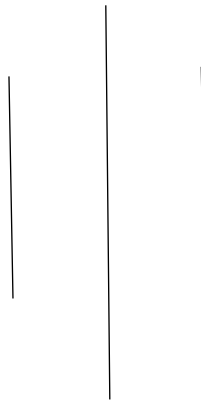


**A PROJECT REPORT ON
OBSERVING THE CULTURAL PRACTICES AND DAILY
LIFE OF GURUNG GUEST HOUSE FAMILIES IN
SURROUNDINGS OF POKHARA**



BY

Bhumika Sunari Magar

Registration No: 2023-2-15-0337

Exam Roll No: 23150215

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of the requirements for the degree of Bachelor in Hotel Management

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DECLARATION

I hereby declare that the project work report entitled “OBSERVING THE CULTURAL PRACTICES AND DAILY LIFE OF GURUNG GUEST HOUSE FAMILIES IN SURROUNDINGS OF POKHARA” Submitted for the BHM is my original work and the Project Work Report has not formed the basis for the award of any degree, diploma, or other similar titles.

Bhumika Sunari Magar

July, 2026

CERTIFICATE

This is to certify that the Project Work titled “OBSERVING THE CULTURAL PRACTICES AND DAILY LIFE OF GURUNG GUEST HOUSE FAMILIES IN SURROUNDINGS OF POKHARA” Submitted by Bhumika Sunari Magar, (23150215) for the partial fulfilment of the requirements of BHM embodies the Bonafide work done by her under my supervision.

.....

Suresh Raj Adhikari

Supervisor Project Work

July, 2026

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Contents

CHAPTER I.....	1
INTRODUCTION	1
1.1 Background of the Study	1
1.2 Statement of the Problem.....	5
1.3 Research Questions.....	6
1.4 Objectives of the Study.....	6
1.5 Significance of the Study.....	6
1.6 Literature Review	8
1.6.1 Homestay Policy, Institutional Development, and Authenticity Theory	8
1.6.2 Economic and Empowerment Impacts of Homestay Tourism in Nepal	9
1.6.3 Sociocultural Change and Staged Authenticity in Gurung Homestay Communities.....	11
1.6.4 Research Gap	13
1.7 Research Methodology	14
1.7.1 Research Design	14
1.7.2 Study Area and Site Selection	14
1.7.3 Data Collection Methods	14
1.7.4 Ethical Considerations	15
1.7.5 Limitations of the Study	15
CHAPTER II	16
FINDINGS.....	16
2.2 Division of Daily Labour and Homestay Management.....	17
2.2.1 Women as primary managers of hospitality labour	18

2.2.2 Children and younger family members as language and communication bridges.....	18
2.2.3 Balancing farming, livestock, and hosting through daily scheduling.....	18
2.2.4 Village tours and guiding as an extension of household labour	19
2.3 Presented Versus Everyday Cultural Practice	19
2.3.1 Traditional dress as identity marker and guest activity	19
2.3.2 Dance and cultural programmes as scheduled, evolving performance	20
2.3.3 Food as a largely unstaged, everyday practice extended to guests.....	20
2.3.4 Religious and heritage sites as a supporting, less commercialised layer	21
2.3.5 Guest participation and cultural exchange as a deliberate hosting philosophy.....	21
2.4 Language Retention and Generational Transmission	21
2.4.1 A gradient of Gurung language retention across villages.....	21
2.4.2 Concern about generational continuity, even where retention is currently strong.....	22
2.4.3 Storytelling and informal participation as the primary transmission mechanism	22
2.5 Economic Impact, Guest Patterns, and Operational Challenges	22
2.5.1 Income diversification away from agriculture.....	23
2.5.2 Domestic versus foreign guest behaviour	23
2.5.3 Seasonal and infrastructural challenges	23
2.5.4 Women's empowerment through homestay management	24
2.5.5 Village identity and unique selling points	24
2.6 Frequency of Sub-Themes Across Households	24
2.7 Cross-Theme Discussion	25
2.8 Summary of Key Findings.....	27

