problems between volunteers and locals as a result the information was not delivered properly. This has also made it difficult to understand and adopt the training given by volunteers. For example,

“Talking about the challenges, we have difficulty understanding each other. This kind of incident causes misunderstanding between each other which is the main reason for not delivering our message to them and their to us. For instance, during our teacher training, volunteers try to teach us games, particularly memory games with cards and guessing games. But some of the teachers were unable to understand them.....This kind of situation might be frustrating for both of us. This kind of incident has happened because all the teachers of HSSS are locals. On the other hand, even the volunteers might not have the background of the English language. Therefore, language is the main barrier for both parties. Besides that, sometimes things they teach us are a little hard to adopt for us.” (local teacher)

Similarly,

“Language was the biggest challenge that I have faced because we could not communicate properly.....”(student 3)

The local teacher emphasis on the major challenge with voluntourism for i.e. language barrier. This barrier can lead to misunderstanding between local teachers and volunteers and the outcomes might not be fruitful as well. For example, while teachers were being trained, with games like guessing games and memory games with cards. Some of the teachers couldn't understand the directions, it was frustrating for everyone. This case shows how important it is to communicate clearly in school settings, where learning is key for introducing new teaching methods into practice. Misunderstandings like these can make volunteers and local teachers annoyed, which can lower their level of motivation and drive which result in unsuccessful volunteering. Language barrier is one of the major challenges for students as well as this makes it hard to interact with volunteers. This limitation can make it difficult to build important connections and lessen the overall impact of volunteering.

4.9. Theme 9: Negative Socio-cultural Consequences of Volunteer Tourism on the Community: Tourists Awareness

Under this theme, we will examine the potential adverse effects of volunteer tourism on both the local community and tourists. First, we will look into some of the effect on the community from tourists awareness and their perspective:

Some of the volunteer respondents were able to find the possible negative impacts on the community. These negative aspects were a gap between locals and tourists, impact on the country's sustainable development, influence of Western lifestyle.

For example volunteer 1: *“It might sound funny, but I don’t really know in school. But in the soup kitchen, I think it was otherwise because when I worked at the soup kitchen as a woman cutting the vegetables and bringing the soup, I think there was a big distance between these people who are coming to eat. I think they were jealous and perhaps they would be ashamed to show how poor they are. Yes, they’re in the soup kitchen. I’m not sure about how big. But at the sunshine school I think there I don’t know if there’s negative.*

The responder expressed her experiences participating in voluntary work in two distinct environments: an educational institution (Hamro Sunshine School) and an organisation that provides meals for the needy (Soup Kitchen). She displays uncertainty on tourists' influence at the school, but provides more in-depth reflection on her involvement at the soup kitchen. The respondent describes the feeling of gap between tourists and the people who come to eat in the soup kitchen. She thinks that the people who came to eat might have felt jealous or embarrassed about their situation, which leads to distance between them as they believed that tourists are rich and they are poor. Volunteers hint that locals have a perception of tourists as rich people. Similar concept was described by Otoo (2014), the foundation of such bias is the idea that volunteers stationed abroad are privileged Westerners. This can contribute to the increasing gap between the rich and the poor, as both the volunteer and the host assert their own distinct identities (Wearing & McGehee, 2013). This situation may result in difficulties to genuine participation and mutual respect, leading to a feeling of detachment rather than feeling of community .

In the same way, one of the volunteers pointed out the cultural influence on the community: *“Yes, I have seen people try to imitate foreigners in Nepal. They think that we are better, more mature, and wealthy than them. They try to copy which I think is not good. They are also very precious people and their culture is very precious and they should not forget about it. It happens in many developing countries and tries to copy western lifestyle the way we like here. For instance, people like to watch western music although they have their own interesting cultural songs. They can learn from it but they still need to be proud of their own. I feel like they are ashamed that they are not up to date about things. Even in clothing, food, music etc., they think that they are cooler in western things.”* (volunteer 5)

Volunteer 5 notices a pattern in Nepal where individuals imitate foreigners, seeing Western lifestyles as better and more appealing. Similar concept was discussed by Lee (2020) by claiming that when wealthy visitors visit a community, locals might attempt to imitate their consumption habits. Likewise, Guttentag (2009) also explained that when tourists attract attention to their luxurious lifestyles and materials, it is known as the "demonstration effect" and it has an effect on the host culture. From the finding researcher came to know that volunteer are concerned that this imitation lowers the significance of Nepal's indigenous culture and traditions. Volunteer 5 emphasises the need of preserving a sense of pride in one's cultural heritage and proposes that although there may be chances to acquire knowledge from Western culture, it should not surpass or replace Nepali customs. The volunteer noted that these imitations happen in clothing, eating habits and music which indicate that the presence of volunteers can unintentionally make people feel less advanced culturally.

Volunteer 3, on the other hand, emphasises the negative effect on local instructors, including mismanagement and a lack of collaboration:

“When I was volunteering, I often had to teach classes at HSSS without being told ahead of time. Like, when I got there in the morning, I was told I had to go to class that same day but I would have liked to know a day ahead of time so I could properly prepare, because I think that planning can make learning more useful.” (volunteer 3)

The above statement focuses on the volunteer's experience of being asked to take classes without notifying the volunteer shows an apparent gap in communication and collaboration between teachers and the volunteer. This can lead to bad experiences for volunteers as well as students because students might not understand the volunteers way of teaching and it can misfit the local style of teaching. This negative influence is increased by communication issues between local teachers, children, and volunteers, as volunteers lack the necessary abilities to teach in the local language and children do not grasp English well (Bargeman et al., 2016). However, the volunteer points out the difference in work cultures and shows hesitancy to take class immediately as she thinks lesson plans make the learning and teaching process effective. The lack of preparation results in poor teaching environment can impact in negative learning experience in the students

4.10. Theme 10: Negative Socio-cultural Consequences of Volunteer Tourism on the Community: Local Perspective

Next, we will be examining the adverse effects of volunteer tourism that have been recognized by the local people. The participants underline dependency seen in small kids in the school,

replacement of “namaste culture” to “hello”, overshadowing traditional norms and values, imitation, concentrate power and economic dependency:

“There has been cultural influence to some extent. For instance, our old culture has been influenced by volunteers such as the culture like saying “Namaste” has been replaced by “Hello”. Our culture of bowing heads while saying Namaste has been quite disappearing between the students.....” (Local teacher)

Similarly,

“ I feel too much involvement in western culture has resulted in our culture being in shadow. It can be noticed that our old practices, norms and values are disappearing slowly.” (Student 3)

Local teachers highlight the loss of traditional values within the community, which have been replaced by the cultural practices of Westerners. In the same way, student 5 also highlighted the same impact seen in the community such as the disappearance of cultural norms and values. Although these changes may seem unimportant now, they contribute to a wider trend of cultural unity. This could result in a loss of traditions and a weakening feeling of community.

“On one hand it is good that volunteers are the main reason why we got to study. But on the other hand, many children and people of the communiity idolised the volunteer tourists and they think they will be like them in the future so some of them end up imitating them. I was also a former student and I have seen my friends and I think volunteer tourists have played a vital role in influencing our thoughts in both good and bad ways.” (student 1)

Student 1 emphasises that volunteer tourism provides great exposure to the learning opportunities, but it also has the ability to encourage local children to aspire to lifestyles that may not be possible or culturally suitable. This aligns with the concept of Wall and Mathieson (2007) that when volunteer tourists bring attention to their lifestyles and economic prosperity, local individuals may attempt to imitate these consumption behaviours, experiencing dissatisfaction when they are unable to get such items. Excessive admiration of volunteers might result in high expectations and actions that do not align with the traditions and norms of the local community and become a disappointment.

Whereas some of the students claim:

“ Um.. I think volunteer tourism has some negative impact on the community like giving power to one individual and that person can misuse that power such as giving jobs to the people who are near to those powerful people (i don't want to name them but..) which result in unskilled manpower in the school and affect the students future ” (student 3)

Student 3 highlights the serious issue of Volunteer tourism. Volunteer tourism can have bad consequences on the community because it can concentrate power in the hands of a few people. This issue can occur because in volunteer tourism generally pays less attention to the host, either personally or collectively according to Zahra & McGehee (2013). The author further illustrates that this lack of attention to the host may be partially due to the challenge of recognizing and involving the entire range of stakeholders who may be considered both the host and the community. People with this kind of power can abuse it by doing things like hiring friends or family instead of qualified staff which can lead to unskilled employees in schools, which might have a bad impact on children's future as well. This statement gives rise to an important point: volunteer tourism can cause power imbalances in the community indirectly which might not go

with community interest. The use of unskilled labour has a detrimental impact on the quality of education, resulting in significant consequences for the future prospects of students. Therefore, it is important to monitor the consequences of voluntourism and include local communities in decision-making processes related to volunteer initiatives. This involvement can help in ensuring that the activities are in line with the requirements and goals of the community, and that opportunities are equally distributed.

Dependency is widely recognized as a significant socio-cultural influence on the community:

“There is a minor negative impact, but it does not impact drastically. For instance, we have children from different backgrounds, and they asked for money with volunteers. (Principal)

The principal believes that volunteering has little adverse consequences on the community and highlights the children's dependency on the volunteers. This action is an example of a serious issue that can come from volunteer tourism which can boost the concept of reliance on outside help, which reduces their ability to support themselves. The expectation can change the mindset of locals where they believe in short term monetary help rather than sustainable development. It can demotivate the community to help themselves and grow.

“Yes, the dependency of the families on the sunshine school has increased over the past years and when we observe in the school. The problem is in our community. They want to take advantage of HSSS. They did not think that this opportunity should have been given to a needy one. They just look for their benefits.....”

.....As well as even the management team or teacher rely heavily on the help of volunteers like tourists must come all the way from Switzerland and solve the minor problem of the school. So, it might not be the direct impact of the volunteers but indirectly I think there is an adverse effect of it in the community” (local teacher)

Local teachers point out an increasing reliance of families on the Sunshine School over the course of time. This dependence is seen not just among the families but also among the school's management and staff. Moreover, it suggests the school administration and teachers excessively depend on the help of volunteers, even for minor issues. This statement fits with Qasim, (2023) and claimed that voluntourism frequently results in a cycle of dependence on foreign handouts as locals become used to getting help for free from the volunteers (Anderson et al., 2019). Locals become dependent on the financial and personal resources of foreign volunteers, which can eventually hurt local economies and inhibit the expansion of local enterprises (Lee, 2020). The majority of participants have expressed a similar perspective on the over reliance on volunteer visitors. When the family excessively rely on the tourists' help, their motivation to find other resources and develop an independent lifestyle decreases. volunteers to help with small problems, it shows that they don't trust themselves or their abilities to handle these issues themselves. This kind of dependence can make it harder for local people to learn how to lead and solve problems, which are important for the long-term growth of any organisation.

4.11. Theme 11: Volunteer Tourism has No Negative Socio-cultural Influences on Voluntourists

When inquired about the adverse consequences on the volunteers, the majority of the participants state that they do not experience any significant negative long-term impacts. Several participants were unable to figure out the adverse effects on their surroundings due to open and curious attitude, their short stay and helping without judgment and expectations. Following were the respondents claims and reasons:

“Hmm.. I don't think I have any negative consequences because I think it depends on tourists ' attitude. If I am interested to learn, if I am curious about the other culture then there will be less negative consequences. If there is a good contact between the local people and me - with open heart and open mind from both sides....” (volunteer 1)

“I don't believe it has had any negative impacts on me and its possible reasons can be that i don't take volunteering in that way. I am interested in different cultures and eager to learn about them without making comparisons. I had a wonderful host family during my time in Nepal and I made good friends and I did not have high expectations for my time in Nepal.” (volunteer 6)

Umm... it's difficult to say because I think if I would have stayed longer like a year or two years then I think, I could feel negative consequences or the differences because now for me I went for some weeks and I am back so I could not feel that many.....(volunteer 2)

The above volunteer 1 claims that the probability of negative consequences is limited when tourists have an open and curious attitude towards the culture and people of the community as they don't take any actions of locals in a negative way. By adopting an attitude of exploration and acceptance, one might minimise the risk of negative results. This means that the effect of volunteer tourism is not necessarily negative, but rather depends largely on individual attitudes and the quality of relationships with the local population. This suggests that providing volunteers with sufficient orientation and training to cultivate such attitudes might be beneficial.

Similarly, volunteer 6 highlights that he has not found any negative consequences for volunteerism as it is a result of a genuine interest in other cultures without judgements and expectations. He further said that his experience so far has been positive, which may be one of the reasons why he decided to continue. That means good connections and a kind host family were responsible for the positive experience. This point of view supports the idea that volunteer tourism can be a good thing if the volunteers are really interested in learning and experiencing the local culture. It also shows how important hosting environments are for supporting and shaping positive experiences.

Likewise, volunteer 2 struggles to determine adverse effects because of the limited length of the visit. This indicates that longer stays might potentially uncover further adverse effects or disparities in culture. This focuses on the duration of stay in evaluating consequences of volunteering. Temporary stay may not give full exposure underlying cultural differences or possible negative effects, which can be realised after extended durations. This suggests the real extent of socio-cultural consequences may be neglected in short-term volunteering duration. Therefore, emphasis should be given for more long-term research.



Fig: 5 One of the volunteer participation in teachers training

5.Limitation of the Research

Unexpected limitations came up, opposite to our initial expectations. Firstly, there is a shortage of current volunteers at the school. The most recent volunteer was supposed to go on May 14, 2024, which would be late for our research therefore our research had to depend on past volunteers. Secondly, convenience sampling may lead to biases in selecting participants from the host community, whereas snowball sampling can add biases depending on the characteristics of the

original participants and their social networks. It is crucial to keep in mind, when applying a subjective process of interviewee selection and screening, that the ultimate findings cannot represent the larger population or be utilized as a basis for generalization. Quantitative advocates see this as a significant problem, since they doubt the validity of information when it is based on a very subjective perspective (Langevang, 2016). Lastly, during the interview as a researcher, we encountered challenges as respondents from the local community showed hesitation in discussing the negative sides of volunteer tourism. The discomfort may have been caused, in particular, by our previous relationship with the community and the tourists.

6. Addressing research question

The finding discovered awareness of social inequities, emotional fulfillment, and career development in academic and professional interests as the major factors for motivating Swiss tourists. Similarly, the findings show that volunteer tourists were involved in making decisions, such as managing budgets and looking after all managerial parts of the school. Evidence suggests that the school engages in community-driven volunteering by selectively allowing individuals to participate in educational activities. Only those who have a professional background are allowed to take part in the school. From the data it is evident that the tourists hold more power than the community. In line with research question this research has found the awareness of Swiss tourists about their influence on the school community and socio-cultural consequences of volunteer tourism on the community and tourists. The main research questions are addressed below:

6.1. Positive social impacts on the community: Local / Tourists perspectives

Several positive socio-cultural effects on the community were identified by this research including the skills enhancement, communication skill, confidence, understanding of cross-cultural exchange also economic growth and stability of the community. The study has found hamro Sunshine school community has been benefited by the volunteer tourism. Engaging in voluntary activities, such as providing training in art, additional music, and sports programs, has enhanced the abilities of both the students and teachers. These courses provide new information and techniques for learning and teaching in schools. Similarly, the study investigates that volunteers influence students' language conduct , and confidence in a positive manner and see visitors as role models for good communication. Further it emphasizes how volunteers generally have a good impact on kids' enthusiasm and involvement in extracurricular and academic activities. The school community seems to have an understanding of cross-cultural exchange that has encouraged the preservation of authentic cultures as well as promoting self-cultural awareness and understanding within them as a positive influence of volunteer tourism. Additionally, volunteer programs provide major benefits to the economic growth and stability of the community through providing job opportunities with attractive benefits, reducing financial pressures on families via free schooling and food, and providing direct financial aid to needy families. However, the language barrier creates a significant obstacle to successful communication among locals in the school community, resulting in restricting their ability to connect with volunteers.

On the other hand, although a number of volunteers were confident in their beneficial contributions to the community, others were uncertain about the actual effects of their works. Volunteer interviewees seem to be confident on the beneficial effects of volunteer tourism on the community by providing clear understanding of job opportunities for teachers and staffs, and improved communication between school employees and management. Likewise, the research examines a number of positive aspects of volunteer tourism on community, including how it could benefit local employees, parents, and students in learning fundamental skills like sewing and crafting goods. Involving the community may improve students' learning experiences and strengthen their sense of belonging.

6.2. Socio-cultural negative consequences on the community: Tourists' Awareness and local Perspective

The study has identified several negative repercussions of volunteer tourism, including the gap between local residents and visitors, the impact of Western culture on local communities and lack of sense of responsibility of within teachers. During the volunteering in Soup Kitchen, tourists were aware about disparities between volunteers and locals because locals viewed tourists as wealthy and themselves as poor. Due to this perception, volunteers have felt that locals were jealous of them and ashamed of their situation. Similarly, another potential negative impact on the community that the volunteers draw attention to is imitating volunteer visitors. Volunteers were concerned that this replication diminishes the value of Nepal's original culture and customs. Furthermore, tourists believed that because of the additional assistance provided by volunteers,

local teachers were careless, since they expected tourists to take over courses without prior warning. This communication gap between volunteers and teachers might lead to a negative experience for both volunteers and students.

On the same hand, local communities highlight some of the negative consequences of volunteer tourists on the community. Children asking money to tourists shows the negative mindset developing in the children. Children growing up from this perspective can lead to increasing reliance on volunteers. This can demotivate the community to help themselves and grow. Similarly, replacement of “namaste culture” to “hello”, has been identified as a loss of traditional culture which is the result of volunteer practices in the school. Likewise, imitation seen in local children inspire them to look for the lifestyle that may not be possible or culturally suitable for them. Excessive admiration of volunteers might result in high expectations and actions that do not align with the traditions and norms of the local community and this can bring disappointments and frustration in the local people. Further, the study discovered that the risk of power abuse in the community leads to the misuse of authority. In the case of school, hiring friends or family instead of qualified staff can lead to unskilled employees, which might have a bad impact on children's future as well. This can cause power imbalances in the community indirectly which might not go with community interest. The use of unskilled labor has a detrimental impact on the quality of education, resulting in significant consequences for the future prospects of students. Additionally, dependency among local families as well as local teachers on minor issues demonstrate the major issue of the voluntourists on the locals. This tendency results in a decrease in individuals' motivation to seek alternative resources and cultivate a self-sufficient lifestyle. Volunteers' assistance with small issues indicate a lack of self-confidence or belief in their own capabilities to independently manage such matters. This kind of reliance could hinder the ability of local

individuals to acquire the skills necessary to assume leadership roles and address challenges, which are crucial for the sustained development of any organization.