CHAPTER III	28
CONCLUSION AND RECOMMENDATIONS	28
3.1 Conclusion	28
3.2 Recommendations.....	28
REFERENCES	30
APPENDICES	32
Interview Questionnaire.....	32
Section A: Background Information and Household Management.....	32
Section B: Cultural Practices and Presentation to Guests	32
Section C: Language, Culture and Generational Transmission.....	32
Section D: Economic Impact, Guests and Challenges.....	33
Section E: Closing Question	33

CHAPTER I

INTRODUCTION

1.1 Background of the Study

Community-based tourism (CBT) has become one of the defining strategies of rural development in the hill regions of Nepal, offering ethnic communities a way to generate income directly from tourism rather than depending on outside investors or commercial hoteliers. Nepal's modern tourism sector formally began in 1951, when the country first opened its borders to international visitors, and by 2007 the country had recorded around half a million annual arrivals for the first time, prompting the government to revise its tourism policy toward more explicitly rural and poverty-focused goals. This led to Nepal's Tourism Policy 2008, which set the stage for a five-year 'Tourism Vision 2020' target of two million annual arrivals, and for a dedicated national study led by researcher Chet Nath Kanel on behalf of the Ministry of Culture, Tourism and Civil Aviation (MoCTCA) and the Nepal Tourism Board to draft the country's first formal Homestay Operation Guidelines. These guidelines (Karyabidhi), released in 2010 B.S. equivalent (2067), became effective from August 2010, and were designed explicitly to increase rural participation in tourism, distribute tourism benefits to host communities, use self-employment as a poverty-reduction tool, and give visitors structured opportunities to experience rural traditions, arts, and livelihoods directly. Two operating models were established under this policy: community homestay and private homestay, with community homestays requiring a registered management committee, signed agreements among at least five member households, and a formal registration process through the relevant government tourism office.

Within this national policy history, villages surrounding Pokhara occupy a genuinely foundational position. The very first community-based homestay in Nepal is widely credited as having been established in Sirubari, a small Gurung settlement in Syangja district near Pokhara, coinciding with the country's first national tourism campaign, Visit Nepal Year 1998. Government records similarly identify Sirubari, together with Ghalegaon, as the pioneer villages of registered homestay tourism once the 2010 regulatory framework came into force, with more than fifty homestay households registering nationally within six months of the policy's introduction. Following this beginning, the same model was extended by tourism entrepreneurs and

community groups to other nearby Gurung villages – Ghandruk, Dhampus, Lwang Ghale, and Ghalegaon among them – each of which became known internationally for combining scenic Himalayan landscapes with an accessible, authentic cultural experience. The surroundings of Pokhara therefore represent not a peripheral or late-adopting region of Nepal's homestay movement but its historical point of origin, a status distinct from – though closely linked to – the more remote ACAP homestay villages developed later, such as Sikles. This tourism model developed alongside the wider institutional framework of the Annapurna Conservation Area Project (ACAP), established in 1986 by the National Trust for Nature Conservation with support from WWF and the Government of Nepal. ACAP was Nepal's first conservation area and remains the country's largest protected area, and it was designed specifically to avoid displacing local communities in the manner of Nepal's national parks; instead, it structurally involved Gurung, Magar, and other hill communities in managing their own natural and cultural resources, funding this work almost entirely through trekker entry permits rather than government subsidy. Villages close to Pokhara – among them Ghandruk, which functions as one of ACAP's seven-unit conservation offices – became early demonstration sites of this model, with the seeds of Nepal's homestay-based ecotourism specifically traced to Ghandruk's role as a pioneering site under ACAP management in the late 1980s. This model is now recognised internationally as an example of successful community-based conservation and tourism management.

Among the villages surrounding Pokhara, Ghandruk is the most prominent and heavily visited, situated at an elevation of roughly 1,940–2,012 metres in Kaski District, approximately 32 kilometres north-west of Pokhara and reachable within three to four hours by road or via a multi-day trek through Nayapul, Birethanti, and Kimche. It is described as one of Nepal's best-preserved Gurung heritage villages, characterised by traditional stone-and-mud houses, terraced fields, and panoramic views of Annapurna South, Hiunchuli, and Machhapuchhre, and it hosts a dedicated Gurung Museum documenting local history, traditional clothing, farming practices, and ceremonial artefacts. From Ghandruk, established trekking and homestay routes continue to the neighbouring villages of Landruk, Tolka, Pothana, and Dhampus, forming a connected cultural-tourism corridor radiating outward from Pokhara. Landruk is inhabited by a mixed community of Gurung, Magar, and Brahmin households, while Dhampus and Pothana remain predominantly Gurung settlements,