6.3. Socio-cultural impacts of volunteer tourism on the tourists

Our findings also aim to find out. Based on the findings, participants found that volunteer tourism plays a crucial role in the cultural learning and understanding of the host community. In our study, volunteers observed socioeconomic disparities in family structure and the attitudes of individuals in both the school and Switzerland. Similarly, the research emphasizes the significance of building relationships in this kind of volunteering, since volunteers are motivated to engage in cultural events and gain knowledge or fully immerse themselves in. Participation in festivities like New Year Eve and house visits displays their bond and the mutual understanding between them. These shared memories enhance connections between volunteer tourists, local families and students foster a sense of belonging in the community. This friendly environment promotes the interchange of contact information and builds lasting social connections. This helps to reduce the distance between two communities. Further, volunteer tourism in Nepal has led to a significant outcome known as self-actualization, where individuals' perspectives on life have been changed as a result of their volunteering experiences. In the research, the Swiss visitors' increasing comprehension of other lifestyles has expanded their perspective and increased their appreciation for their own circumstances. However, the Swiss volunteers at Sunshine School faced major challenges in terms of communication, skepticism, and cultural differences. With regards to communication, the volunteers believe that communication at the school is more easy when conducted in person, but becomes challenging in group settings due to an unwillingness of local individuals to express

themselves. Similarly, volunteers encounter difficulties due to the lack of trust and connection from the locals. Further, the managers' inability to communicate in an organizational setting can hinder effective collaboration between NGOs and tourists.

The study found out there are no significant long-term adverse effects on voluntourists, as voluntourists may find it challenging to understand their surroundings due to their open attitude and limited duration of stay without preconceived notions or expectations. The negative consequences of volunteer tourism are minimized when tourists adopt an open, curious attitude towards local culture and people, avoiding negative actions. Similarly, positive experience can sometimes overshadow negative consequences in the tourists if the interests of the voluntourists are genuine in other cultures without judgements and expectations. Likewise, duration of stay play an important role in determining impacts on the tourists as they struggle to assess adverse effects due to limited visit duration, suggesting longer stays may reveal more cultural disparities. Short-term volunteering duration may neglect socio-cultural consequences, necessitating more long-term research to fully understand these effects. Therefore, effect of volunteer tourism depends on individual attitudes relationships, interest and duration of stay. However, Swiss volunteers at Sunshine School faced communication challenges, skepticism, and cultural differences.

7. Conclusion

The purpose of this study is to seek deeper understanding of socio-cultural impacts of volunteer tourism on the tourists as well as the school community. Understanding the visitors' extent of awareness on the issue is crucial for promoting sustainable and ethical volunteering practices.

It was evident from our assessment of the literature that the host and tourist sides had not been the subject of many studies. The motive of visitors and their interactions with the host community

represented the majority of the investigation. The sociocultural consequences of volunteer tourism on the local community and visitors have not been studied in Nepal. Thus, we focused on the consequences of volunteer travel. We created our own theoretical framework, which is shown in fig:2, and it served as the foundation for our investigation

The results of this study indicate that volunteers have a vital impact on the growth of a community when they are well organised. This platform offers an excellent opportunity for volunteers to gain knowledge about many cultures and societies, while communities may benefit from their interest. The study indicates that volunteer tourism has a very good influence on both parties involved. The research reveals that the Hamro Sunshine School prioritises community-centric activities due to the deliberate choice made by volunteers in administrative roles. Nevertheless, there are power disparities within the community and volunteers. This has increased the dependency of the community on the Swiss tourists.

The locals noted many benefits, including the transfer of skills, preservation of culture, employment opportunities for locals, and financial assistance to families. The tourists mentioned job opportunities, enhanced communication and fundamental skill, as the benefits of the community. Similarly, several beneficial effects were also seen among the participants. The main aspects are cultural learning, self-awareness, and relationship building. However, the research lacks to identify any adverse effects on visitors, since they participate in the activity without any preconceived notions or expectations. A short length of stay has been recognized as a significant factor contributing to a lack of awareness of the adverse effects of volunteer tourism. Hence, there is a need for more research on the adverse effects of volunteer tourism on visitors.

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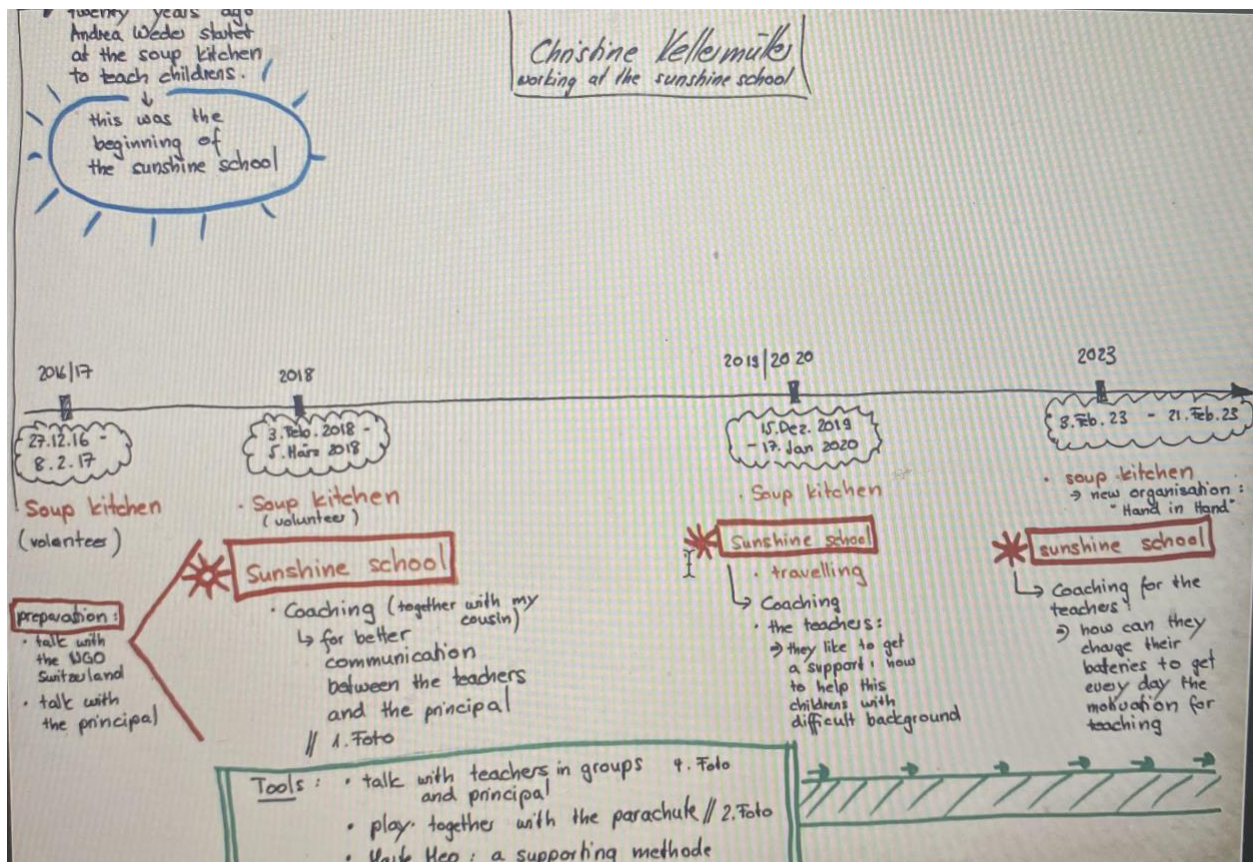
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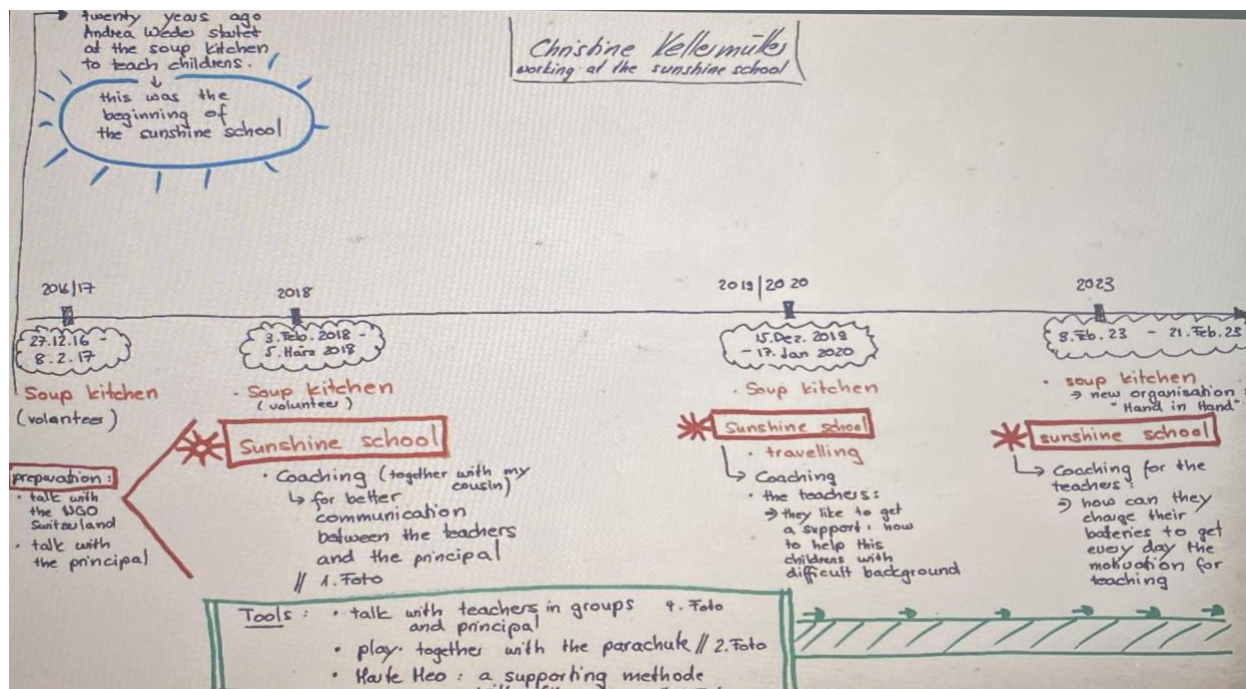
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Appendix

Timeline of Christine:



Timeline of Urs:



Coding of Volunteer Tourist:

Respondents Answer	Intial coding	Final Coding	Themes
Q 1.R1: OK for me. When I was young, I always thought I would like to go to a country with problems and help them with a thing that I have. That was my motivation so I was looking for a project here in Switzerland and then I heard from somebody	Motivation for volunteering Family influence and connection with Nepal	Travel with purpose.	Comprehensive Volunteer Motivation

<p>about Nepal and thought that could be a good start for me because I have family back in Nepal as well that's my aunt. My aunt and my godmother liked Nepal. They worked in Kathmandu 45 years and 15 years ago my cousin was born in Kathmandu so when I was a child I heard a lot of things about Nepal. I thought that could be a good possibility to travel to see Nepal and to help. so, I heard about the project and then I think OK I will try. I will have to look.</p>	<p>Travel and explore the project</p>		
<p>R2: I think as a volunteer I love to see the smiles of the children to see how they grow and how they can develop and have good skills for their future that motivates me every time. Certain percentage of the students will not really succeed after school.</p>	<p>Satisfaction</p> <p>Concerns for the students</p>	<p>comprehensive volunteer motivation</p>	

<p>I think it's not a good feeling for us. And from my personal perspective, I really love your country and I like to be there, so I like to see the people, so it is more like my personal motivation. As well as we want to create a good environment for the students to learn something new. The school can also set an example of a good volunteer school so that government schools can come and see the difference. It has been 9 years that I have been working as a volunteer.</p>	<p>Personal connection with the country and people</p> <p>Desire to create a positive learning environment</p>		
<p>R3: I have a friend who is Nepali and he was in Switzerland several times and after this I decided with a friend of mine that we go to visit Nepal and we decided the trekking and I thought that I had to write one last thesis and then I thought I'm going to write</p>	<p>Friend's influence</p> <p>Academic/research purpose</p>	<p>Research visit</p>	

<p>it about the quality of school in Nepal and then I had contact with Andrea and you know her so I don't have to say anything about that and asked her if it's possible to stay at the school and then I I was there for six weeks 6 to 8 weeks something around that. I am not working as a volunteer tourist at the moment I supported one student for a long time, but this was more financially. I was in contact with him but not in the voluntary with the school I still get all the newsletters from the school association group this afternoon. I had with contact with Andrea. It was close to the place the family of my friend lives, so I go there. Probably research was my motivation to go to the school and yes easy excess.</p>	<p>Connection with the founder of the school</p> <p>Research motivation</p>		
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<p>R4: I did not come to Nepal with this idea in my head. I thought I will go to Nepal for trekking and yeah this was also the first time I get involved in the soup kitchen. I worked as a volunteer there. I was always aware that I'm lucky that I'm born in Switzerland and it is a rich country. I was aware since long time that there are many other countries like Nepal and also whole Africa and there are many people who are not so lucky or to live in a country where they have everyday food or good education so that was my first motivation to work as a volunteer in the Rokpa soup kitchen. I was already a teacher at that time. I was working as a primary teacher and then I realized that so many children cannot go to school. I always thought ohh I'm lucky I can buy a ticket to</p>	<p>Trekking purpose</p> <p>Awareness of the global inequality</p>	<p>Motivated by Inequality Awareness and Local Collaboration</p>	
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<p>fly to Nepal but here in Nepal there are so many kids who don't have enough food or don't have education also then I always thought all the world is not fair and there are so many different people. I saw tourists giving money to those people who comes there to eat. That's also good and I saw there many children without education so I wanted to somehow to help but without Santos I could not have done this. I would have never done this and then I always say to other tourists it would never have happened without Santos's support. He came to soup kitchen, and I mean he started to teach the children and I also wanted to help and so then I asked him to see if I should help him. yeah, together we could do it but alone he could not he could have the teacher still, but he would not have had</p>	<p>Helping with money</p> <p>Collaborating with local</p>		
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<p>enough money to build the whole school and I could not talk with the parents or rent the building, or I had no idea of the Nepali school system, I think we needed each other.</p>			
<p>R5: Well, I had visited Nepal before as a trekker tourist 35 years ago. I got the chance to see the country and people and I got interested in them. I realised people are friendly, lovable and honest too. I had a very good experience with Nepal, that is why I kept going back.</p> <p>Q.2 R1: Yes, during my visit at a soup kitchen, I had an eye-opening interaction with Sunshine School, which give reflection on my own strengths and the possible influence of my skills. I shared the information</p>	<p>Previous visit</p> <p>Positive impression of locals</p>	<p>Positive past impression</p>	

with my cousin, who also lives close to Andrea (the founder of the school), and we discussed the possibility of dealing with communication issues between old and new staff members at the school. This resulted in a joint effort with an NGO and discussions with the school administration about needs and challenges. we designed a strategy that included interactive activities like group games and capturing good encounters to boost team spirit and communication. We used various tactics, including the Marty Mayo method and film, to help teachers and staff improve their relationships and communication. So, I had these three tools for working. I start with the positives, which is excellent since I like people's open hearts, and sure, it was simple to

Inspiration from interaction

Identification of communication needs

Problem solving person

Purposeful engagement in school support

<p>communicate with them. The teacher and with the children so they are open and to school I found it worked well and so it's different from our schools in Switzerland. There is a big difference so that was interesting for me. I did not go there with preconceive notation as i don't work with that attitude. I try to look, understand, and don't come with ideas how it should be that's not my attitude. I come to see how the schoolwork's, how are the people living here and then I ask what they want. what they want to change, what is their need. There was need of proper commutation between teacher and the principal. So, we try to settle it down. Similarly, for the children we should think that what would be better. I am searching for process to find out how what could be</p>	<p>Development and implementation of communication strategy</p>		
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<p>helpful. For some time, we even find out the solution that was interesting because I thought I saw that the teacher they are interesting to learn new thing and to interaction. I try to speak with them about their thoughts their problems they told us what is not easy for them and so we tried to find a way how it could be better yes what was your question did I answer to your question.</p>	<p>Positive interaction with people</p> <p>Difference in school dynamics</p>		
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	Addressing Needs		

<p>R2: Yeah I was not sure how to answer this question so I talked already about this teacher programs and actually I don't know what more it's worth it because we really try to support the principle and the teachers and let them decide how to how they want to run the school sometimes, you were talking to Christina already, Christine has been there and she did this teacher trainings. we are not typical tourists, and we go there as I understand it, so I think we really have a purpose target so when I go to the Nepali school for a visit, I really go there for one week of work, so I know all the IT. Related work I check everything I talk to everyone in the community. I don't go there as tourists many tourists anymore so maybe I go to school maybe try to give one lesson but more a little</p>	<p>Training teachers</p> <p>Meaningful participation</p>	<p>Purposeful engagement in school support</p>	
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<p>bit like fun not like serious nothing against it I think it's going to be OK, but I think it's not that what we do.</p>			
<p>R3: I was teaching in the different grades because all the teachers were assigning me the lessons. So, sometimes I instruct them on how to create more engaging lesson plans. It was very interesting. At that time the building was not completed, and they didn't have any windows. There were just holes in the wall, so it was in November and December, and it was very cold. It was a great experience to see how with less equipment you can teach and how important and valuable the colored pencils were. It really makes me grateful for all the things that I have back at home and to see how you can teach with very less material. This</p>	<p>Helping with lesson plan</p> <p>Adaptation to limited resources.</p> <p>Grateful for the resources</p>	<p>Teaching and learning experience</p>	

was my learning process as well.			
<p>R4: Yeah, within 22 years I have many experiences. One time I have met a lot of families of the school I can still remember when I was becoming back to Switzerland from there for the first time when I left Nepal there were many parents many children and all they gave me khata (Nepali shawl). I got almost 50 khatas and put tikas and I was full. It's been more than 20 years now. I remember this and it was very heart touching and come to know that's how they show their gratitude. I have memories of celebrating new year eves with students on the rooftop. I think we have developed family bond with the students, and I</p>	<p>Memorable experience with local families</p> <p>Expressing gratitude by locals</p> <p>Development of bond</p>	<p>Long-term relationship building with the school community.</p>	

have visited most of the students.			
R5: I was prepared already by reading information like cultures and people of a country through books. It is important for me to be prepared. And I find Nepal the same as I have read in the book. So there was no shift in my thinking.	Alignment between expectations and reality	Alignment between expectations and reality	
<p>R1: I have joined as a member and contribute annually with a certain sum to help this organisation. Being a psychometric therapist by profession, I have also assisted in the teacher training process.</p> <p>R3: I have visited the school on one occasion and made a single donation, but now I am not affiliated with the school in any way. I engage in regular engagement with instructors and members of</p>	<p>Annual contributions</p> <p>Teacher training assistance</p> <p>Single donation</p> <p>Exchange teaching methodologies</p>		