together forming a network of guest house households that a single multi-day itinerary from Pokhara can pass through in sequence. Within these guest house households, the layered Gurung cultural system observed across the wider Annapurna region persists in daily and ceremonial life. Gurung religious practice characteristically blends Tibetan Buddhist and older animistic-shamanic tradition, with ritual specialists (Ghyabri or paju) mediating illness and misfortune, combined in many households with shared Hindu observances such as Dashain and Tihar. The Gurung New Year, Tamu Lhosar, remains a focal point of cultural identity, marked by traditional dress, feasting, and the performance of folk dances and songs said to carry cultural memory between generations, while forms such as Ghatu, Chudka, and Sorathi, accompanied by the madal drum, continue to be performed both within the community and, increasingly, as scheduled cultural programmes staged specifically for visiting tourists in villages such as Ghandruk. This dual function in which the same practice serves as both lived tradition and tourist attraction is characteristic of the Pokhara-adjacent Gurung villages precisely because of their high visitor volume and easy accessibility relative to more remote homestay villages.

Economically, homestay tourism in these villages is widely credited with reshaping local livelihood patterns and, per government-oriented research framing, with functioning as a rural empowerment tool. A doctoral empowerment study comparing two Nepali community-homestay destinations found that residents in both sites reported meaningful economic, social, and psychological benefits from hosting, using participant observation and semi-structured interviews to assess how homestay involvement shaped local agency using an established empowerment framework, while also noting that empowerment outcomes are not uniform and can vary meaningfully between communities and even between households within the same village. Other national-level research similarly frames homestay tourism as a vehicle for women's economic participation, since women often manage the day-to-day operation of guest house households and describes homestay income as allowing families to keep younger members in the village rather than sending them abroad for foreign labour. At the same time, this same body of research acknowledges that the sector remains under-registered nationally with published estimates suggesting well over a thousand functioning homestays against only a fraction formally registered with government authorities and that infrastructure gaps, seasonal tourist flow, and

uneven training of host families remain persistent challenges even in well-established circuits like those surrounding Pokhara. The very proximity and accessibility that make these Pokhara-adjacent villages attractive to travellers also exposes them to a higher and more constant volume of tourist contact than more isolated ACAP villages, intensifying pressure to formalise, schedule, or adapt cultural practices for visiting audiences. This tension between lived culture and performed culture has been documented most directly in ethnographic research on Ghandruk, where a qualitative study of the Rodhi tradition – the traditional communal gathering institution in which unmarried Gurung youth historically sang, danced, and socialised at night – found that its native form has been substantially displaced by a modernised, restaurant-based version staged largely for tourists. The same research links this shift to globalisation, the spread of modern entertainment, changing livelihood patterns, and the large-scale enlistment of Gurung men in foreign police, security, and military services, which together have reduced the community base actively sustaining Rodhi as an everyday institution rather than a scheduled cultural show. Yet tourism is also credited in this literature with helping to preserve what remains, since cultural practices that generate direct income are more likely to be maintained than abandoned – an ongoing negotiation between authenticity and commercial presentation that is arguably most acute in exactly the high-traffic, easily accessible villages that ring Pokhara.

Despite the prominence of these villages in Nepal's tourism economy, most published material describing them remains oriented toward visitors rather than researchers – trekking itineraries, permit costs, accommodation reviews, and promotional descriptions of "authentic" Gurung hospitality dominate the available literature. Existing academic work on Nepali homestays has tended to focus either on national policy evolution and empowerment outcomes at an aggregate level, or on specific, narrowly defined case studies such as the decline of Rodhi in Ghandruk, rather than on the fuller day-to-day texture of household life across the wider network of Gurung guest house villages surrounding Pokhara. Systematic, close observation of what actually happens inside a Gurung guest house household on an ordinary day – how domestic labour, farming, ritual practice, and childrearing are organised around the near-constant presence of paying guests in villages this close to a major tourism gateway city – remains comparatively limited. This study responds to that gap by directly observing the cultural practices and daily life of Gurung guest house families

in the villages surrounding Pokhara, with the aim of documenting both what persists of traditional Gurung life and how sustained, high-frequency tourist contact shapes, stages, or reshapes that life in practice.