<p>the community, where we share our teaching methodologies.</p> <p>Additionally, I have provided continuous financial assistance to a particular kid.</p>	<p>Financial assistance to the student</p>		
<p><i>R2: I am a member of the board of an organisation in Switzerland, and I often do online meetings with the principal. I am responsible for managing expenses, such as budget monitoring, in collaboration with the principal. I monitor multiple projects in Nepal, such as building construction, audit, and school development. I also do annual visits.</i></p>	<p>Board member</p> <p>Expense Management</p> <p>Audit</p> <p>Annual visits and school development</p>		

R4:			
R5: I am donating in the school every year and managing the financial parts of the school, such as budgeting.	Annual donation Financial management		
R6: I donate money to HSSS and visit the school as a volunteer teacher to teach new ideas for teachers.	Donation Educational support		
Q.3. R1: It was an important experience for me. My family situation has changed, my two daughters startet to live their own life. So i looked for a change also for me. I wanted to see more of the world. But I didnt wanted to make a normal jorney - it was important to do something to give a sense to me. And i like to travel - i like also to meet people and i am interested in	Initial motivation Interest in travel Desire to contribute.	Role of VT	Role of VT

<p>on the other side of the world also it's not everything is good so I think this should teach everybody to give back to the community and help the needy person.</p>			
<p>R3: Yes, I believe that volunteering helps to understand the host country's culture and tradition because I used lived with the family of my friend and I was the whole time only with nativesc and I really had a big impact. I get time to understand how they live day to day life. How is their culture and so on, how somebody can live after 18 with family and how you can develop within the family. It was a great time and a lot of challenge for me personally because I was there with other purposes i.e., research. I asked them a question about my master. To find out how the school really works in</p>	<p>Cultural immersion through volunteering</p> <p>Purpose of the research</p> <p>Positive memories and empowerment of students</p>	<p>Cultural immersion and positive memories</p>	

<p>Nepal, and I could think of only nice memories, and I have a lot of pictures and songs and interviews you know from this time. I feel so good to see how the students are making their future with the help of tourists.</p>			
<p>R4: Yeah, my certain behaviour has changed like I was impressed by Nepali people for example even though they were poor or had nothing, they will still find way to give respect and welcome with simplicity. I felt they are always happy and thankful and very friendly and that is something that has been in my mind. In Switzerland I hear people like ohh I'm poor and complain a lot about the life even though they have everything but they're not happy and in Nepal I saw the opposite that many people they don't have a lot or they have a hard life but still they are</p>	<p>Nepalis' Resilience and Simplicity</p> <p>Different attitudes towards life</p>	<p>Cultural Differences: Attitudes and Gratitude</p>	

<p>happening or they love it and also I felt in for example in schools in Switzerland the teacher say we don't have enough paper or you don't have enough money or so but then I always said go to Nepal once then you see that in actually Swiss schools they have a lot of possibilities go once to another country and then you see. Nepal taught me more to be thankful for whatever you have.</p>	<p>Appreciation and gratitude</p>		
<p>R6:I remember the happy faces and happy people of HSSS. I also remember childrens dancing to cultural songs. I like Nepalese food and I remember children eating Nepali food too. I remember these things about HSSS. It was an invitation of Nepali wedding. For one occasion I was offered to wear their traditional dress which was their</p>	<p>Positive memories in the community</p> <p>Knowing local people and their kindness</p>	<p>Enriching cultural experience</p>	

<p>personal, unfortunately it was small. So, they helped me to buy it in the market and I wear it for the wedding. It was an invitation of Nepali wedding. For that occasion I was offered to wear their traditional dress which was their</p> <p>personal, unfortunately it was small. So, they helped me to buy it in the market and I wear it for the wedding. I just love their cultures and the experience. They know how to enjoy their cultures to the fullest. Dancing, foods, musics are most facinating things of their cultures.</p>	<p>Appreciation for the culture</p>	<p>Global understanding and social responsibility through volunteering</p>	
<p>Q.5. R2: I think it gives me a lot more understanding of how global things are going. How can we connect to the with other community and how global system works and that on every side of the with the world we have this we have to try to find this balance</p>	<p>Understanding global Dynamics</p>	<p>Understanding global Dynamics</p>	<p>Deeper Understanding of a social aspects</p>

<p>this balance from systems and lives and can learn from each other and this may be Rojina said before it's not about good or bad it's about learning from it so the right to respect and that's something that gives me a lot in this connection. The experience I have from this work has taught me to be grounded and help the needy people. It may be in my country or another country. It has also helped to understand two different societies and the way they live. I think we are having a privileged life and I try to bring that kindness to my country and friends.</p>	<p>Respecting and learning new environment.</p> <p>Bringing kindness to own community</p>		
<p>R3: Yeah, I think the impact on me is bigger than I had on the other side because I don't really want to bring my culture or my things and my values to another place. I want to see what is there</p>	<p>Recognition of personal impact</p> <p>Focusing on cultural exploration</p>	<p>Cultural exploration and personal growth</p>	

and to get to see the culture of the community otherwise I can stay at home.			
<p>R4: I have realised my understanding of different life has increased a lot. It has changed my attitude such as being thankful for having a good life and I have realised that it is a privilege to be in a good country. This experience has increased my understanding of a people and their culture. There are many cultural differences, and I did expect it as this country is rich in cultural diversity. I came here with an open mind. But when I was in Rokpa Soup Kitchen, I noticed that they are not using any cutlery for eating. They were simple people and they were eating with their</p>	<p>Increased understanding of different lifestyles</p> <p>Expectations and cultural diversity</p>	<p>Deeper understanding of social aspects</p>	

<p>hands, that was not a shock for me but it was like huh... this is how they eat. That was one big difference. Others had mentally differences as people of Nepal are too shy to talk their mind out whereas it was totally different in Europe. Especially children, we have to tell them to speak up because it was really hard to hear them. They speak really low and they do not dare to speak openly. My Nepalese who live in Switzerland, do not speak openly. If we asked him to do something, he never said no, although he did not want to do it. Now I have learnt that we have to give him more options. For instance, if we are going shopping then, we have to ask him if he wants to go or not.</p>	<p>Difference in communication</p>		
<p>Q.6 R1: In the case of sunshine school I think we (volunteers) might affect</p>	<p>Positive affect on the community</p>	<p>Tool for communication improvement</p>	<p>Assessing impacts and uncertainty</p>

<p>the community in a good way as we go there with purpose and to give something new to the community. The first time, our focus was communication between the principal and teachers. When we went back after 2 years for the second time and then the teacher remembered, and they said that the community has improved their communication skills with the members of the school. We don't only confirm it from the principal but also with other staff.</p>	<p>Focus on problem-solving/ improvement</p>		
<p>R2: It's a question that I asked myself. I don't know what impacts they have or what I think about this. It's not easy to say that we should ask children when they grow up. I can leave the children feeling that we are here to support them maybe we can provide the with a system to give education. After this they</p>	<p>Empowerment through education</p>	<p>Understanding the complicated nature of child development</p>	

<p>have to find out for themselves what is important in life and so that they have personal values and personality. Their personality has to be developed in a way that they should know there is nothing such thing coming only from the outside be it financial help or other support, so this is always a little bit disbalance support without supporting too much and without making them addicted to the support and it's not so easy question.</p>	<p>Complexity in child development</p> <p>Balancing support and dependence</p>		
<p>R3: When I did a lesson, we did this with some games or yeah, it's just a different style for them. But I don't really know if there was a big impact of it. We have a different face and we see someone differently and about the teachers I don't know because I maybe it was just like kind of I was arriving in the morning and they</p>	<p>Uncertainty about impacts</p>	<p>Uncertainty about impacts</p>	

<p>said yeah today you can take this class and I say no wait you have to tell me one day in advance because then I could prepare myself otherwise I don't do it because it's not that I just want to open a book and maybe I hope that someone a little bit realised that the lesson can be more effectful if you do a little preparation the day before it. And that was also something I talked about with a lot of them.</p>	<p>Need for preparation</p>		
<p>R5: Oh yeah, the influence is quite big. The number of volunteer tourism is increasing in the numbers so I think it has a bigger impact than it sees in the community. If we talk about the general setting, Nepal is not the Nepal it used to be about 20 years ago. Even if you take an example of food in Nepal. You will see western food then their own one. Dresses for that matter, except</p>	<p>Increasing influence</p> <p>Western influence in food and attire</p>		

some old women I don't see people wearing their own customs.			
R6: Yes, the school has created job opportunities for local teachers, has provided a good education and parents do not have to pay for it and this has helped them economically. In this way the community is getting benefits from HSSS.	<p>Job opportunities for local teachers</p> <p>Access to free education</p> <p>Community benefits from the school/volunteer tourists</p>	Community benefits from school	
Q.7. R1: : I think it helped me because I was there for a few weeks, so I saw different parts of the school community. I think it was possible due to the tourism and the beauty of it. I think I have learned a lot about the country and the culture. I went four times, so I think I had different views about the people, the culture and the politics, so yes, I understand how people are hard working. I have met nice people. I also like the way they are devoted to	<p>Platform to learn.</p> <p>Cultural tolerance</p>	Learning cultural appreciation	Intercultural Learning and Adaptation

<p>spiritual things. I lived near the stupa, in Boudha and I'm interested in Buddhism so and that's also part and I was also impressed how both religions Hinduism and Buddhism can be lived together. I found that interesting. They do have a cultural tolerance.</p>			
<p>R2: I can now respond to your question on what I really discovered. I discovered that most members of the community live in their families. A major difference between Nepal and European nations, or Switzerland, is that children in Switzerland are treated with extreme importance. By this I mean that each child's ego is handled with great respect, meaning that your own daughter, son, or baby is the greatest and has priority over all other children. I believe that our culture's individualization</p>	<p>Family-centric community</p> <p>Differences in children upbringings</p>		

<p>is a major issue. In Nepal, I see the younger children travelling together and supporting each other, with the almost older children helping the smaller ones. I believe that they discover right away that they are a part of a community and that they are not alone. and that everyone is a part of the group—that is something I believe is much better in your nation, and we could learn a lot from it since in our society, individualization and pride are valued too much. I believe the Nepali community has taught me this.</p>	<p>Community support and cooperation</p>		
<p>R3: Yes, when I think of Nepal now, I think of <i>Dal-Bhat</i>. That's their part of day-to-day life. And we come across circumstances of the different families of the whole community because I sometimes go after and as well the children's home I was there</p>	<p>Dal-Bhat as a part of a daily life</p>	<p>Intercultural Learning and Adaptation</p>	

<p>as well once just to visit them but also children's homes. I think I get a deeper inside of the Nepali culture and its people. As a tourist you go everywhere, and you will see part of the life there, some are painful and hard to listen to. In the school I saw kids were eating mountains of rice and I was kind of no I just wanted a little. I can't eat that much. How can you eat this much that I don't know but that might be only a meal for some of them for the whole day and to see those things that really touched me. When I arrived in Kathmandu it was kind of a wonder. I thought about how I can survive here for three months or over two months. In Nepal they have different tastes, and everything is different. Later, it became a kind of a place where I felt safe when I visited Nepal. After</p>	<p>Deeper insight into Nepali culture</p> <p>Intercultural Learning and Adaptation</p>		
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<p>some time it was like going home. I fell in love with culture, place, and people. I know the music; I know the food. It just took some time to get used to it.</p> <p>ohh I tried other things with them and as well to combine it more with the experience to have a deeper understanding of what's really going on. for example in maths what really means if you divide something it's not just the numbers so we also the different things though yeah and it was kind of at the time there it was kind of my family because I know I was with the principal I was in his place I knew his wife she was teaching there as well but you remember her for sure and it's the music teacher he gave me at the end of a CD and I think I was part of everything they do, which</p>	<p>Getting involved in community life</p>		
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was a good gesture to make us comfortable.			
<p>R6: I think after engaging in the school, it was easier to talk and connect with the people. We also were invited to families and I got a little bit part of this community. As a tourist people think that we are more rich people who can give money and can make a business with them. But as a volunteer, it was more a connection between people, not as rich people but as human beings. There is a big difference in socio-culture between Switzerland and Nepal. I have realised people in Nepal make heart to heart connections. I can hug women in the street as they are open to accept me. They laugh together and enjoy being together although you are not from the same family. They always invite me for a meal although they do not have a</p>	<p>Cultural exchange and connection</p> <p>Socio-cultural contrasts</p> <p>Life in the street and community harmony</p>	<p>Cultural exchange and socio-cultural contrasts</p>	

<p>lot or much money. whereas in my country it is not easy to meet people, especially in winter when they all are at home. In Nepal, Life is on the street or outside the house. It is the main cultural difference I found. Now that I think of it, we need to have an open heart and build a connection with people is important. Talking about difficulties in Nepal, it was hard to have an appointment together with the headmaster and teacher of the school at the same time and they are also not punctual which was really different from our country.</p>	<p>Challenges in communication and punctuality</p>		
<p>Q.8 R1: Umm... it's difficult to say because I think if I would have stayed longer like a year or two years then I think, I could feel more the difficulties or the differences because now for me I went for some</p>	<p>Limited duration experience</p>	<p>Time limitation as constrains</p>	<p>Constrains of VT</p>

<p>weeks and I am back so I could not feel that many challenges. I find it easier to communicate with people.</p>			
<p>R2: I realised that communicating face to face with one person it's quite easy, it becomes very personal, but the problem is then when you're in a group. I think people do not dare to really express themselves when they are surrounded by other people. Of course, a little bit outside of the school itself, culture is different. I think tourists are not everywhere accepted.</p>	<p>Ease at face-face-communication</p> <p>Challenges in group communication</p> <p>(in general tourists are not acceptable)</p>	<p>Cross-cultural communication</p>	
<p>R6: On the second visit it was easy to communicate with everyone and we felt that we were welcome there. They trusted us more and were happy that we were there. But on the first visit I realised that they were not so connected with us and they were a little bit sceptical about us.</p>	<p>Skepticism and Lack of connection</p>	<p>Skepticism and Lack of connection</p>	

<p>environment among the workforce has also improved. They have built a common spirit within themselves. I think they are connected with each other. I could see more improvements in the street as well. For example, I see coffee shops, restaurants where I can see locals are also going. Before I could only see tourists. That must be a social change and in a good way. I think there is improvement in the middle class. Even the principal of the school told me about this to be careful that poor people are still there, but you cannot see them so much on the street anymore. There are more needy people but not that much. Even maybe during the period of COVID, the spread was bigger between this new middle class and poor people.</p>	<p>Enhanced workforce environment</p> <p>Social changes in the community</p>		
<p>R3: umm I just think that there were changes in the</p>	<p>Infrastructure development</p>	<p>Infrastructure development</p>	

<p>environment of the school.</p> <p>There was always volunteer tourism in the school but later the infrastructure of the school changed and that's true even if the student's lifestyle upgraded. Before students didn't have dresses to wear and later, they have them. With the education they were complete but after the change they were competitive in appearance as well. I could not notice more as I was there for a short visit, but I saw a picture of the building changing from a drunk and cold room to a new nice building.</p>	<p>Changes in student appearance and lifestyle</p>		
<p>R4; I mean I have noticed an evolving mindset in the people of the school community. I always found the students and also the teachers in Sunshine school very open to other cultures. They really were interested, and I mean I</p>	<p>Evolving mindset of the community</p> <p>Influence of globalization</p>	<p>Change in community mindset</p>	

<p>childrens and teacher. This has made us feel that we are also a part of school, not just a guest there. I think it is a good change. We made short videos of the relationship between teachers and childrens and they were so happy and proud to see that which is one of the goals of being in school.</p>			
<p>Q.10.R1: I was happy to work every time I went to school. All three times I worked with this method with film and that I found was a good method to work with the teacher because they were I think not used to such techniques as here in Switzerland. I showed them a short video of them like how they teach in the school, and I showed them this little moment and I remember their faces when they look at the film and they have a smile on their face. I think they were amazed to see them on the</p>	<p>Engagement with teaching method</p>	<p>Building relationships</p>	<p>Life changing experience</p>

<p>screen. Yeah, those were such touching moments. Yes, I think so we were talking and eating together. Even during the break people used to make us feel comfortable and even exchange our contacts for the future.</p>	<p>Building relationships</p>		
<p>R2: Yes... I was part of this one-day excursion in 2021. I don't know two or three years before so we went all together in different groups to excursions that was really nice so because I think I got much more in touch with staff and the children so we played around, we fooled around, And had a picnic together and all these things and yeah that's really nice so that's something I mean never forget.</p>	<p>Memorable participation in excursion</p>	<p>Memorable participation in excursion</p>	
<p>R6: I was there when the communication between the teachers and headmaster was not so good. So we plan for the meeting together with both</p>	<p>Improving communication between staffs and principle</p>	<p>Improving communication between staffs and principle</p>	

<p>parties and discuss the different structure of working together and to have meetings regularly. So they can have regular communication with each other. When I was a second time in HSSS, they conducted the meeting regularly and the communication between them improved. It was a success. I was more engaged with teachers to teach new ideas for teaching and play or how they can play with parachutes. Which was the second part of our goal in school.</p>	<p>Engaging with teachers and students</p>		
<p>Q.11. R1:I think so, in the school, volunteer tourism has helped for job creation. Young local teacher has got a chance to work. In the school and develop their skill from foreign skilled teachers and the training school provides. I also have seen students as a teacher, and they have</p>	<p>Job creation</p> <p>Exposure to different learning environment for students and teachers</p>	<p>Job creations and skill development</p>	<p>Socio-Economic Empowerment</p>

<p>supported their education.</p> <p>Even in the soup kitchen volunteers do not do the cooking now there is somebody else from the community. Volunteer tourism is also changing its form. I have given the training for teachers like I showed them how they interact with the children in this little second it's how they interact how they lead them and how they create a good atmosphere to learn so I could show them and I think that for the young students that was important to see it that they do and if they see it they can be aware of what it is so they can do it more.</p>	<p>Job creation by replacing tourists (Locals)</p>		
<p>R2: Yeah, obviously the community is getting to work with professionals from Switzerland and students are also able to feel different learning environment. More than students and teachers, they</p>	<p>Working with professionals</p>	<p>Skill development</p>	

<p>have benefited. Even though the school was established by the volunteer tourists, there is job creation for local people. I just hope we can learn from each other. I don't hope that they are thinking OK , somebody is coming there, they come from a totally different country, they don't understand us so that was not my feeling, so I hope there is also really a connection of some I think I can feel like this though I don't hope it's the other side.</p>	<p>Exposure to different learning environment for students</p> <p>Platform to make them independent</p>		
<p>R3: Yeah, that volunteer tourism has given an opportunity for someone to grow or to support their dream. Because education is something that does not help to grow one person but the family, so it has an impact on everyone in the surrounding.</p>	<p>Emphasis on personal growth and community</p>	<p>Emphasis on personal growth and community</p>	
<p>R4: Yeah, I think I don't know how many there are</p>	<p>Educational Opportunities</p>	<p>Long-term impact</p>	

<p>in total in these 20 years. Many of the students have already graduated from the school and we have financially helped them in a higher education as well. Many of them are in good positions and can help their families. I think so many got a good education and yeah, it would not have been possible, or they cannot study so long without sunshine school and volunteers' support. I think also the families have got benefit because the children can have one meal and they get free health facilities. We had collaborated with one hospital in Nepal to provide good health facilities to the students.</p>	Family support		
<p>R5: From projects like the Soup Kitchen only individual, needy people can benefit. The projects of Sunshine School or Rokpa Childrens' Home are more suitable for positive impact</p>	Community empowerment	Community Empowerment	

on the community. People with a good education have more chances to become independent and thus can more easily manage their lives.	Socio-economic mobility		
R6: Yes, I think so. I have worked with the headmaster and teachers mostly. I hope the better communication between them has helped in delivering education to the childrens.	Collaborative efforts	Collaborative efforts	
Q.12. R1: It might sound funny, but I don't really know in the school in the soup kitchen. I think there was otherwise because when I worked at the soup kitchen as a woman cutting the vegetables and bringing the soup, I think there was a big distance between these people who are coming to eat. I also give them the food. I think they found it was like that could make them jealous or something make them, and they perhaps would be	Unknown about the negative impact Gab between locals and tourists	Gab between locals and tourists	Potential Negative Consequences of Volunteer Tourism

<p>ashamed to show how poor they are. Yes, they're in the soup kitchen. I think there I'm not sure about how big. But at the sunshine school I think there I don't know if there's negative. When I came, I was with the little a big group and I came along to see how it works but I didn't came with this ideas how it must be so I think they could think of what a crazy woman but as yes at the soup kitchen I think that's really difficult and that was also a difficulty of mine in working at such a place and after this first year the soup kitchen has changed and they didn't work with volunteer again. Now a day they have a Nepali people, got a job and they can earn money in these three months and they earn money and then the Nepali woman make the work and also Margaret who organised this also has an entry on now another</p>			
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<p>name chill now in Switzerland and an entry in Nepal and her goal is it that it works without her but that needs some steps more.</p>			
<p>R2: I ask myself all the time is what happens with the system of government when too much volunteering takes place in countries so I think it's not really then challenge for the government to improve some, but I don't have a solution so the sustainable and future target of course there should not be need for volunteer work so that should be the main target in it. Actually I would prefer to come as a normal tourist to enjoy the country to give something to the country maybe to learn about the country maybe to you have to the helpful good jobs to for the tourists tourism sector in the commercial way also but also in the intercultural way but not as</p>	<p>impact on country's long term development</p>	<p>impact on country's long term development</p>	

<p>a volunteer I think the problem is now that Nepal government is not able to give their own sustainable system for all the people. I don't try to find somebody who's, but reasons shouldn't be necessary in the world. (High inequality between tourists and the community) I mean there should not be these disparities between volunteer tourists and the community and that's my major concern.</p>			
<p>R5: Yes, I have seen people try to imitate foreigners in Nepal. They think that we are better, more mature, and wealthy than them. They try to copy which I think is not good. They are also very precious people and their culture is very precious and they should not forget about it. IT happens in many developing countries and tries to copy western lifestyle the way we like</p>	<p>Imitation of foreigners</p>	<p>Influence of Western lifestyle</p>	

<p>here. For instance, people like to watch western music although they have their own interesting cultural songs. They can learn from it but they still need to be proud of their own. I feel like they are ashamed that they are not up to date about things. Even in clothing, food, music etc., they think that they are cooler in western things.</p>			
<p>R6: In HSSS, I have realised that people want to be volunteers specially for their education purposes (such as for practical knowledge and to have something to create a good CV). But Andrea has made a clear goal for the NGOs and only those tourists can take part in HSSS who can give something for the school.</p>	<p>Work only for CV</p>	<p>Work only for CV</p>	
<p>Q.13. Yes, there is a problem like that but that's also a big question because I think in Nepal there are</p>	<p>Ample overseas assistance</p>	<p>Education as tool for transformation</p>	<p>Dependency in Educational Settings</p>

<p>too many donations. Too much aid and there's too much foreign help and you have to finish this foreign help and so then the Nepal should take the responsibility to support all these children and the other side is it OK....there are many children with really poor background and with really poor parents so we give them a chance to help their self as education can change the life of a person, family and the society. In the school there come people who have a poor background and I think the reason why they are there is just because they can't help themselves and that's fine if they are eager to help then that's fine.</p>	<p>Independency of the country</p> <p>Education as tool for transformation</p>		
<p>R2: For the students I think it doesn't have this impact. I think the students realise quite well that they have to stand on their own feet in life and they appreciate the support but my parents are</p>	<p>No impact on students as such</p>	<p>Variation in individual situations</p>	

<p>the main concern, but I don't know the details about this on the other hand. I have to say if it helps to improve the family's situation of course it's fine if they rely also. Individually every situation is a little bit different, but I could imagine that some maybe relatives or parents could also use this volunteering in a bad way.</p>	<p>Reliance of family on volunteering</p>		
<p>R3: yes, for sure that they depend on it but is there another option? Would there be another option? I think it is a good thing that the school has to be independent in the logger run but I can't say to do everything by myself but in Switzerland I can support it not in the direct way so it's more in the in a further way that there are some support that I can give to in education you give someone to develop themselves further and to</p>	<p>No other choices for community</p> <p>Education as an opportunity for empowerment</p>	<p>No other choices left for the community</p>	

<p>get stand on their own feet. It gives the community an opportunity to attend school and I would say it's quite a good environment to grow up and get an appropriate education. You see sunshine as a supportive opportunity for the community. I don't want to feel like others are depending on me. It's more than that. I want to give them the ability and the parts to build their own dream. They may go on in their own life. I think that education is something that can reduce the dependability of the community. If you only look at the present scenario it might be influencing the dependency but in the longer run it's not. It's far more supportive for the independence of the individual.</p>	<p>Short-term dependency leads to long-term empowerment through education</p>		
<p>R4: I think this has been seen in some of the community members, not</p>	<p>Community dependency on external support</p>	<p>Education as a sustainable solution</p>	

<p>all. I have seen this problem in the soup kitchen as people just come to eat food and rely on the money, food, and support. Every year they get food and next year also the same faces are seen again in the same place. If they even get some help one time they're not motivated to do something themselves and yeah, we are aware of this that it's also dangerous because then they don't do anything by themselves. But I think education is a sustainable approach which might lead to dependency for some time and become dependent after that. In the case of educating children, the community can help in educating the whole family where at least they must study themselves and after that they must manage their life themselves.</p>	<p>Education as a sustainable solution</p>		
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<p>R5. well it's not the disadvantage. It's just the way it is as I had said before. I don't see that they will be able to build a stand on their own feet next year. I wouldn't know how they could raise the money that they need for them . The government needs to contribute to the cost of school if it does not want to be reliant on foreign aid. That's what it is in other countries in normal rich countries. Governments usually support the schools not only the government schools but also the private schools. If parents want to send their children to private school, they have to pay high fees. For instance in Switzerland the public schools of the state are very good so we don't really need the private schools. They all have the privilege and the right to go to a public school which is a very good education and that's maybe in the long term what should happen in Nepal as well. The government school is good enough so that the private</p>	<p>Government responsibility for basic needs</p>	<p>Community involvement in fundraising</p>	
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<p>schools will no longer be needed. So I think it is the state level responsibility to help the school. As from the community, they need to take initiative to speak out by forming a group of strong creative people, who can organise the programs and raise the money through projects which can be a local contribution.</p>	<p>Community involvement in fundraising</p>		
<p>R6: I do not think they need to do it. The people who want to help could get the chance to help a poor community.</p>	<p>No need of independence</p>	<p>No need of independence</p>	
<p>Q.14 R1: I think there must be a lot of them and there should be a change in the political system. To make any community independent the local government should provide job opportunities other than that I don't think the community can help themselves. And for other impacts the NGOs and associations should</p>	<p>Political Change</p>	<p>Local government support</p>	<p>Advocacy for government support and community collaboration</p>

<p>develop new strategies or have small programs like how to make the voluntourism experience good from both sides.</p>	<p>NGO strategies</p>		
<p>R2: Be open to one another first. Avoid making assumptions about the actions of others beforehand. Try to chat to or approach each other, and as a visitor, maybe make an effort to follow the laws and go to locations where you can support small businesses. Try to educate yourself about the nation you visit rather than going there only to view the things as I said before or to touch nothing and form opinions. I believe it also has to do with volunteering and monitoring. I can go there, but my purpose is to work alongside them; we don't just come and leave money, of course; instead, we try to get involved and help them understand who we are so they won't judge.</p>	<p>Open communication and avoiding assumptions.</p> <p>Respecting local laws and supporting small business</p> <p>Educating yourself about the destination</p>	<p>Building understanding and avoiding judgements</p>	

<p>R2: I think sustainable tourism can be a good thing and help this social understanding. I think there is still a lot of not so good tourism. Some of the tourists don't practise respectful tourism. Some tourism is done without any purpose and might not be really interested in the country itself, so they just want to go sightseeing and that can not have a good impact on the country. It can also have these commercial aspects. If there are lots of tourists, then it might trouble the price system in the country. It's of course the bad thing because it's not sustainable then you know so you can destroy even a system and community people might suffer. (increases the price, disrespectful)</p>	<p>Sustainable tourism practices</p>		
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<p>R3: I hope this impact is not as big as it could be and to do some sensualization for the warranties before tourists come there to make them aware. So that tourists here know how sensitive a community is and to be open and not to compare the things because it's not about the comparing it's about you are living there and how you can help them and giving high hopes to them because you can also do it at some point that's the way yeah that has to be the point of volunteer tourism. Isn't instead of creating a division between a community. It's more about creating an understanding and being grateful to get those impressions that you can live life long. Otherwise I can come as other tourists and it's not the same. Awareness among volunteering tourists is necessary to be</p>	<p>Informing about the community to the visitors</p> <p>Focusing on helping, not comparing</p> <p>Creating understanding, not division</p>		
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and try to sell it 93 tried with uh suing uh yeah or like Christmas cards and then or cities of uh yeah music Nepal music and i took these things to Switzerland and try to sell to different parts of the world. It will further help to teach us to work hard and give some business ideas.			
R6: I think the Nepal government should financially support the education in the HSSS and this is my wish too. It is sad that the government is not doing much for the education of the country.	Advocacy for finalcial support from government	Advocacy for finalcial support from government	

Coding of community :

Respondents Answers	Intial coding	Final Coding	Themes
Q.1.	Important for the financial		perception of community of volunteers

<p>R1 : Related volunteer tourist, we have been doing volunteer activities in this school as well as it's been practicing till now. Although we have not able to do such activity in mass, but we still get some volunteer tourist in a year and VT has benefited us in different categories such as whole school is operated with the help of their support, teachers are getting new ideas and developing their teaching skills through professional volunteers training and so on. Volunteers are also providing us different materials for the school such as laptops and projectors for the students besides the financial support. Therefore, we are positive regarding VT.</p>	<p>and skill development purpose. (Professional skilled people) supporter</p>		
<p>R2: For me tourist means wow, excited and want to meet them and talk with them. For me, I will get the chance to learn more from them. They are source of learning for me. I can</p>	<p>Source of knowledge</p>		

know their culture as well. I like them.			
R3: For me volunteers are sponsor guardians who helped in making career and future of all the students including me by their financial support. I look them in positive way, and I have such kind of perception regarding volunteers. On the other hand, I also think they are rich people.	supporter Rich people		
R4: If I remember back then, tourist was like angels who are with white skins and tall. The way they behave with us so kindly, I feel like there was no one like them. The way they show their love and helping nature was charming for me. Today as well I feel so thankful and blessed because of their help, my today is possible. I feel like they are no less than God in my life.	Tourists as kind helpers		
R5: I had positive perception regarding them. They teach us new things, creatives things	Creatives Funny		

<p>and sometimes they took us to visit places as well. It was fun that time. I think they are confident and friendly person in my mind. They have friendly nature. And I think they wants to teach and learn too from us, and I have learned many things from them. Therefore I look forward to seeing them too I think they are rich as well.</p>	<p>Confident</p> <p>Friendly</p>		
<p>R6: Volunteers are the people who have encourage these students to learn. They are good people who wants to help others who are in need.</p>	<p>The role of volunteers</p>		
<p>Q.3</p> <p>R1: VT has bring new energy (urja) during our fast passing monotonous life. They transfer good energy which help us to move forward with positivity.</p>	<p>New energy</p>		<p>Empowering through exchange</p>
<p>R2: In personal life, at the beginning of teaching, I did not have many ideas in teaching methods, but I got many training from the volunteers. So, I have many ideas in</p>	<p>Skill development</p>		

<p>teaching field. Now there is the change in my teaching style, and I am able to make students understand any context easily. It is possible due to their training. Therefore, there is positive impact of VT in my life.</p>			
<p>R3: As I realized, they helped to develop my communication skills with others, particularly with foreign. I learn many things from them, they teach us by showing or explaining in easy way. When I analyze now it has really impacted in positive way.</p>	<p>Communication skill development.</p>		
<p>R4: first thing, as I am being shy girls I had really difficulty to open with others. Due to interaction with them they helped me to be open and confident and this helped me to communicate easily with others. In our society, children were expected to behave in certain ways, but volunteers teach us the important of child life and teach us the important</p>	<p>Personal growth</p>		

<p>of playing, entertainment / enjoyment in the life. They teach us to be child and helped to build the connection as well. Their presence has made vast difference in my life.</p>			
<p>R5: volunteers have played really big role because it has helped me to get good education without any cost. This has given me chance to get involved in different games and meet different people. Beside it, volunteers has built up my confident because of it I can speak in front of other. Due to their helps, I am independent as well. I have learned many things as in general behavioral such as to tackles the task individually with confidents. And helped to developed friendly nature.</p>	<p>Increase confident</p>		
<p>R6: With the help of their support, I have got the chance to work in the school. Not only that, but my children also got the opportunity to go to school, and complete SLC from this</p>	<p>Community Empowerment</p>		

<p>school. I am thankful towards school and volunteers for their support. With their help I can be independent as an individual.</p>			
<p>Q.4</p> <p>R1: Before, I have observed that everyone was open mind as we got to interact with volunteers a lot. At that time, the flow of volunteers was more but, in the middle, due to the covid 19 number of volunteers decreased in the school. Also, lots of old teachers left the school and there were new teachers in the school, due to these reasons, there was less communication between teachers. This issue was creating the problem between the staff. we had volunteers in the school who gave the training all together and this training has brought change within the teachers. They became more open and increased their communication with each other. As the majority the majority of Nepali</p>	<p>Communication improvement</p>		<p>Change in social interactions</p>

are little conservative, with the presence of volunteers, all the teachers were encouraged to be friendly and open minded. I noticed that the friendliness and there was an influence on teachers' behavior because of volunteers.			
R2: In students, before when volunteers used to come all the students like to interact with them and connect with them because volunteers used to visit school frequently, so that they have more exposure with them. But now the flow to volunteers is very low and even children are not showing effort to communicate with them as before. It's us who need to encourage them to talk with the volunteer. It's not same as before, they were not excited as before. Even children are not good in English as previous students. Children were good at English too because they interact with volunteers a lot before. I think it is because of the gap in volunteers in the	Children engagement		

<p>school after the covid. In the past children must interact with the volunteers from the start and they were also excited and developed the fondness and become open mind. But now there many students who does not get chance to interact with them from the start so with the day pass they became shy and hesitate to express themselves in front of volunteers. So that children are not able to talk with them as before. But for me personally through the interaction, I have learned from them is first we need to be helpful. We must treat everyone equally. As we have caste system in our society and behave according to our status but interacting with volunteers change this thought. Also learnt that small or big everyone should be given equal opportunity. Should be friendly and open with other, particularly behave friendly with children. For me these things helped in my teaching too. I am more open</p>			
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with children. All this I have learnt from volunteers.			
R3: Yes, I have seen. Now we have proper schools and infrastructure. During our time, we used to show our more respect towards them. Beside that our teachers used to tell us to speak in English but more than that we ourselves want to speak in English and wanted to communicate with them and now students can be able communicate in English well as I believed. But personally, there was no change in me. The volunteers used to be in the school for some time and mostly I used to be with my classmate, and they were also from same background. So, I do not feel any kinds of influence of volunteers. During the visit of volunteers, I feel like they are for us, and they care and think about us and yes, I want to go their country to visit.	Personal perceptions		

R4: I think there was not so much impacted in clothing, but I guess in cleanliness, students started to be more attentive. Beside it, I think there might be little influence in speaking for instance, speaking good words or formal language instead of speaking slang language.	Self-aware		
R5: Yes, we love the way they talk and their confident, so we want to be like them. They tackle everything independently and we want also to be same as them. We want to be like them. They respect everyone including us and value everything surrounding us. But at the same time children were influenced by western clothing, eating and try to talk like them.	Personal growth Western influence		
R 6: During the visit of volunteers in the school, I have observed that students become more active and joyful. Students started to enjoy their educations, extra curriculum like singing, dancing, sport	Student engagement		

whole heartedly in the presence of volunteers. I think that volunteers brings positive vibes in the school. They needed to come in the school more often.			
<p>Q.5</p> <p>R1: There is minor negative impact, but it does not impact drastically. For instance, we have children from different background, and they asked for money with volunteer. Secondly sometime volunteers are doubtful about hygiene of the school. In our school we all eat together because one time meal (lunch) is cooked in school for everyone, and in that case, we feel that they were little skeptical (not trusting) about our hygiene. And the other one is we have underground water, but it is well filters and clean for drinking. In this matter we feel like they do not trust us as well. We can feel or see in minor things but beside that in major we have not faced difficulties.</p>	Minor challenges	Language barrier	Challenges of VT on the community

<p>R2: As talking about the challenges, we have difficulty to understand each other. This kind of incident cause misunderstanding between each other which is the main reason for not delivering our message to them and their to us. For instance, during our teacher training, volunteer try to teach us the games particularly memory games with card and guessing game. But some of the teachers was unable to understand them. Volunteers suggested us to used more practical method for teachinh too. This kind of situation might be frastrating for both of us. This kind of incident has happen because all the teachers of HSSS are locals and on the orther hand even the volunteers might not have the background of english languauge. Therefore, language is the main barrier for both parties. Beside it, some times things they teach us are little hard to adopt for us.</p>	<p>Language barrier</p>		

<p>R3: Language was the biggest challenge that I have faced. Although we could communicate less due to the language barrier, but we really had good time together. Every time whenever I took part, I feel excited and enjoyable. Due to volunteers I used to feel more energetic and has created more memories.</p>	<p>Language barrier</p>		
<p>R4: Firstly, I have observed that Tourist are same as us, the different is they eat more breads whereas we eat rice a lot. There was language barrier between us, but we manage to communicate through gesture, and we can understand each other quite well. They were understanding and humble people.</p>	<p>Language barrier</p>		
<p>R6: For me language is the main barrier with them and it is the challenges I faced during their visit.</p>	<p>Language barrier</p>		
<p>Q.6</p>	<p>Inclusivity and secular mindset</p>		<p>Positive socio-cultural change</p>