1.2 Statement of the Problem

Homestay tourism in the villages surrounding Pokhara – including Ghandruk, Landruk, Tolka, Dhampus, Pothana, and the pioneering site of Sirubari – has been actively promoted by the Government of Nepal since the Homestay Operation Directives of 2010 as a tool for rural income generation, women's economic participation, and cultural preservation. Because these villages sit only a few hours from Pokhara and are among the most heavily visited Gurung settlements in the country, they experience a volume and frequency of tourist contact that more remote ACAP homestay villages do not. This creates a structural tension that existing research has only partially examined: the same tourism economy that funds the survival of Gurung cultural institutions can simultaneously reshape them into scheduled, visitor-facing performances rather than organic, everyday practice. Existing literature on this tension remains narrow in scope. National-level studies focus on policy evolution, registration numbers, and aggregate empowerment outcomes, while the most detailed ethnographic account of cultural change – the documented decline of the native Rodhi tradition in Ghandruk – examines a single institution in a single village, rather than the fuller pattern of daily household life across the wider network of guest house villages surrounding Pokhara. Meanwhile, most of the publicly available material on these villages is written for travellers rather than researchers, describing itineraries, permit costs, and curated cultural experiences without examining what guest house households actually do when tourists are, and are not, present.

As a result, several basic questions about the lived reality of Gurung guest house families in this region remain inadequately answered. It is not well understood how far the cultural practices shown to tourist dances, dress, ritual explanation diverges from the private, unstayed conduct of the same households; how domestic labour, farming schedules, and childrearing are organised around the near-constant presence of paying guests in high-traffic villages; or how generational differences within the same guest house shape attitudes toward tradition versus tourism-driven adaptation. Without close observation at the household level, policy and promotional

narratives about "authentic" Gurung hospitality risk being taken at face value, leaving a gap between how homestay life is marketed and how it is actually lived. This study addresses that gap by directly observing the cultural practices and daily life of Gurung guest house families in the villages surrounding Pokhara, in order to produce an evidence-based account of how tourism shapes household life in this specific, high-visibility part of Nepal's homestay tourism landscape.

1.3 Research Questions

1. How do Gurung guest house families in the villages surrounding Pokhara organise their daily domestic and agricultural routines around the presence of paying guests?
2. In what ways do the cultural practices performed for tourists (dress, dance, ritual explanation) differ from the private, unstaged cultural life of the same households?
3. How do different generations within the same guest house family perceive and relate to the balance between preserving tradition and adapting to tourism demands?

1.4 Objectives of the Study

- To observe and describe how Gurung guest house families in the villages surrounding Pokhara organise their daily domestic and agricultural routines around hosting paying guests.
- To examine how far cultural practices performed for tourists differ from the everyday, non-performed cultural life of the same guest house households.
- To explore how different generations within the same guest house family perceive and relate to the balance between cultural preservation and tourism-driven adaptation.

1.5 Significance of the Study

This study holds significance for multiple stakeholders connected to Nepal's homestay tourism sector, particularly within the cluster of Gurung villages surrounding Pokhara. For the host families themselves, the research offers a rare, ground-level account of how their own daily lives are affected by tourism something rarely documented from the household's perspective rather than the visitor's. By observing rather than merely surveying, the study can surface routines,

pressures, and adaptations that guest house families may not think to mention in a structured interview, but which shape their lived experience of hosting on a near-daily basis. For local tourism stakeholders and management bodies including village homestay committees, the Annapurna Conservation Area Project (ACAP) unit offices, and the Nepal Tourism Board the findings can inform more grounded, evidence-based decisions about training, scheduling, and support for host families. Where existing homestay policy and promotional material tend to treat "cultural experience" as a fixed, marketable product, this study's household-level observation can highlight where staged presentation and genuine daily practice diverge, helping policymakers design guidelines that protect families from being overburdened by performance expectations while still delivering a meaningful visitor experience.

For the wider field of hospitality and tourism management, and specifically for Bachelor of Hotel Management (BHM) students and researchers, this study contributes an observation-based case study to a literature that is currently dominated by policy analysis, aggregate economic assessment, and single-institution ethnography such as the Rodhi decline documented in Ghandruk. It extends that body of work by examining daily household life across the broader Pokhara-adjacent homestay corridor rather than a single village or a single cultural practice, offering a model that future BHM or tourism-management research projects could replicate in other homestay regions of Nepal. For the Gurung community more broadly, and for cultural preservation efforts specifically, the study's findings can help distinguish which cultural practices remain genuinely embedded in everyday life and which have become primarily tourist-facing performance. This distinction matters for community-led heritage preservation: practices at risk of being reduced to scheduled shows can be identified and supported differently than those that continue to structure family and community life on their own terms, regardless of tourist presence. Finally, the study is significant for prospective travellers and the responsible-tourism movement generally. A clearer, more honest account of what homestay life actually involves rather than the curated version presented in trekking itineraries and marketing material can support more respectful, informed visitor behaviour and set more realistic expectations about what "authentic" cultural immersion in a Gurung guest house genuinely means.

1.6 Literature Review

This literature review examines existing scholarly work on homestay tourism, cultural change, and household-level tourism impact, with specific attention to Gurung guest house communities in the villages surrounding Pokhara, Nepal. The review is organised into three key themes: homestay policy, institutional development, and authenticity theory; economic and empowerment impacts of homestay tourism; and sociocultural change and staged authenticity in Gurung homestay communities.

1.6.1 Homestay Policy, Institutional Development, and Authenticity Theory

Before examining Nepal-specific evidence, it is useful to situate homestay tourism within the broader theoretical literature on community tourism and authenticity, since these concepts underpin much of the empirical work that follows. Murphy (1985), through a conceptual community-planning framework grounded in tourism destination case studies, argued that host communities should retain a central planning and management role in tourism development rather than being passive recipients of externally designed projects, a foundational claim that directly informs Nepal's own community-homestay model. Building on this institutional foundation, MacCannell (1973), drawing on Goffman's front-stage/back-stage sociology to analyse tourist settings, introduced the influential concept of staged authenticity, distinguishing between the "front region" that hosts deliberately present to visitors and the "back region" where genuine, unstaged daily life continues to occur, largely hidden from tourist view. Cohen (1988) later revised this rigid front/back distinction, proposing instead that authenticity in tourism is often emergent rather than fixed, meaning that even commercially staged or adapted cultural practices can, over time, come to hold genuine meaning for both hosts and the communities performing them, rather than automatically representing a loss of cultural integrity.

Applying these theoretical foundations to Nepal, Trends and Trajectories of Community Homestay Policies in Nepal (2023), a qualitative policy analysis based on document review, key-informant interviews, and focus group discussion, examined the trajectory of community-homestay regulation nationally, tracing its evolution from the Tourism Policy 2008 through the Homestay Operation Directives of 2010 to more recent provincial and local-level regulatory adaptations. The study found that while Nepal's homestay policy framework has become progressively more formalised

and devolved to subnational government, implementation remains uneven, with a substantial share of operating homestays nationally still functioning outside formal registration. Scheyvens (1999), through a conceptual paper synthesising community-tourism empowerment case studies, developed the widely used four-dimensional empowerment framework economic, psychological, social, and political as an analytical tool for assessing whether community tourism ventures genuinely benefit host communities or merely appear to on the surface, a framework subsequently adopted by later Nepal-specific homestay research discussed in the following theme.

A gap in this theoretical literature is its limited engagement with the specific institutional position of Gurung villages surrounding Pokhara within Nepal's homestay history. Most policy-level analyses treat homestay regulation as a uniform national phenomenon, giving little separate attention to villages such as Sirubari and Ghandruk, which functioned as the historical origin points of Nepal's homestay and ACAP ecotourism models respectively, well before the 2010 directive formalised the sector nationally. Applying the staged-authenticity and emergent-authenticity concepts alongside this policy history, the Gurung guest house villages surrounding Pokhara can be understood as a setting where genuinely early, organically developed cultural hosting practices have subsequently been layered with formal state regulation requiring the organised staging of cultural dances and festivals for tourists, creating exactly the front-region/back-region tension these theories anticipate, but which has rarely been examined at the household level in this specific cluster of villages.