<p>R1: If there is festivals or celebration of tourist then, children have inclusive attitude and even they are having secular mindset where these kinds of changes can be seen in the school as well as in Society too. Everyone believes that all the cultures and religions need to be treated equally and accept with whole heartly, which our school curriculums also help to encourage these beliefs.</p>			
<p>R2: We prepare welcome events, according to our Nepali culture we put Panchakanya and flowers in both sides of door and put Khada to them. Some time as a symbol of Nepal we give them Dhaka Topi and then we also give them farewell at the last day of their visit in HSSS by giving token of love which can represent Nepal and our cultures. During both events we also show our cultural dance and sing our culture song. Before we do not use to</p>	<p>Preserving own cultures</p>		

do that but now, we have practiced this system.			
<p>R5: Yes, we have got deeper knowledge of our cultures which we used to perform during the visit of volunteers. For instance, our dance teacher used to explain about what types of dances we are doing, and which caste does this dance belongs to. We used to wear that caste cultural dress while performing the dance and we could have chance to know more about our cultures. It was the same thing when we used to sing a song as our music teacher gave us in depth information about the song.</p>	Deeper understanding of culture		
<p>Q.7</p> <p>R1: We have not seen such things now. We have not seen any volunteer who wants their culture to extend here as well as they do not do any insensitive activities towards our culture too. Before our children wants to imitate their culture but these days everyone</p>	Not experience negative impact		Negative socio-cultural change

<p>has basic knowledge and learn as need to be. As everyone has understand other culture and religion, they are not influenced by it. They are only interested in learning new things and there is no negative impact within children. Here volunteer come individually and therefore, it is not influential at all as well as tourist also does not come with the mind set of implying their culture to the community too. Regarding our school, tourist is coming as individuals and bring their skills with helping intention. So, we do not have such kind of problems.</p>			
<p>R2: There is not much negative impacts but there is influence in some extend. For instance, our old culture has been influenced by volunteers such as culture like saying “Namaste” has been replaced by “Hello”. Our culture of bowing head while saying Namaste has been quite disappearing between the</p>	<p>Shift from Namaste to Hello</p>		

<p>students. Instead, students developed Hello culture which is not ours. Now slowly students are forgetting our real culture which is sad when I think of it. It happened because this is Volunteers school, and students have mindset that they need to follow their culture. But recently, after recognizing this impact we have focused “Namaste” culture in the school. Now every student needs to do Namaste to everyone in the school surrounding. But it is not a huge impact, we have lots of positive impacts on us and although we sacrifice this little thing, I think Volunteers need to be continue. Beside it, in practical life, in Nepalese culture, father and mother were respected or have respect and is scared little bit by the children and they were not so opens with them because parents are bigger and we have mindset that we need to be obedient as they say, was our culture too. Now parents are treated as</p>			
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<p>friends, which is western culture. Children think their parents as friends which I believe is not good. In western culture it is okay that they behave like friend, but we do not have such case in Nepal. I think this has little bit influence of volunteers and I beliefs that this also one of the negative impacts of VT.</p>			
<p>R3: In the beginning, the society was not that much developed digitally and there were fewer social media influence to the people. At that time, we used to believe everything whatever volunteers used to say. In case if someone had given wrong information then we might have growth with that wrong information. and it could have developed that kind of mentality in the students too. Also, people can be influence easily such as by their lifestyle. People or children might want to be like them and live life like</p>	<p>blindly trust to volunteers</p> <p>western</p> <p>inlfunec</p>		

them and this might have long term impact in the people.			
R5: In One hand it is good. But other hand, too much involved in western culture has resulted our culture being in shadow (started to haraudai gako) as I feel. It can be notice that our old practices norms and value of our cultures seen to be decreasing slowly.	Influence of western culture		
R6: I have not seen such kinds of negative change in the school. As I have notice that volunteers love our cultures and mostly they get involved in our cultures and adopt with out any problem although they are from different religion. I have never seen volunteers smoking and drinking infront of the childrens. As myself do not smoke in front of the students because it might have bad influence on the them. There might be some imitating in clothing styles in young generation but that does not have huge impacts. Even I	Influence in younger generation		

believe wearing our old styles clothes in daily life is not suitable in present days. In school, if I notice some children are divert from education and try to copy volunteers or others through clothing, shoes, visiting many palces, wants other materails things, start smoking and alcohol than teachers and parents including me tried to make them aware constanly about having negative impact in the future.			
Q.8 R2: To reduce VT negative effects, we have to use our own culture during their visit for instance, We can say Namaste instead of hello. Also give importance to our Nepalese food while going out for eat with volunteers and during events like welcome and farewell we can show our local cultural dance and song including wearing our traditional dresses. We as a	Promoting Nepalese culture		Minimizing socio-cultural change

<p>teacher also try to give knowledge about cultural dresses as well but although they were dresses like western, I think it does not make that much differences.</p>			
<p>R3: For that NGOs can formally explain or doing normal workshop and program about the volunteers and what is real situation of them. Although we have different perspective, we can make students to understand about our both (Volunteer and Students) real situation. Giving these types of information can decrease the misconception on children also and minimize the impacts of VT.</p>	<p>Educating about volunteers</p>		
<p>R6: We should not try to copy everything from tourist if you want to adopt from western cultures than try to adopt positive one. And we should not forget our traditions and cultures too instead, we must try to take forward our cultures by knowing the values and</p>	<p>Balancing Cultural influences</p>		

<p>norms ourselves. But I believe, it depends on individuals, but people need to be strong from inside. People needs to have positive attitude rather than negative. From state level also need to take initiative by educating the children about positive and negative influences of the tourist. So that children can be aware of the consequences.</p>			
<p>Q.9 R1: In this case, it's us and we have the main role. As per volunteer, they have their own objectives and motives with the limited time, and I do not think they can have role in preserving our cultures. It is us who need to preserve our cultures by developing plans and strategy from every level of the government as well and School too. For instance, encouraging to implementing "Namaste Culture" where all children are encouraged to do Namaste to everyone who ever get inside our school ground.</p>	<p>Local responsibility</p>		<p>Community-centric cultural celebration</p>

<p>This can help to preserve our culture, and everyone needs to be aware of these things. If we aspect everything to do by volunteers, then it can lead to dependency which need to be avoid. But in some way the presence of tourist has preserved our culture. In case of Kathmandu, tourist take the pictures of jatras and those who have visited here, in their concept Nepal is define as kumari, indra jatra, which means Nepal is known as Kathmandu culture for the tourist. It can be seen that Newari culture is the main part of our (indrouction). Preserving our culture also creates the opportunities as learning place for the tourist as well. Therefore, it is important to preserve our culture.</p>			
<p>R2: In that case, may be some time we might not give much attention towards our culture but when volunteers visit us, we want to show them our real culture. I believe that this</p>	<p>Inspire to showcase local cultural</p>		

<p>might have helped in preserving our culture in some ways. I feel like this is the good practice. Normally, children dance in English and Hindi songs but in the presence of volunteers' children themselves want to prepare dance in Nepali song using cultural dresses like Gunyo Choli, Dhaka Topi, Dhaura Suruwal and want to present our real culture in front of the volunteers. This also help to preserve our culture and promote our real cultures. During volunteers visit, every possible gesture that we present in front of them are done according to our culture that means it really has helped for preservation.</p>			
<p>R3: It depends on us rather than tourist. Obviously, it has been continuing from the past and I hope it will continue to forward our culture as we ourselves are grown up with it. As volunteers are getting involved in our culture through programs or</p>	<p>Inspire to organize cultural programs</p>		

<p> festival, this can help to spread in worldwide. In this way they have helped in some way. During school, we have school day where we used to present different program related with our cultural things and both parties were happy. Technically volunteers have help in preserving our cultures because for them we are organizing such different programs </p>			
<p> R4: yes, they do help in preserving our culture. I remember that Andrea miss used to organize donation program where she used our Nepalese Flag for the representation of Nepal. We perform our cultural dances and photos of festivals like Dashain and Tihar were presented in front of tourist in banner. This kind of activities promote our culture within the guest as well as helps to keep continuing of our norms and values of culture too. Besides that our one of the main dish Dal and Bhat were served to </p>	<p> Involvement of volunteers during events. </p>		

those guest too. This also shows how Nepalese are and through this also helped to preserve our culture indirectly as well as helped to promote between others too. Beside it I remember that mostly volunteers used to come in wintertime and during that time we have Holi, shivaratri and they used to celebrate with us, and we can see they enjoyed a lot. Our festivals like Dashain and Tihar, they celebrate deusi and bhailo, although they have other religious background. Mostly they were so involved with us.			
R5: They enjoy and like our cultures. They want to celebrate with us. Like that they show their involvement such as singing, dancing, eating, clicking picture in our cultures and this act has helped to preserve our culture.	Volunteers' engagement in cultural activities.		
R6: Yes, I also believe that volunteers help to preserve our cultures because they never reject our cultures. They	Respect Nepalese Culture.		

respect our all cultures and tradition.			
<p>Q.10</p> <p>R1: In general, yes, there might be many NGOs whose focus is the volunteers and wants to secure their long-term agreement and try to show good work. Those NGOs want to please the volunteer even it is out from their comfort zone. As I do not have proof, but we can see and hears in the news about such things. Particularly, in rural areas, there might be such cases I think so. Whereas, talking about the SSS, we do not follow such things. All the things that are happening in HSSS is for the betterment of our children.</p>	Community		Community-centric education
<p>R2: In our school we do not focus on satisfying tourist. I do not think that we have that case. From Volunteers side they have given 100% and have support fully and have worked for the betterment of HSSS students every time. But</p>	Focus on School		

<p>the problem is in our community. They want to take advantage of HSSS. They did not think that this opportunity should have given to needy one. They just look for their benefits.</p>			
<p>R3: As from my experience, I have not noticed any such kind of activities in HSSS. When volunteers arrived in the school, if our classes are running then they wait till class is off. Otherwise, they will inform us at the beginning and teacher used to informs us to notify that volunteers are coming and at certain part of time we will be able to communicate with them. And volunteers were more interested in communicating with whole school community (students, staff, kitchen staff) and our real situation rather than only visiting purpose and I hope it is the same case now as well.</p>	<p>Prior notice to school and student</p>		

R4: I believed that HSSS priority is students(community). To make that happen they also prioritize whole school too than the volunteers.	Priority at HSSS		
R5: In HSSS case, community has been given the priority because, the organization is providing food and education directly and benefiting the community.	Priority to HSSS		
R6: Yes, we must focus our volunteers as well but in HSSS, students are given more priority. Students have given good education and meals. All the administration work is done in time so the school can avoid future problem in the education fields. School always focuses to run smoothly.	Student first		
Q.11 R1: To get help to the needy community, NGOs need to be alert at first. During preparing proposal, they need to address	Strict rules and regulation		Strict rules and regulation for admission

<p>their target groups and do the budgeting according to their welfare. They need to do planning that beneficial to the community and get the approved legally from Samaj Kalyan Parishad and be in touch. Also as being aware of rules and regulation, NGOs need to follow those guidelines strictly, I feel that there will be no problem regarding such things. The guideline is strict, if anyone follow those guidelines properly, I believed that the help would go to the needy community, and I have same experience too. As SSS experience, in the beginning there was such no rules and regulation and does not need to go through this much legally but after 3-4 years (specifically 2074B.S) there has been many changes, everything needs to go legally through one by one and this has really impact positively. Now we must make every single student file with details like why they are needy one with legal</p>			
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<p>recommendation from local level. If the guideline of country is followed properly then such problem does not occur, and monetary help of volunteer go to the real needy one.</p>			
<p>R2: There is the need of strong observation and need study family background closely for the admission. We have 25 seat limits for the student and if there are children from the family who can support for their study then the real needy children could miss this chance. In the future it would be hard for the school to deal with even after realizing the truth.</p>	<p>Careful admission process</p>		
<p>R6: For this matter there should be strictly investigation of the background of the family who come there for the admission of their children. These days, from the outside, family might not be seen as poor as what they are because there might be some family</p>	<p>Ensuring fair admission</p>		

<p>members who are in abroad to work. So, they can be seen with nice clothes, but they are not wealthy. Whereas, before this trend of going abroad for work was not so popular and most of the people used to work in carpet factories or live in villages, and we can see that they were poor. There was not much need of checking backgrounds that times because we could see the reality but now it is hard. Although there might be case that some family try to hide reality of their condition if they are from good background but during investigation, we can figure it out. For instance, during the investigation the one who can support their child they asked about the facility of the school such as transportation, distance, environment, facility that has been provided by school and with the increasing of questions the things they have told before does not match at the end of the conversation.</p>			
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Whereas the real needy family are more concerned about being admitted of their children in the school. Their main priority is their child and education. These types of differences can distinguish the family between needy one or not. So, we need to investigate properly for the background of the family. I have also recommended many children in the school, and I have seen their actual condition, and I am sure they are needy family. Like this we can ensure needs and welfare of the community.			
<p>Q.12</p> <p>R1: Volunteer have helped to creates skill people, as volunteer directly teaches technique or skills to people to people, which can change community people life. This might not be the case in the government skilled develop programs. There might be possibility of taking more times and could have risk of not getting the proper training</p>	Skill development		Empowering communities

<p>at the end to the people. But through the volunteer, it can transfer directly to the community and can benefit directly too. As I mentioned before, with the help of VT, people have got the opportunity to learn different skills directly and fastly. this has helped to develop the skilled in short period of time. Those skilled people can create a group who can for example open school like HSSS and can-do new work or create new job opportunity in the society too. Mainly, it helps to develop the skills for instance, communication skill, specific skills or job-related skills, VT benefits directly, overall, the country can be developed with the skilled manpower. And in HSSS, volunteers have helped our teachers to be more skillful with their training.</p>			
<p>R2: For me it has creates job opportunities. Besides that, they help to develop our skills.</p>	<p>Job creation</p>		

<p>It helps to empower every individual who are involved during the skill development training which they are providing in HSSS. This helps to create talents in the community As I mentioned before, for me it has creates job opportunities. we have facility provided by school such as health insurance and Sanjaykosh (CIT) and salary is also decent, as compared to the market. We can get higher salary in the market, but I am happy here and I have been involved with the school so long that I am satisfy here.</p>			
<p>R3: I got the opportunity to have an education and because of HSSS I am now in stable places and have good life.</p>	<p>Access to education</p>		
<p>R4: There are really a lot of positive outcomes of VT. It has helped to have high level education for the students, built the confident, boosted the family lifestyle with financially. The school have</p>	<p>Transforming lives</p>		

<p>changed all student's life. They provide high standard education. As we all have same kind of family background where in some family there could be only one bread weaner due to health or family issues, our having many children had made the family to survival really hard and for those people education was out of questions. HSSS has made education possible for them. I think with this help our lifestyle have boosted. I mean, they gave us free education including stationary and our family could use those money in other place or things. Also, HSSS provides us one-time free meal as well which is the good things. This has saved huge money for the family of students at school. Beside that the school provide us A level education plus everything free including extra curriculum. So not only the students but economically the school has really helped for family of the students too.</p>			
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<p>R5: - lots of poor background children are getting educations and getting family like love in the school environment. Yes, it has created job opportunity such as teachers, cooks and cleaning staff in the school, some cases helping individual family as well. This has helped in development of the community.</p>	<p>Holistic development</p>		
<p>R6: Students have got the opportunities to widen their knowledge through volunteers because they come in the school and teaches different things and skills. With the support of volunteers, HSSS has been in existenace and this opportunity has creates many jobs in the school including me such as cook, teachers, cleaning staff. Beside that in the surrounding community, people started to see the opportunity to start their own business too. Due to that not</p>	<p>Employments and stimulating local business</p>		

<p>only for the volunteers but to the locals also every things has been available easily in the neighbourhood. Otherwise, before there was not many shops around here and we have to bring from the market in advance. : There are many economic benefits of volunteers in the community. Firstly volunteers toruist helps to developed the economic status of the country beacsue from the start of visa proccessing to landing, there is expense and these all expenses are done by volunteers themselves form their pockets. Talking about specific community, they expense their money in hotels for their stay, in restaurants, shops, locals can increase their income due to volunteers. We ourself getting economic benefits from them indirectly by creating job opprtunities in school itself.</p>			
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<p>Q.13</p> <p>R1: Everything has advantages and disadvantages side. As your question, that's true and we have also felt that many parents are being dependent on the support from VT. But with the support and opportunity of education to the needy children for certain amount of time, has helped those children to achieved certain important step of their life. This has helped them to became self-dependent. They were thankful and even started to help and support the community, which is positive side. However, the people who does not have progressive mentality (magera chalau vanne mentality), try to be more dependent in the support (2-3 tira support lina khojne) are there and they are unable to influence them positively. It has 50-50 impact.</p>	<p>Lack of progressive mentality</p>		<p>Lack of progressive mentality</p>
<p>R3: yes, in some case there might be. But it depends on the people. If some has really bad economic conditions than they</p>	<p>Poor background</p>		

<p>might be dependent on the support of HSSS because it is the best option for them. Although people are dependent and if they feel thankful for the support of HSSS than it can be positive influence. But if people who can afford education by themselves and still want the support from school then it can be look like negative impact. They are just trying take benefits of HSSS. So, in this case may be these types of organization increase dependency.</p>			
<p>R4: I believe so. Because now many people want their children to be admitted in the school. Also, people are benefiting as economically because they do not have to pay for the education for the students. This have resulted more people want to admit their children in HSSS and want to be get out their responsibility. Even though they have one child they want</p>	<p>Shifting responsibility</p>		

to have free education and want to be dependent on HSSS			
R6: Yes people are being dependent and its increasing because more and more people are growing with the mentality of needing more supports from volunteers. This should be stop because this could result in not getting help to the children or family who are needy.	Mentality of needing support		
Q.14 R1: For long term run or give service, I think it is necessary to have collaboration with other organization. For instance, there are local bodies and federal, with them we can do partnerships. We can do collaboration with same kinds of NGOs, this can helps in cost management, transfer knowledge. Partnership and collaboration help to support each other and plays the supplementary role for each other. This will help in cost management by reducing the expenses and helps in long run. If the expenses are high, then it	Collaboration, partnerships, and cost management		Collaboration and partnerships

<p>can face the economic challenges in early stage and reduce the chance of long run. We need to do financial collaboration this helps in reduction of cost and also get new technology and skills for the organization without expenses can ensure for long term growth. we can do internal audits or making appendix by specifying points of needed things in the report frequently such as annually or in two years. It also helps in long run by making good and healthy systems of the organization. In external the government also do the audits but for the betterment of the organization, it is better to develop good internal audit mechanism and build strong team as well, who can adopt the any types of changes.</p>			
<p>R2: Before HSSS was personal but now the school is in Trust. That means although volunteer stop donating than this will be run by the Nepal</p>	<p>Government responsibility</p>		