1.6.2 Economic and Empowerment Impacts of Homestay Tourism in Nepal

A substantial strand of Nepal-focused homestay literature examines economic and livelihood outcomes at the household and community level. Budhathoki (2013), through a thesis-based case study combining household surveys and field observation, examined the impact of homestay tourism on local livelihoods in Ghale Gaun, a Gurung-Ghale village in the Pokhara-adjacent Lamjung district. The study found that homestay income measurably diversified household livelihoods beyond subsistence agriculture, though the distribution of this benefit varied across households depending on their capacity to host and their proximity to the main trekking route. Extending this single-site focus into a comparative design, a doctoral study conducted in Ghale Gaun and Dalla Gaun, through semi-structured interviews and participant observation applying the four-dimensional empowerment framework, examined how homestay

involvement shaped residents' economic, social, psychological, and political agency. The study found that residents in both communities reported meaningful economic and social benefits from hosting, but that psychological and political empowerment outcomes were less consistent and depended heavily on local leadership structures and the degree of genuine community control over homestay management committees.

Broadening the geographic and gender lens on this theme, comparative research on the Darjeeling district of India, through interviews with women homestay operators, examined the socioeconomic benefits of homestay tourism specifically for rural women and their communities. The study found that homestay operation gave women a rare avenue for independent income generation and household decision-making influence in a context where formal employment opportunities for rural women were otherwise limited, a finding that closely parallels the gendered household management pattern widely observed in Nepali Gurung guest houses, where women typically manage day-to-day hosting duties. A recurring gap across this economic and empowerment literature is its tendency to measure benefit primarily in aggregate or comparative terms income levels, empowerment scores, or benefit distribution across households without closely observing how these economic arrangements are lived out on an ordinary day inside a single guest house. Applying Budhathoki's (2013) livelihood findings alongside the empowerment framework used in the Ghale Gaun–Dalla Gaun comparison, it is reasonable to expect that Gurung guest house families in the wider Pokhara-adjacent corridor experience broadly similar economic diversification and gendered labour patterns; however, none of this literature observes directly how such economic arrangements structure the daily rhythm of farming, hosting, and domestic work within a single household, which is a central concern of the present study.

Four further studies extend this theme. Acharya and Halpenny (2013), through a qualitative case study of a women-managed homestay enterprise in rural Nepal combining interviews and site observation, examined homestay tourism as an alternative, community-controlled tourism product. The study found that women's direct management of guest houses gave them a rare degree of control over both income and household decision-making, reinforcing the gendered management pattern this study observes across the Gurung guest house sample. Sherpa (2016),

through an interview-based study of homestay operators in the Darjeeling Hills of India, examined homestay enterprise as a mechanism for women's employment generation, finding that homestay work created a distinct, locally available income stream for women that did not require migration for wage labour, a finding that parallels Nepal's own homestay-led retention of family members in Gurung villages rather than sending them abroad. Gautam and Andersen (2016), through a household-survey-based study of rural livelihood diversification in Humla, Nepal, examined how households' well-being related to their access to higher-return, non-farm income sources. The study found that diversification benefits were unevenly distributed and depended on households' existing social and financial capital, a pattern this study expects to see reflected in how unevenly individual Gurung guest houses have been able to convert hosting into durable household income. K C et al. (2023), through seventy-seven interviews with Nepali homestay owners, coordinators, and policymakers conducted during the COVID-19 pandemic, examined the resilience and adaptability of community-based homestays when international tourism collapsed. The study found that homestays pivoted toward domestic guests and remained economically vulnerable to disruptions in tourist flow, underlining how dependent Gurung guest house households' livelihoods remain on a steady, external stream of visitors. Together, these four studies deepen the picture of homestay tourism as an economic and empowerment vehicle, yet, like the literature discussed above, they rely on interviews and surveys rather than sustained observation of a single household's ordinary working day, the gap this study addresses directly.

1.6.3 Sociocultural Change and Staged Authenticity in Gurung Homestay Communities

The third theme addresses cultural change directly and is the most closely aligned with the present study's focus, bringing MacCannell's (1973) and Cohen's (1988) staged- and emergent-authenticity concepts introduced in the first theme to bear directly on Gurung communities, and complementing the economic and empowerment findings of the second theme with evidence of how cultural, rather than purely financial, life is affected. Research on Ghalegaon's community-based homestays, through fourteen individual interviews, five focus group discussions, and on-site observation, examined the sociocultural sustainability of homestay tourism across four dimensions: inclusivity, collaboration, resilience, and modernisation. The

study found a slow but uneven impact of tourism on local culture, with residents holding varied and sometimes contradictory perceptions of how much their traditions had genuinely changed as a result of hosting tourists. Building on this finding of uneven, contested cultural change, a qualitative interview-based study of the Rodhi tradition in Ghandruk examined how this traditional nightly gathering institution, historically central to Gurung youth courtship and oral culture, had been affected by tourism and broader social change. The study found that the native form of Rodhi had been substantially displaced by a commercialised, restaurant-based version staged largely for visiting tourists, a shift attributed to globalisation, the spread of modern entertainment, and the outmigration of Gurung men into foreign security and military employment.

Complementing this institution-specific focus, Gurung (2016), through ethnographic research on Tamu Lhosar, the Gurung New Year, examined how this festival's cultural meaning has shifted over recent decades. The study found that Lhosar has moved from functioning primarily as a cultural and religious observance toward also serving as a politicised marker of Gurung ethnic identity, particularly as the festival gained wider public and even national holiday recognition, suggesting that Gurung cultural practices are not simply eroding under external pressure but are being actively reinterpreted and repurposed by the community itself. Read alongside the Rodhi findings above, Lhosar's trajectory suggests a broader pattern across Gurung cultural institutions in which tourism and modernisation do not simply erase tradition but reshape which practices persist and in what form, with commercialisation (Rodhi) and politicisation (Lhosar) representing two distinct routes through which the same underlying pressure is expressed. A clear gap in this sociocultural strand is its consistent focus on either a single cultural institution (Rodhi in Ghandruk) or a single festival (Lhosar) rather than the fuller, cross-cutting pattern of daily household life in which such practices are embedded. Applying MacCannell's staged-authenticity concept alongside the Ghalegaon sustainability findings, it is plausible that Gurung guest house families across the wider Pokhara-adjacent corridor similarly maintain a front-region cultural performance for tourists that coexists with, and differs from, their private daily practice; however, existing research has not observed this distinction directly and continuously across an ordinary day inside the household, nor

compared it across the network of villages surrounding Pokhara rather than within a single site.

1.6.4 Research Gap

Despite a substantial and growing body of literature on Nepali homestay tourism, a significant gap persists regarding close, household-level observation of daily cultural and domestic life among Gurung guest house families in the villages surrounding Pokhara. Most existing studies address either the macro-institutional level national policy evolution, ACAP's conservation-tourism model, and empowerment measurement or a single, narrowly defined cultural phenomenon within a single village, such as the decline of Rodhi in Ghandruk or the shifting political meaning of Tamu Lhosar. Economic and empowerment research, while methodologically rigorous, tends to rely on interviews and surveys that capture residents' retrospective accounts and self-reported perceptions rather than direct, sustained observation of daily household routines as they unfold in the presence of paying guests.

Furthermore, existing sociocultural studies such as the Ghalegaon sustainability research and the Ghandruk Rodhi study, though valuable, each examine a single village or a single institution in isolation, leaving the wider, interconnected corridor of Gurung guest house villages surrounding Pokhara including Ghandruk, Landruk, Tolka, Dhampus, Pothana, and comparable settlements largely unexamined as a connected cultural-tourism system. No identified study applies staged-authenticity or emergent-authenticity theory directly to a sustained, observation-based account of how Gurung guest house households in this specific region organise domestic labour, farming, and cultural presentation around the near-constant presence of tourists, or how generational differences within the same household shape attitudes toward this negotiation between tradition and tourism-driven adaptation. Consequently, there is a lack of close, household-level observational research capturing how cultural practice and daily life are actually lived, staged, and reshaped inside Gurung guest house families in the Pokhara-adjacent homestay corridor, a gap that this study aims to address.