<p>government which means this school will be public school. Therefore, there will be HSSS in future as well. Yes, they might could not give same level of facility but there will be no effects on education because it will be continued in the future.</p>			
<p>R3: firstly, there should be long-term planning which can helped to run in the future. And in community teachers and staff need have unity and cooperate and play their role in shortage times by supporting the school. The principle also needs to recognize view of people involved in HSSS and take the best advice for better future of school and organization.</p>	<p>Long-term planning</p> <p>School community support</p>	<p>Long-term planning</p>	
<p>R4: Volunteers can continue organizing program related Sunshine school. I think there should be increase in the flow of volunteers who wants to help. Besides that, they can create online camping by</p>	<p>online campaign</p> <p>involvement of graduates' student</p>	<p>Initiatives</p>	

<p>giving related information about HSSS for the donation. This can help in long run of HSSS. Also, students who graduated can help by providing financial or time contribution to HSSS and promoting through word of mouth. Same kind of initiatives from school level can help in long- term growth of HSSS too. Andrea our founder could not be there forever. Just like the way she contributed her time for the school and the help got from the volunteer needed to be upgraded from school level. Because volunteer have given 100% from their sides like donating, camping or food related camping, selling art made by students, or prioritizing students opinion and visiting themselves to understand the situation of the school. they have rally done so much thing for us. Now its time for us to do something.</p>			
<p>R5: From volunteer, continuing their helps. Sharing</p>	<p>Volunteers support</p>	<p>Long term existence</p>	

<p>new knowledges with the community for the good change of School will be great help for the long run. On the other hand, graduated students help such as if they can help economically than that way or being involved with the school as a role model or sharing the knowledge with new students. We can take helps from government, pass out graduated students who are in good positions or HSSS members can helps for the long-term growth.</p>	<p>Graduates students</p> <p>Government</p>		
<p>R6: Government should take initiatives to ensure the long run of the school. Government should investigate how the school is running and as well as evaluate the condition of school and its education so that there will be no compromised of opportunities the school providing for the children. Besides that, school should collaborate with different organization like, social worker.</p>	<p>Government</p> <p>Collaboration with external organisation</p>	<p>collaboration</p>	

Q.15			Improvement in the community
<p>R2: Yes, there have been change in the surrounding of the school. I have observed that now the surrounding community of the school is cleaner as compared in the initial phase of school because of volunteers coming regularly in the area. I can see positive impact in the environment community. Besides that, I have notice that because of the existence of the school and volunteers occasionally in the community there has been creation of economic opportunity for the community people. Many shops such as stationary shop, retail shop, newspaper shop has been open in the neighborhood of the school. There has been development of the roads and transportation as well, but I am not sure if it is because of the VT. Ah... But definitely I can say that the flow of normal tourist has been increases in the area which has resulted in</p>	<p>Cleanliness</p> <p>Economic opportunities</p> <p>Reduction in negative behavior</p> <p>Development of infrastructure</p> <p>Increase tourism</p>		

<p>opening of guest house and the restaurant in the surrounding of community. This change has also been noticed by the volunteers who re-visited our school. I remember at the beginning time of the school there used be lot of noise by many groups of youngsters who are involved in smoking and alcohol and made the surrounding little unsafe. Now those types of things have been stopped. The surrounding has developed a lot as I believed.</p>			
<p>R6: There has been lots of change in the surrounding of the community. The community has been cleaner as compared before. People has started commnuicating each other. There were many youngster who used to make noise in the influnece of alcohol, now those activity has been stop. The surrounding has been peace. This has happened because people started to learn from the tourist and try to follow them. Due to our school</p>	<p>Improve cleanliness. develop in communication. Reduction in negative behavior Economic opportunities</p>		

<p>people has got opportunities to do business such as opening shops, hotels and restaurant. In the areas one of the attraction for tourist is also been HSSS and white monastery. Many tourist come to visit here and because of this the inflow of volunteers has also been increased.</p>	<p>Increased volunteers involvement</p>		
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Transcript of community:

Lackdown vayesi toruist ko flow kam vayeko 8uy

Respondent 1 = Dibesh Khatri (Local Teacher1)

Respondent 2= Ruby Lama (Local Teacher 2)

Respondent 3= Sabina Magar (Student 1)

Respondent 4= Sony Tamang (student 2)

Respondent 5= Anisha Rasaili (student 3)

Respondent 6= An Tamang (Chief 3)

1. What is your perception of volunteer tourists who come to visit the school?

R1 : Related volunteer tourist, we have been doing volunteer activities in this school as well as it's been practicing till now. Although we have not able to do such activity in mass, but we still get some volunteer tourist in a year and VT has benefited us in different categories such as whole school is operated with the help of their support, teachers are getting new ideas and developing their teaching skills through professional volunteers training, providing laptops for the students and so on. Therefore, we are positive regarding VT.

R2: For me tourist means wow, excited and want to meet them and talk with them. For me, I will get the chance to learn more from them. They are source of learning for me. I can know their culture as well. I like them.

R3: For me volunteers are sponsor guardians who helped in making career and future of all the students including me. I look them in positive way, and I have such kind of perception regarding volunteers. On the other hand, I also think they are rich people.

R4: If I remember back then, tourist was like angels who are with white skins and tall. The way they behave with us so kindly, I feel like there was no one like them. The way they show their love and helping nature was really charming for me. Today as well I feel so thankful and blessed because of their help, my today is possible. I feel like they are no less than God in my life.

R5: I had positive perception regarding them. They teach us new things, creatives things and sometimes they took us to visit places as well. It was fun that time. I think they are confident and friendly person in my mind. They have friendly nature. And I think they wants to teach and learn too from us. I think they are rich as well.

R6: Volunteers are the people who have encourage these students to learn. They are good people who wants to help others who are in need.

2. What types of volunteer activities are conducted in the school?

R1: Mostly the activities are related with the art subjects are held in our school. For example, singing, sport, musician teaches the children's to play instruments like drum, tabala . Last time we had a volunteer who was 67 years old lady, she was art teachers and do the paintings on the wall along with teaching techniques to the students. The focus of those volunteers' activities is to teach new knowledge or ideas for both teachers and students. Because the volunteers are professional, and they come here with the goals of teaching something new for us. They teach children with learning with fun concept and children learn as well. Besides it, training for teachers is organized by volunteers to teach technical skills and ideas for teaching. Therefore, we think volunteering activities are interesting.

R2: Normally, for teacher, volunteers conduct teacher training program.

R3: In my time many tourists come from abroad and we connect through communication and also have lots of activities which we really enjoy a lot. There used to be many extra curriculums when volunteers were in the school. I hope it happens now as well. At that time, we both exchange cultures during the interaction as well.

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R4: The different kinds of activities were conducted that time such as teaching new games and teaching textbooks context in new ways (modern education) as compared to our Nepalese teaching systems. They teach us their ways of teaching. They encourage the school to take sport as teaching method. Besides that, they had also supported emotionally and teach us to work in the groups and be kinds and be supportive to others. So, they have taught us various kinds of activities.

R5: volunteers organize workshop such as teacher training, students' skill development training and providing knowledge of subjects by volunteers to the teachers and students as well. In this way such activities have open the way for the development of individual skills and in future as career too.

R6: Volunteers try to teach the things they know, and which is new for the school. they play games with children.

3. What is the role of volunteer tourism (or specifically hamro sunshine school) in your life and how was your experience with them?

R1: VT has bring new energy (urja) during our fast passing monotonous life. They transfer good energy which help us to move forward with positivity.

R2: In personal life, at beginning of teaching, I did not have many ideas in teaching methods, but I got many training from the volunteers. So, I have many ideas in teaching field. Now there is the change in my teaching style, and I am able to make students understand any context easily. It is possible due to their training. Therefore, there is positive impact of VT in my life.

R3: As I realized, they helped to develop my communication skills with others, particularly with foreign. I learn many things from them, they teach us by showing or explaining in easy way. When I analyze now it has really impacted in positive way.

R4: first thing, as I am being shy girls I had really difficulty to open with others. Due to interaction with them they helped me to be open and confident and this helped me to communicate easily with others. In our society, children were expected to behave in certain ways, but volunteers teaches us the important of child life and teach us the important of playing, entertainment / enjoyment in the life. They teach us to be child and helped to build the connection as well. Their presence has made vast difference in my life.

R5: It has played really big role because it has helped me to get good education without any cost. This has given me chance to get involved in different games and meet different people. Beside it, it has built up my confident because of it I can speak in front of other. Due to their helps, I am independent as well. I have learned many things as in general behavioral such as to tackles the task individually with confidents. And helped to developed friendly nature.

R6: With the help of their support, I have got the chance to work in the school. Not only that, but my children also got the opportunity to go to school. and complete SLC from this school. I am really thankful towards school and volunteers for their support. With their help I can be independent as an individual.

4. Have you seen any changes in social interactions as a result of Volunteer tourism? (like when tourists are round have you seen any changes of behavior in childrens, parents and teacher or other staff)

R1: Before, I have observed that everyone was open mind as we got to interact with volunteers a lot. At that time, the flow of volunteers was more but, in the middle, due to the covid 19 number of volunteers decreased in the school. Also, lots of old teachers left the school and there were new teachers in the school, due to these reasons, there was less communication between teachers. This issue was creating the problem between the staff. we had volunteers in the school who gave the

training to all and this training has brought change within the teachers. They became more open and increased their communication with each other. As the majority the majority of Nepali are little conservative, with the presence of volunteers, all the teachers were encouraged to be friendly and open minded. I noticed that there was an influence on teachers' behavior to become friendly because of volunteers.

R2: In students, before when volunteers used to come all the students like to interact with them and connect with them because volunteers used to visit school frequently, so that they have more exposure with them. But now the flow to volunteers is very low and even children are not showing effort to communicate with them as before. It's us who need to encourage them to talk with the volunteer. It's not same as before, they were not excited as before. Even children are not good in English as previous students. Children were good at English too because they interact with volunteers a lot before. I think it is because of the gap in volunteers in the school. In the past children have to interact with the volunteers from the start and they were also excited and developed the fondness and become open mind. But now there many students who does not get chance to interact with them from the start so with the day pass they became shy and hesitate to express themselves in front of volunteers. So that children are not able to talk with them as before. But for me personally through the interaction, I have learned from them is first we need to be helpful. We have to treat everyone equally. As we have caste system in our society and behave according to our status but interacting with volunteers change this thought. Also learnt that small or big everyone should be given equal opportunity. Should be friendly and open with other, particularly behave friendly with children. For me these things helped in my teaching too. I am more open with children. All this I have learnt from volunteers.

R3: Yes, I have seen. Now we have proper schools and infrastructure. During our time, we used to show our more respect towards them. Beside that our teachers used to tell us to speak in English but more than that we ourselves want to speak in English and wanted to communicate with them and now students can be able communicate in English well as I believed. But personally, there was

no change in me. The volunteers used to be in the school for some time and mostly I used to be with my classmate, and they were also from same background. So, I do not feel any kinds of influence of volunteers. During the visit of volunteers, I feel like they are for us, and they care and think about us and yes, I want to go their country to visit.

R4: I think there was not so much impacted in clothing, but I guess in cleanliness, students started to be more attentive. Beside it, I think there might be little influence in speaking for instance, speaking good words or formal language instead of speaking slang language.

R5: Yes, we love the way they talk and their confident, so we want to be like them. They tackle everything independently and we want also to be same as them. We want to be like them. They respect everyone including us and value everything surrounding us. But at the same time children were influenced by western clothing, eating and try to talk like them.

R6: During the visit of volunteers in the school, I have observed that students become more active and joyful. Students started to enjoy their educations, extra curriculum like singing, dancing, sport whole heartedly in the presence of volunteers. I think that volunteers brings positive vibes in the school. They needed to come in the school more often.

5. Have you ever face any challenges because of VT?

R1: There is minor negative impact, but it does not impact drastically. For instance, we have children from different background, and they asked for money with volunteer. Secondly sometime volunteers are doubtful about hygiene of the school. In our school we all eat together because one time meal (lunch) is cooked in school for everyone, and in that case, we feel that they were little skeptical (not trusting) about our hygiene. And the other one is we have underground water, but it

is well filters and clean for drinking. In this matter we feel like they do not trust us as well. We can feel or see in minor things but beside that in major we have not faced difficulties.

R2: As talking about the challenges, we have difficulty to understand each other. This kind of incident cause misunderstanding between each other which is the main reason for not delivering our message to them and their to us. For instance, during our teacher training, volunteer try to teach us the games particularly memory games with card and guessing game. But some of the teachers was unable to understand them. Volunteers suggested us to used more practical method for teaching too. This kind of situation might be frastrating for both of us. This kind of incident has happen because all the teachers of HSSS are locals and on the orther hand even the volunteers might not have the background of english language. Therefore, language is the main barrier for both parties. Beside it, some times things they teach us are little hard to adopt for us.

R3: Language was the biggest challenge that I have faced. Although we could communicate less due to the language barrier, but we really had good time together. Every time whenever I took part, I feel excited and enjoyable. Due to volunteers I used to feel more energetic and has created more memories.

R4: Firstly, I have observed that Tourist are same as us, the different is they eats more breads whereas we eats rice a lot. There was language barrier between us, but we manage to communicate through gesture, and we can understand each other quite well. They were understanding and humble people.

R6: For me language is the main barrier with them and it is the challenges I faced during their visit.

6. Have you notice any positive socio-cultural change in HSSS community because of vounteer tourism?

R1: If there is festivals or celebration of tourist then, children have inclusive attitude and even they are having secular mindset where these kinds of changes can be seen in the school as well as in Society too. Everyone believes that all the cultures and religions need to be treated equally and accept with whole heartly, which our school curriculums also help to encourage these beliefs.

R2: We prepare welcome events, according to our Nepali culture we put Panchakanya and flowers in both sides of door and put Khada to them. Some time as a symbol of Nepal we give them Dhaka Topi and then we also give them farewell at the last day of their visit in HSSS by giving token of love which can represent Nepal and our cultures. During both events we also show our cultural dance and sing our culture song. Before we do not use to do that but now we have practice this system.

R3: I remember that during our lunchtime, we have to pray before we start eating. It was new things for all because normally we do not pray before eating at our home. But I have notice that praying cultures in the school has made students discipline during our lunch time. I think it is the positive impacts for HSSS community.

R5: Yes, we have got deeper knowledge of our cultures which we used to perform during the visit of volunteers. For instance, our dance teacher used to explain about what types of dances we are doing, and which caste does this dance belongs to. We used to wear that particular caste cultural dress while performing the dance and we could have chance to know more about our cultures. It was the same thing when we used to sing a song as our music teacher gave us in depth information about the song.

7. On the other hand, have you notice any negative socio-cultural influnces in HSSS community because of voulnteer tourism?

R1: We have not seen such things now. We have not seen any volunteer who wants their culture to extend here as well as they do not do any insensitive activities towards our culture too. Before our children wants to imitate their culture but these days everyone has basic knowledge and learn as need to be. As everyone has understand other culture and religion, they are not influenced by it. They are only interested in learning new things and there is no negative impact within children. Here volunteer come individually and therefore, it is not influential at all as well as tourist also does not come with the mind set of implying their culture to the community too. Regarding our school, tourist is coming as individuals and bring their skills with helping intention. So, we do not have such kind of problems.

R2: There is not much negative impacts but there is influence in some extend. For instance, our old culture has been influenced by volunteers such as culture like saying “Namaste” has been replaced by “Hello”. Our culture of bowing head while saying Namaste has been quite disappearing between the students. Instead, students developed Hello culture which is not ours. Now slowly students are forgetting our real culture which is sad when I think of it. It happened because this is Volunteers school, and students have mindset that they need to follow their culture. But recently, after recognizing this impact we have focused “Namaste” culture in the school. Now every student needs to do Namaste to everyone in the school surrounding. But it is not a huge impact, we have lots of positive impacts on us and although we sacrifice this little thing, I think Volunteers need to be continue. Beside it, in practical life, in Nepalese culture, father and mother were respected or have respect and is scared little bit by the children and they were not so opens with them because parents are bigger and we have mindset that we need to be obedient as they say, was our culture too. Now parents are treated as friends, which is western culture. Children think their parents as friends which I believe is not good. In western culture it is okay that they behave like friend, but we do not have such case in Nepal. I think this has little bit influence of volunteers and I beliefs that this also one of the negative impacts of VT.

R3: In the beginning, the society was not that much developed digitally and there were fewer social media influence to the people. At that time, we used to believe everything whatever volunteers used to say. In case if someone had given wrong information then we might have growth with that wrong information. and it could have developed that kind of mentality in the students too. Also, people can be influence easily such as by their lifestyle. People or children might want to be like them and live life like them and this might have long term impact in the people.

R4: I feel children were not so much thankful towards the support they have got from volunteers. Even talking about myself I did not think that this can have major impact in my life. I was like go with the flow. I did not feel that this is the golden opportunity for me. This can change my whole life. I think these kinds of feeling needed to ingrain within the children. This might be the case because, volunteers made us so comfortable, and children have feeling of getting everything so easily which made decrease in the value the things are getting. If that was not the case, it might have more importance for the students. If they will have same attitude for everything then in future this might have bad consequences for the students.

R5: In One hand it is good. But other hand, too much involved in western culture has resulted our culture being in shadow (started to haraudai gako) as I feel. It can be notice that our old practices norms and value of our cultures seen to be decreasing slowly.

R6: I have not seen such kinds of negative change in the school. As I have notice that volunteers love our cultures and mostly they get involved in our cultures and adopt with out any problem although they are from different religion. I have never seen volunteers smoking and drinking in front of the childrens. As myself do not smoke in front of the students because it might have bad influence on the them. There might be some imitating in clothing styles in young generation but that does not have huge impacts. Even I believe wearing our old styles clothes in daily life is not suitable in present days. In school, if I notice some children are divert from education and try to

copy volunteers or others through clothing, shoes, visiting many places, want other materials things, start smoking and alcohol than teachers and parents including me tried to make them aware constantly about having negative impact in the future.

8. What can as a community and volunteer themselves do to minimize the negative impacts of volunteer tourism?

R2: To reduce VT negative effects, we have to use our own culture during their visit for instance, We can say Namaste instead of hello. Also give importance to our Nepalese food while going out for eat with volunteers and during events like welcome and farewell we can show our local cultural dance and song including wearing our traditional dresses. We as a teacher also try to give knowledge about cultural dresses as well but although they were dresses like western, I think it does not make that much differences.

R3: For that teachers can formally explain or doing normal workshop about the volunteers and what is real situation of them. Although we have different perspective, we can make students to understand about our both (Volunteers and Students) real situation. Giving these types of information can decrease the misconception on children also and minimize the impacts of VT.

R6: We should not try to copy everything from tourist if you want to adopt from western cultures than try to adopt positive one. And we should not forget our traditions and cultures too instead, we have to try to take forward our cultures by knowing the values and norms ourselves. But I believe, it depends on individuals, but people need to be strong from inside. People needs to have positive attitude rather than negative. From state level also need to take initiative by educating the children about positive and negative influences of the tourist. So that children can be aware of the consequences.

9. Do you think that VT plays role in preserving our cultures and its authenticity?

R1: In this case, it's us and we have the main role. As per volunteer, they have their own objectives and motives with the limited time, and I do not think they can have role in preserving our cultures. It is us who need to preserve our cultures by developing plans and strategy from every level of the government as well and School too. For instance, encouraging to implementing "Namaste Culture" where all children are encouraged to do Namaste to everyone who ever get inside our school ground. This can help to preserve our culture, and everyone needs to be aware of these things. If we aspect everything to do by volunteers, then it can lead to dependency which need to be avoid. But in some way the presence of tourist has preserved our culture. In case of Kathmandu, tourist take the pictures of jatras and those who have visited here, in their concept Nepal is define as kumari, indra jatra, which means Nepal is known as Kathmandu culture for the tourist. It can be seen that Newari culture is the main part of our (indrouction). Preserving our culture also creates the opportunities as learning place for the tourist as well. Therefore, it is important to preserve our culture.

R2: In that case, may be some time we might not give much attention towards our culture but when volunteers visit us, we want to show them our real culture. I believe that this might have helped in preserving our culture in some ways. I feel like this is the good practice. Normally, children dance in English and Hindi songs but in the presence of volunteers' children themselves want to prepare dance in Nepali song using cultural dresses like Gunyo Choli, Dhaka Topi, Dhaura Suruwal and want to present our real culture in front of the volunteers. This also help to preserve our culture and promote our real cultures. During volunteers visit, every possible gesture that we present in front of them are done according to our culture that means it really has helped for preservation.

R3: It depends on us rather than tourist. Obviously, it has been continuing from the past and I hope it will continue to forward our culture as we ourselves are grown up with it. As volunteers are

getting involved in our culture through programs or festival, this can help to spread in worldwide. In this way they have helped in some way. During school, we have school day where we used to present different program related with our cultural things and both parties were happy. Technically volunteers has help in preserving our cultures because for them we are organizing such different programs.

R4: yes, they do help in preserving our culture. I remember that Andrea miss used to organize donation program where she used our Nepalese Flag for the representation of Nepal. We perform our cultural dances and photos of festivals like Dashain and Tihar were presented in front of tourist in banner. This kind of activities definitely promote our culture within the guest as well as helps to keep continuing of our norms and values of culture too. Besides that our one of the main dish Daal and Bhat were served to those guest too. This also shows how Nepalese are and through this also helped to preserve our culture indirectly as well as helped to promote between others too. Beside it I remember that mostly volunteers used to come in wintertime and during that time we have holi, shivaratri and they used to celebrate with us and we can see they enjoyed a lot. Our festivals like Dashain and Tihar, they celebrate deusi and bhailo, although they have other religious background. Mostly they were so involved with us.

R5: They enjoy and like our cultures. They want to celebrate with us. Like that they show their involvement such as singing, dancing, eating, clicking picture in our cultures and this act has helped to preserve our culture.

R6: Yes, I also believe that volunteers help to preserve our cultures because they never reject our cultures. They respect our all cultures and tradition.

10. Do you believe that volunteer tourism activities emphasize the welfare and interests of the local community, or are they primarily focused on satisfying the desires of tourists?

R1: In general, yes, there might be many NGOs whose focus is the volunteers and wants to secure their long-term agreement and try to show good work. Those NGOs want to please the volunteer

even it is out from their comfort zone. As I do not have proof, but we can see and hear in the news about such things. Particularly, in rural areas, there might be such cases I think so. Whereas, talking about the SSS, we do not follow such things. All the things that are happening in HSSS is for the betterment of our children.

R2: In our school we do not focus on satisfying tourist. I do not think that we have that case. From Volunteers side they have given 100% and have support fully and have worked for the betterment of HSSS students every time. But the problem is in our community. They want to take advantage of HSSS. They did not think that this opportunity should have given to needy one. They just look for their benefits.

R3: As from my experience, I have not noticed any such kind of activities in HSSS. When volunteers arrived in the school, if our classes are running then they wait till class is off. Otherwise, they will inform us at the beginning and teacher used to inform us to notify that volunteers are coming and at certain part of time we will be able to communicate with them. And volunteers were more interested in communicating with whole school community (students, staff, kitchen staff) and our real situation rather than only visiting purpose and I hope it is the same case now as well.

R4: I believed that HSSS first priority is students(community). To make that happen they also prioritize whole school too than the volunteers.

R5: In HSSS case, community has been given the priority because, the organization is providing food and education directly and benefiting the community.

R6: Yes, we have to focus our volunteers as well but in HSSS, students are given more priority. Students have given good education and meals. All the administration work is done in time so the school can avoid future problem in the education fields. School always focuses to run smoothly.

11. What can be done in your viewpoint to ensure locals need and welfare of the community so, that needy community get the help from volunteer?

R1: To get help to the needy community, NGOs need to be alert at first. During preparing proposal, they need to address their target groups and do the budgeting according to their welfare. They need

to do planning that beneficial to the community and get the approved legally from Samaj Kalyan Parishad and be in touch. Also as being aware of rules and regulation, NGOs need to follow those guidelines strictly, I feel that there will be no problem regarding such things. The guideline is strict, if anyone follow those guidelines properly, I believed that definitely the help will go to the needy community, and I have same experience too. As SSS experience, in the beginning there was such no rules and regulation and does not need to go through this much legally but after 3-4 years (specifically 2074B.S) there has been many changes, everything needs to go legally through one by one and this has really impact positively. Now we have to make every single student file with details like why they are needy one with legal recommendation from local level. If the guideline of country is followed properly then such problem does not occur, and monetary help of volunteer go to the real needy one.

R2: There is the need of strong observation and need study family background closely for the admission. We have 25 seat limits for the student and is there are children from the family who can support for their study then the real needy children could miss this chance. In the future it would be hard for the school to deal with even after realizing the truth.

R6: For this matter, we need to encourage volunteers to continue their donation so children can continue their education. And on the other hand, there should be strictly investigation of the background of the family who come there for the admission of their children. These days, from the outside, family might not be seen as poor as what they are actually because there might be some family members who are in golf country to work. So, they can be seen with nice clothes but in reality, they are not wealthy. Whereas, before this trend of going abroad for work was not so popular and most of the people used to work in carpet factories or live in villages, and we can see that they were poor. There was not much need of checking backgrounds that times because we could see the reality but now it is hard. Although there might be case that some family try to hide reality of their condition if they are from good background but during investigation, we can figure it out. For instance, during the investigation the one who is able to support their child they asked

about the facility of the school such as transportation, distance, environment, facility that has been provided by school and with the increasing of questions the things they have before told does not match at the end of the conversation. Whereas the real needy family are more concerned about being admitted of their children in the school. Their main priority is their child and education. These types of differences can distinguish the family between needy one or not. So, we need to investigate properly for the background of the family. I have also recommended many children in the school, and I have seen their actual condition, and I am sure they are needy family. Like this we can ensure needs and welfare of the community.

12. What are the opportunities which have been created by Volunteer for the community?

R1: Volunteer have helped to creates skill people, as volunteer directly teaches technique or skills to people to people, which can change community people life. This might not be the case in the government skilled develop programs. There might be possibility of taking more times and could have risk of not getting the proper training at the end to the people. But through the volunteer, it can transfer directly to the community and can benefit directly too. As I mentioned before, with the help of VT, people have got the opportunity to learn different skills directly and fastly. this has helped to develop the skilled in short period of time. Those skilled people can create a group who can for example open school like HSSS and can-do new work or create new job opportunity in the society too. Mainly, it helps to develop the skills for instance, communication skill, specific skills or job-related skills, VT benefits directly, overall, the country can be developed with the skilled manpower. And in HSSS, volunteers has helped our teachers to be more skillful with their training.

R2: For me it has creates job opportunities. Besides that, they help to develop our skills. It helps to empower every individual who are involved during the skill development training which they are providing in HSSS. This helps to create talents in the community.

R3: I got the opportunity to have an education and because of HSSS I am now in stable places and have good life.

R4: There are really a lot of positive outcomes of VT. It has helped to have high level education for the students, built the confidence, boosted the family lifestyle with financially. The school have changed all student's lives. They provide high standard education.

R5: - lots of poor background children are getting educations and getting family like love in the school environment

R6: Students have got the opportunities to widen their knowledge through volunteers because they come in the school and teaches different things and skills. With the support of volunteers, HSSS has been in existence and this opportunity has creates many jobs in the school including me such as cook, teachers, cleaning staff. Beside that in the surrounding community, people started to see the opportunity to start their own business too. Due to that not only for the volunteers but to the locals also every things has been available easily in the neighbourhood. Otherwise, before there was not many shops around here and we have to bring from the market in advance.

13. Has volunteer tourism resulted in any noticeable changes to the economic opportunities available to members of the school community?

R1: In economic side, VT has positively contributed to cost saving. If we have to bring the volunteer from abroad then it can be very expensive for us including paying compensation. However, volunteer tourism has made that expense in zero because they pay by themselves. In any situation many volunteers even donate to the organization or pay the minor different cost during their visit. It is really beneficial as per from economic side for country like Nepal.

R2: As I mentioned before, for me it has creates job opportunities. we have facility provided by school such as health insurance and Sanjaykosh (CIT) and salary is also decent, as compared to the market. We can get higher salary in the market, but I am happy here and I have been involved with the school so long that I am satisfy here.

R4: As we all have same kind of family background where in some family there could be only one bread weaner due to health or family issues, our having many children had made the family to survival really hard and for those people education was out of questions. HSSS has made education possible for them. I think with this help our lifestyle have boosted. I mean, they gave us free education including stationary and our family could use those money in other place or things. Also, HSSS provides us one-time free meal as well which is the good things. This has saved huge money for the family of students at school. Beside that the school provide us A level education plus everything free including extra curriculum. So not only the students but economically the school has really helped for family of the students too.

R5: Yes, it has created job opportunity such as teachers, cooks and cleaning staff in the school, some cases helping individual family as well. This has helped in development of the community.

R6: There are many economic benefits of volunteers in the community. Firstly volunteers toruist helps to developed the economic status of the country beacsue from the start of visa proccessing to landing, there is expense and these all expenses are done by volunteers themselves form their pockets. Talking about specific community, they expense their money in hotels for their stay, in restaurants, shops, locals can increase their income due to volunteers. We ourself getting economic benefits from them indirectly by creating job opprtunities in school itself.

13. Volunteer tourism promote to the commodification of such as culture, place, people. What do you think about this statement and in the context of HSSS?

R1: Commodification has been one of the issues and have been seeing and listening in the news about in some places and organization. It is the truth. We do not have such issue in our case (HSSS), there might the case in places, and it is complex. The one who work with good intention, might work without commodification and purely work for the target group with real report of cost

details or situation of the people involved. The one who manipulate the situations are the people who commodified the situation, story of childrens or target groups through photos and videos can be seen some places. This is little complecate issue but in our SSS it is not the case.

R2: Using any photo in websites or making profile is illegal. To flash out personal details is also against law of Our Nepalese law. we also know that. Our school is run by donations from the volunteers. And no one will give money just believing the words. They give the hard earning money after seeing the conditions. I think they needs proof for whom they are helping, and this is possible after seeing photos and videos of related things. We know that according to the law, especially individuals' picture or videos are not allowed to keep in the social media, it is believed that in the future, this might have negative impacts such as embarrassed of their past life situation after seeing their pictures. This might make that individual depressed, according to the law. But everyone does not take in same way. Some might think and analyze their progress and be happy where they are now. So, it is the way for information in the context of HSSS. Due to that photo, people are donating and due to that this whole school is running. So, I think it is okay, if they are using photo to collect the donation. HSSS is fully dependent in volunteers.

R3: : I think those pictures and videos are taken as proof to show other volunteers, so they can be known about the organization and its situation. This is beneficial for us. This act can be seen as a form of information purpose to get the donation for the school. Even I think they need to do that because they are also not so rich as we think before.

R4: I do not think so, because as I heard all the financial work is done by our founder. From the school also there is no such thing that they can earn money from volunteers.

13. It has claimed by many researchers that volunteer tourism has resulted reliance of community on foreign aid which can have negative impact on the long-term. Do the volunteer tourism increase the dependency of the community?

R1: Everything has advantages and disadvantages side. As your question, that's true and we have also felt that many parents are being dependent on the support from VT. But with the support and opportunity of education to the needy children for certain amount of time, has helped those children to achieved certain important step of their life. This has helped them to became self-dependent. They were really thankful and even started to help and support the community, which is positive side. However, the people who does not have progressive mentality (magera chalau vanne mentality), try to be more dependent in the support (2-3 tira support lina khojne) are there and they are unable to influence them positively. It has 50-50 impact.

R3: yes, in some case there might be. But it depends on the people. If some has really bad economic conditions than they might be dependent on the support of HSSS because it is the best option for them. Although people are dependent and if they feel thankful for the support of HSSS than it can be positive influence. But if people who can afford education by themselves and still want the support from school then it can be look like negative impact. They are just trying take benefits of HSSS. So, in this case may be these types of organization increase dependency.

R4: I believe so. Because now many people want their children to be admitted in the school. Also, people are benefiting as economically because they do not have to pay for the education for the students. This have resulted more people want to admit their children in HSSS and want to be get out their responsibility. Even though they have one child they want to have free education and want to be dependent on HSSS.

R6: Yes people are being dependent and its increasing because more and more people are growing with the mentality of needing more supports from volunteers. This should be stop because this could result in not getting help to the children or family who are needy.

14. What should be done to ensure the long-term growth of the HSSS?

R1: For long term run or give service, I think it is necessary to have collaboration with other organization. For instance, there are local bodies and federal, with them we can do partnerships. We can do collaboration with same kinds of NGOs, this can helps in cost management, transfer knowledge. Partnership and collaboration help to support each other and plays the supplementary role for each other. This will help in cost management by reducing the expenses and helps in long run. If the expenses are high, then it can face the economic challenges in early stage and reduce the chance of long run. We need to do financial collaboration this helps in reduction of cost and also get new technology and skills for the organization without expenses can ensure for long term growth. we can do internal audits or making appendix by specifying points of needed things in the report frequently such as annually or in two years. It also helps in long run by making good and healthy systems of the organization. In external the government also do the audits but for the betterment of the organization, it is better to develop good internal audit mechanism and build strong team as well, who can adopt the any types of changes.

R2: Before HSSS was personal but now the school is in Trust. That means although volunteer stop donating than this will be run by the Nepal government which means this school will be public school. Therefore, there will be HSSS in future as well. Yes, they might could not give same level of facility but there will be no effects on education because it will be continued in the future.

R3: firstly, there should be long-term planning which can help to run in the future. And in community teachers and staff need have unity and cooperate and play their role in shortage times by supporting the school. The principle also needs to recognize view of people involved in HSSS and take the best advice for better future of school and organization.

R4: Volunteers can continue organizing program related Sunshine school. I think there should be increase in the flow of volunteers who want to help. Besides that, they can create online campaign by giving related information about HSSS for the donation. This can help in long run of HSSS. Also, students who graduated can help by providing financial or time contribution to HSSS and promoting through word of mouth. Same kind of initiatives from school level can help in long-term growth of HSSS too. Andrea our founder could not be there forever. Just like the way she contributed her time for the school and the help got from the volunteer needed to be upgraded from school level. Because volunteer have given 100% from their sides like donating, campaign or food related campaign, selling art made by students, or prioritizing students opinion and visiting themselves to understand the situation of the school. they have really done so much thing for us. Now its time for us to do something.

R5: From volunteer, continuing their helps. Sharing new knowledges with the community for the good change of School will be great help for the long run. On the other hand, graduated students help such as if they can help economically than that way or being involved with the school as a role model or sharing the knowledge with new students. WE can take helps from government, pass out graduated students who are in good positions or HSSS members can helps for the long-term growth.

R6: Government should take initiatives to ensure the long run of the school. Government should investigate how the school is running and as well as evaluate the condition of school and its education so that there will be no compromised of opportunities the school providing for the children. Besides that, school should collaborate with different organization like, social worker.

15. Have you notice any changes in the surrounding community of school because of VT?

R2: Yes, there have been change in the surrounding of the school. I have observed that now the surrounding community of the school is cleaner as compared in the initial phase of school because of volunteers coming regularly in the area. I can see positive impact in the environment community. Besides that, I have notice that because of the existence of the school and volunteers occasionally in the community there has been creation of economic opportunity for the community people. Many shops such as stationary shop, retail shop, newspaper shop has been open in the neighborhood of the school. There has been development of the roads and transportation as well, but I am not sure if it is because of the VT. Ah... But definitely I can say that the flow of normal tourist has been increases in the area which has resulted in opening of guest house and the restaurant in the surrounding of community. This change has also been noticed by the volunteers who re-visited our school. I remember at the beginning time of the school there used be lot of noise by many groups of youngsters who are involved in smoking and alcohol and made the surrounding little unsafe. Now those types of things have been stopped. The surrounding has developed a lot as I believed.

R6: There has been lots of change in the surrounding of the community. The community has been cleaner as compared before. People has started commnuicating each other. There were many youngster who used to make noise in the influnece of alcohol, now those activity has been stop. The surrounding has been peace. This has happened because people started to learn from the tourist and try to follow them. Due to our school people has got opportunities to do business such as opening shops, hotels and restaurant. In the areas one of the attraction for tourist is also been HSSS and white monastry. Many tourist come to visit here and because of this the inflow of volunteers has also been increased.

Transcript of Volunteers:

Transcript of Christine Killer Miller

A: Thank you for your time now we would like to start with your introduction like what do you do where you live and those sorts of things.

B: OK. I'm Christine killer Miller and I live in Vincor that's a city in this in Switzerland near Zurich and I lived there seems to have found my family, but my daughters are 32 34 years old. I live here and I work here also I a self employed and I as a coach and I make supervision and not sure if it's the right name in English so I work with teams with groups with people also people alone they came with questions and I'm a counselor and coach they come from different profession like pedagogic, teachers or social workers also family social workers in families so, different people comes now and come with questions about their profession or also questions about if they come alone perhaps questions about her own life. I worked before or as a I started as a teacher and then as a psychometrics therapist. I don't know you know what it is, but I worked with children a little bit handicapped. Now I I'm not on the basic I'm go a little bit in distance, and I work as a coach with people who work in these fields.

A: Okay. you coach them generally.

B: Yes; I have already worked in these fields before.

A: That means you are not working now you're not working but you're supervising

B: Yeah, I think I am now in my last years of working:

A: After this will you retire?

B: I like to work so I stay as long as I want and as I'm healthy enough

A: You should. I might have missed some of the conversation I would like to know are you the volunteer tourist or the member of the association in Sunshine school.

B: No. I'm not a member of the of the board. There were already 7 members in the association in Switzerland, so I became a member and support every year with an amount for this organization.

A: That means you are a volunteer tourist.

B: Yes

A: And how long have you been working as a volunteer tourist

B: Perhaps you can look at the timeline so 17 years ago I started at the soup kitchen, but I don't know it is volunteering or not. I worked at the soup kitchen where the Andrea was already there. She started 20 years ago and from where she started the sunshine school it's the same soup kitchen and I started that, and I was there 2017 for a seven

week and I helped to make the soup for the for the homeless people or the people who comes to eat there. I used to help them to prepare food. I used to cut the vegetables.

Yes, it was my first time in Kathmandu and then we visited the sunshine in their annual anniversary and that's how our journey started as a volunteer tourist.

A: okay that means you started in the soup kitchen.

B: yeah

A: And what motivated you to be in the soup kitchen and serving them with the food like what was your motivation

B: OK for me. when I was young, I always thought I would like to go to a country with problems and help them with a thing that I have. That was my motivation so I was looking for a project here in Switzerland and then I heard from somebody about Nepal and thought that could be a good starting for me because I have family back in Nepal as

well that's my aunt. My aunt and my godmother liked Nepal. They worked in Kathmandu 45 years and 15 years ago my cousin was born in Kathmandu so when I was a child I heard a lot of things about Nepal. I thought that could be a good possibility to travel to see Nepal and to help. so, I heard about the project and then I think OK I will try I will have to look.

A: Yes. Can you share your experience at Hamro sunshine School? Like what do you do there like how was your experience over there?

B: Yes, during my visit at a soup kitchen, I had an eye-opening interaction with Sunshine School, which inspired reflection on my own strengths and the possible influence of my skills. I shared the information with my cousin, who also lives close to Andrea (the founder of the school), and we discussed the possibility of dealing with communication issues between old and new staff members at the school. This resulted in a joint effort with an NGO and discussions with the school administration about needs and challenges. we designed a strategy that included interactive activities like group games and capturing good encounters to boost team spirit and communication. We used various tactics, including the Marty Mayo method and film, to help teachers and staff improve their relationships and communication. So, I had these three tools for working.

A: OK did you have any activities with the children over there?

B: The kids a little bit with the parachute also we did a big place it was a situation with teacher and children. I had interactions with them on the break. In the breaks I saw them playing together. We went there in different times in the morning, in the afternoon to see. Its very important to see how there normal day is. I want to see first before

A: As you mention about being with the teacher and interacting with the children during

the break? Overall, how would you sum up your experience at Sunshine and school?

Was it bad, was it good, if it was good what things make it good or if its bad what things make it bad? Could you explain it to us a little bit?

B: I start with the positives, which is excellent since I like people's open hearts, and sure, it was simple to communicate with them. The teacher and with the children so they are open and to school I found it worked well and so it's different from our schools in Switzerland. There is a big difference so that was interesting for me. I did not go there with preconceive notation as i don't work with that attitude. I try to look, understand, and don't come with ideas how it should be that's not my attitude. I come to see how the schoolwork's, how are the people living here and then I ask what they want. what they want to change, what is their need. There was need of proper commutation between teacher and the principal. So, we try to settle it down. Similarly, for the children we should think that what would be better. I am searching for process to find out how what could be helpful. For some time, we even find out the solution that was interesting because I thought I saw that the teacher they are interesting to learn new thing and to interaction. I try to speak with them about their thoughts their problems they told us what is not easy for them and so we tried to find a way how it could be better yes what was your question did I answer to your question.

A: I think so

B: I don't believe I had such a bad experience. But, yes, there was an issue in the community, so we went there. There may be differences in management situations that I have encountered that are absolutely different from where I came from. For

instance, meetings. The teachers were unable to attend the meeting due to their different school schedule, which made it difficult for the school management to deal with and have meetings together, therefore we served as a bridge to resolve the issue. We formed different groups in the morning and afternoon to manage this, and we organized and gave them ideas on how they could better communicate in groups in small groups, with a special person who went down to the principle of bringing information from one to the other side, even though this was difficult, and I discovered that they were wired in how they used the material. I didn't find it easy to manage in the limited resources . Another difference was the teaching style you know about how they teach and how they learn you know it. I think difference between when you are now in Denmark and you see how your children go in this school it's really different from Nepal. I think in Nepal in not in Nepal, in this sunshine school where I've seen I have seen the sunshine school teach with an engagement this engagement for the children also with their space.

A: yeah. The community When I say community, I mean the children, the staff who work there, and the teachers. They have learned a lot from the tourists, just as you may have learned a lot from them. What do you think you have learned from them when you

return to Switzerland, and what changes have you noticed within yourself? (Socio-cultural exchange)

B: Yes, I think I learned a lot. When I come back to Switzerland every time I thought or ends up comparing two different people because here everything is first perfect second every people are in his/ her houses and her apartments and like this. Its not same in

Nepal where life is on the street, outside. You easily build relationship with people there.

Switzerland, we have high requirements also all must be perfect, and I think Nepal you'll learn improvisation you have to improve, and you must do something with the things you have you have to with this. There people seem happy even they don't have a basic requirement. I know there are some very poor but still they manage to be happy can also be happy and they dance with the colors with the music they have so good knowledges about the lives, circumstances, and responsibility. Something I have notice was their memorizing skill in school they memorize everything. To see students memorizing was incredible because we are not used to it. Little bit of this is good also for us. Students in Switzerland also should memorize more because it helps to learn them for a longer time.

A: We would like to know are you aware of the impact that you have made on the school community?

B: Can you ask again?

A: When you go to the school and when you do your activities. Day-to-day life of the sunshine school stop somewhere I mean they will be a change a little bit change is you aware that your presence in the sunshine school might have impact the community.

B: I hope so and the first time, our focus was communication between principal and teachers. We went back after 2 years for the second time and then the teacher they remembered, and they said that the community has improve their communication skill with the member of school. We don't only confirm it from principal but also with other staff.

A: That means you are aware that the community has been impacted in a good way like

positive way.

B: Do you want to know in the negative way?

A: Not exactly but we want to know whether you know or don't the negative sides of your presence in the community. We want to know now maybe you can sometimes sit and think that they are learning yeah that's a good sign there might be the bad side they are gaining from us. Have you ever thought about that the community might take the bad things from you as well?

B: I don't know the negative social impacts because I think we were soft.

A: That's fine if you don't know.

B: But we were not like this, but we don't come with the hammer. I don't think they just have to what we told them to do. When you are in the community, they have always appreciated our presence they have told us you should come and should stay longer.

Inspire us to learn Nepali and wear the clothes also so and they wanted me more

Nepali. I'm not sure.

A: It's fine if you don't know you can say don't know because it takes time to realize.

B: It might sound funny, but I don't really know in the school in the soup kitchen I think there was otherwise because when I worked at the soup kitchen as a woman cutting the vegetables and bringing the soup I think there was a big distance between these people who are coming eat. I also us give them the food. I think they found it was like that could make them jealous or something make them, and they perhaps be ashamed to show how poor they are yes, they're in the soup kitchen. I think there I'm not sure about how big. But at the sunshine school I think there I don't know if there's negative. When I

came, I was with the little a big group and I came along to see how it works but I didn't came with this ideas how it must be so I think they could think OK what a crazy woman but as yes at the soup kitchen I think that's really difficult and that was also a difficulty of mine in working at such a place and after this first year the soup kitchen has changed and they didn't work with volunteer again. Now a day they have a Nepali people, got a job and they can earn money in these three months and they earn money and then the Nepali woman make the work and also Margaret who organized this also has an entry on now another name chill now in Switzerland and an entry in Nepal and her goal is it that it works without her but that needs some steps more A: Actually it just out of research question but is there any connection between soup kitchen and Sunshine school

A: Yes, because the children and the families coming to the soup kitchen, get chance to go in the school. But soup kitchen doesn't pay or sponsor the sunshine school, but they can help to get to get admission yes and Dipesh (the principal) also go now and choose the needy families and help them. Before it was another teacher who was the former student. Maybe majority of the children are from the soup kitchens.

A: Now we will go to the cultural consequences of the volunteer tourism what do you think when you think about culture encounter in the school like how you find the Nepalese culture over there what kind of culture replies culture. Do you think that volunteering experience has affected your cultural understanding of a Nepal?

B: I think it helped me because I was there for some weeks, so I saw different parts in the school community I think it was possible due to the tourism and it is the beauty of it. I think I have learned a lot about country and the culture. I went four times, so I think I

had different views about the people the culture and the politic so yes, I understand how people are hard working.

A: That means when you meet the Nepali people you know what they mean to say

B: I think I have a feeling about yes; I don't know what I have a feeling about how they work, and I have I met nice people I also like the way how they are devoted in spiritual things. I lived near the stupa and the stupa yes and in Boudha and I'm interested in Buddhism so and that's also part and I think also how they how we that was also impressed how both religions Hinduism and Buddhism can be lived together. I found that interesting. I they do have a cultural tolerance.

A: Have you encountered any challenges while interacting with the people in the community might be cultural might be their social thing do you find it is difficult?

B: Umm... it's difficult to say because I think if I would stay longer if I would have stayed a year or two years then I think, I could feel more the difficulties also or the differences because now for me I went for some weeks and I am back so I could not feel that many challenges. I find it easier to communicate with people. if I would live there in Nepal for longer time then I would have realized the differences of my culture of the other culture.

1. A: When you go there in the Sunshine school have you noticed any cultural or social changes because of volunteer tourism in the sunshine school? What were those changes? Have you noticed those things?

B: Yes, the one important thing that have changed was the that the soup kitchen that first there were volunteers making the soup vegetables and now there are new woman and that I found really a good for the locals. Changes in the school I think there is I

found it was a good atmosphere now when I was there last time I was there in 2023 and I found it was a good atmosphere it worked well and they have also plans to be bigger with the children I think they make good activities with the children good projects and the atmosphere between principal and teacher and also between teacher were good.

A: Can you think of any memorable experience in back in the school? what do you think come in your mind when you think about ?

A: I was happy to either worked every time all three times I worked with this method with film and that I found was a good method to work with the teacher because they were really I think they were not as used as here in Switzerland to get some and black shops like this they see and I showed them how they teach in a good way for the children and that showed them this little moment and I remember their faces when they look at the film and they have smile on their face. I think open eyes to see them in the screen yeah that was for me also touching moments.

A: How do you define your relationship with the school member like how it like your connection with the school people was? did you connect with them

B: Yes, I think so we were talking and eating together. Even during the break people use make us feel comfortable and even exchanging our contacts for future.

A: And do you believe that you're volunteering has benefited the community back in Nepal?

B: I hope so.

A: In what ways do you think?

B: I think in the school, the volunteer tourism has help for job creation. Young local

teacher has got chance to work. In the school and develop the skill from foreign skilled teacher. I also have seen students as a teacher, and they have supported their education. Even in the soup kitchen volunteer does not do the cooking now there is somebody else from the community. Volunteer tourism is also changing its form. I have given the training for teachers like I showed them how they interact with the children in this little second it's how they interact how they lead them and how they create a good atmosphere to learn so I could show them and I think that for the young students that was important to see it that they do and if they see it they can be aware of what it is so they can do it more

A: You mean that your volunteerism has helped them to gain a skill and transfer into the other children like you said that you have interacted. How do you find their learning skill? like how they learn, or it takes time them to learn

B: Ok... really like a sponge. They want to learn; they are eager to learn something new.

A: The question is that like we could see the website of the school and we could see some of the pictures and the situation of the sunshine school how it was how it's going, and they have put all the stories there. what do you think about it has it helps in commercializing and earning money by displacing the community condition? what do you think that this has helped in commercialization of a school and one community ? the initial results of our study they found that in the name of volunteer tourism some people uses the like community those are in needs they are using their pictures they're using their condition to gain some money do you think that's the case in school? or do you think it's very different

B: I'm not sure if I understand you the right way but I think when you said the website of

the school then when Deepesh make a website and put their photos and films then I think it's his way to show how the schoolwork I think that's OK, but I would earning money with the pictures and film of the school that wouldn't be correct

A: It was in the general form not Indicating school yeah in general that you know.

B: it this is difficult question because I think this is also our time this is social media and but what how we can get yeah the that we can be seen from outer what is and I think it's difficult to say something because I don't like social media so very much me I personally wont do but the school make like a profile just for information not for the other kids that's a good thing yeah

A: yeah, we got it. Sunshine School heavily relies on volunteer tourism, where volunteers contribute financially to support the school's operations. The community, including parents, heavily depends on Sunshine School for their livelihoods, as they do not seek employment or strive for independence to meet the needs of their own children. Do you believe that this situation is having a detrimental impact on them, since they no longer have to work and instead depend on the school? It seems that whether they work or not doesn't matter because their children are attending school and receiving one meal each day.

B: Yes, there is the problem like that but that's also a big question because I think in Nepal there are too much donation. Too much aid and there's too much foreign help and you have to finish this foreign help and so then the Nepal should take the responsibility to support all these children and the other side is it OK there are many children with really poor background and with really poor parents so we give them a chance to help

their self as education can change the life of a person, family and the society. In the school there come people how have a poor background and I think the reason why they are there is just because they can't help themselves and that's fine if there are eager to help then that's fine.

A: other question is how we could how parent of these children could and how could they what kind of support they need that they could stand on her own feet and work and for buying food for the children for give them a good environment

B: That's difficult t and where we start think that sunshine school can empower the community you need, I think um they can empower the children and there are many good example like former students are really doing good in their life. Students from this school found their own way.

A: have you encountered any differences how the people act in the school and the Switzerland school. There might be differences that but as a tourist you know because you have been to Switzerland you have been to Nepal as well and what are those differences that you have encountered?

B: I try to compare a teacher life here in Switzerland and teacher life there in at the sunshine school at the sunshine school I think a teacher comes in the morning and he is 10% with the children he tries to come and yes to manage before family time he has to manage a long way perhaps to come there so he has to manage a lot of thing before schooling then the school starts and then he go he has perhaps a second job and so he has to be really tough life he has to be yes and he's comes to school and then he start the work and he in Switzerland the teachers they have some have a long way also they

have some family but then they come to school and they have they take more time for preparation for the less lessons so they think before what we like do what material I need uh what kind how can I learn this subject how the own ideas how to make it and for every lesson he prepares and in Nepal I'm not sure if that's right but I thought hey come and then they have the topic they are learning and that's written in a book and they follow side by side that's true

A: This may be the final question, as we have previously discussed some of the adverse effects of voluntourism. One such consequence is the excessive dependence of families on the school, which can have a negative impact. The presence of a school that provides support may lead the families to believe that they do not need to work. Additionally, schools sometimes offer financial assistance to these families. These are some of the negative aspects that need to be addressed. As a tourist, what measures do you think can be taken to reduce the community's reliance on the school and minimize the negative impact on the children and the community?

B: I think there must be a lot of them should be a change in the political system. To make any community independent the local government should provide job opportunity other than that I don't think the community can help themselves. And for other impacts the NGOs and association should develop new strategies or have small programs like how to make the voluntourism experience good from both sides.

A: What do you believe the children or parents would perceive on seeing you, as if you come from a highly rich background with big wealth? Do you think they would form such an impression because, at times, people end up asking for money from you, which is a highly negative act ? However, the reality of the situation may be more serious than we

expect. They might possess a different perception of tourists, assuming they originate from a life of luxury and comfort, simply visiting to distribute money. Are you aware of this possibility?

B: yes, and I understand if they think so as well and I understand where it come from also. I think they might need the help. And its totally okay. I don't feel good when I notice this big gap but not and then I think yes it's right I have more money I can travel and I'm lucky about this but I understand if somebody else who has no money or less money will ask me that does not mean that I give my money everybody and that's not like this I but that they ask me and that they have the feeling that I'm rich person... yeah I'm here in Switzerland I'm not as rich they perceive I'm not a really rich person but for them and I might be. There are many factors why I am financially secure.

A: As previously stated, volunteer tourism may often result in an imbalance between tourists and the local community. Our study aims to decrease this gap. How can a community and tourists minimize negative impacts and foster a positive relationship in the future?

B: it is necessary to conduct a workshop or similar activity prior to the arrival of tourists from Switzerland, America, or Australia, where the local community is educated about these tourists and vice versa. We are only pitched about the community side maybe we can do in other side as well. From each part I bring something and I'm in contact with them and we are in discussion and I bring that where I have experience from my work here but not only it's and I can ask and they tell me what is there that was like from person to person from that was like this you said in soup kitchen there were other ways

OK it was really for me was different OK you find that the kitchen get gap was bigger and I was the woman who came now and worked for them and they're out of fools more

A: The main reason why you may not have noticed a difference in school but did notice it in the soup kitchen could be attributed to the fact that only young children attend school, while people of all ages, including older individuals, come to eat at the soup kitchen. Older individuals may be more likely to consider such differences, whereas young children may not. Additionally, the teachers or community members who come to teach at the school may have different backgrounds compared to the children. Therefore, interacting with the children at the soup kitchen may reveal some differences. As for the teachers, it is possible that their points of view may also contribute to the observed differences. Our questions have been completed. Thank you for your time.

B: I hope this will help you.

A: it will. Thank you so much for your time and nice to meet you and talk to you.

Transcript of Volunteers:

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Declaration of consent:



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Project Title: Investigating Volunteer Experience of Swiss Tourists and Analyzing its Socio-cultural Impacts on the community in Nepal: A Case Study of Hamro Sunshine School.

Name of the researcher: Rabina Magar and Rojeena Magar

Outline of research: The purpose of this research is to examine and critically assess the socio-cultural impacts on both volunteers and tourist and explore the volunteering experience and motivation of Swiss Tourist.

The information will be gathered through an interview, which will be recorded using a mobile phone. The collected data will be transcribed for purposes of analysis. The responses will be used only for the purposes of this study. The interviewee has the right to object to the recording of personal data for documentation purposes at any time. The participation in this interview is entirely voluntary. The interview can be interrupted at any time. The consent to record and reuse data can be withdrawn at any time.

I hereby give my consent to the recording of the following interview and the usage of the personal data (name, position) that has been collected during the interview:

- *Name of the interviewers: Rabina Magar and Rojeena Magar*
- *Implementing University: Aalborg University*
- *Topic of the interview: Impact of volunteer tourism at Hamro Sunshine School.*

Name: Werder Andrea

Date: 30 of may 2024

Signature:



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Name:

Annemarie Kölliker

Date:

May 30, 2024

Signature:

[Handwritten Signature]