1.7 Research Methodology

This study is about the practices and daily life of Gurung guest house families in the villages surrounding Pokhara. The study uses a research approach. This approach is good because it helps us understand how host families organise their routines work on their farms and practice their culture when they have paying guests. We cannot just use numbers to understand this. We need to spend time with the people and see how they live. The study uses a research design. This means the researcher will live with the Gurung guest house families and observe their life. The researcher will also talk to the family members. Ask them questions. The people who take part in the study will be chosen carefully. We want to make sure they have experience of running a guest house and hosting tourists. The data we collect will be analysed using analysis. This means we will look for patterns and themes in the data. We want to see how the families organise their life work on their farms and practice their culture when they have tourists.

1.7.1 Research Design

This study uses a qualitative research design. The researcher will live with the Gurung guest house families. Observe their daily life. This is a way to do the study because the researcher can see how the families live and work. The researcher can see the families' daily routines, cultural performances and interactions with each other. This is better than asking the families questions. The design of the study allows us to look at things like how the families show their culture to tourists and how they live their daily life.

1.7.2 Study Area and Site Selection

The study will be done in the villages surrounding Pokhara. These villages have Gurung guest houses. The villages include Ghandruk, Landruk, Tolka, Dhampus and Pothana. The study sites will be chosen carefully. The researcher will confirm that the guest houses are active and have experience of hosting tourists. Ghandruk and Dhampus are places to do the study because they are well-known for their guest houses and are easy to get to.

1.7.3 Data Collection Methods

The study will use the following methods to collect data:

- Participant Observation: The researcher will live with the Gurung guest house families. Observe their daily life.
- Structured Interviews: The researcher will talk to the family members and ask them questions.
- Purposive Sampling: The people who take part in the study will be chosen carefully.
- Field Notes and Observation Journals: The researcher will keep a record of what they see and hear.
- Audio Recording and Note-Taking: The researcher will record the interviews. Take notes.
- Data Transcription: The recordings will be written down.
- Thematic Analysis: The data will be analysed to look for patterns and themes.

1.7.4 Ethical Considerations

The study will be done in a way that's fair and respectful. The families will be told about the study. They will be asked if they want to take part. The researcher will respect the family's privacy. Will not observe or record anything that is private. The families will be able to stop taking part in the study at any time. The researcher will keep the data safe. Will not tell anyone who the families are.

1.7.5 Limitations of the Study

This study is about the Gurung guest house families in the villages surrounding Pokhara. The findings may not be the same for Gurung communities or for non-Gurung communities. The study uses an approach, which means the findings will be based on what the researcher sees and hears. The study only looks at the life and cultural practices of the guest house families. It does not look at things, like tourism marketing or government policies. The study may not be able to look at households or villages because of time and money limits.

CHAPTER II

FINDINGS

This chapter presents the findings obtained from primary data collected for this study. Data were gathered through semi-structured interviews, guided by twenty-four questions, with five Gurung guest house families operating in villages surrounding Pokhara: **Sikles** (H1), **Lwang** (H2), **Sarangkot** (H3), **Kahun Danda** (H4), and **Dhampus** (H5). Households are referred to by these codes and village names throughout this chapter to preserve a degree of individual anonymity while retaining the comparative, place-based detail relevant to the research questions. The five households vary in several relevant respects: length of operation (ranging from roughly 8 to 18 years), household management structure (predominantly women-led in four of five households, joint husband-wife management in one), and primary tourism draw (Gurung cultural heritage in Sikles and Lwang, sunrise/adventure tourism layered over Gurung identity in Sarangkot, and mountain-view/hiking tourism in Kahun Danda and Dhampus).

Table 2.1 summarises the composition of the sample.

Code	Village	Years' Operating	Primary Managers	Main Tourism Draw
H1	Sikles	Since 2017	Extended family (shared)	Gurung heritage, remote village setting
H2	Lwang	Long-standing (Lwang Community Homestay)	Women	Tea gardens, Gurung culture
H3	Sarangkot	Since 2017	Women	Sunrise viewpoint, paragliding
H4	Kahun Danda	Since 2018	Women	Gurung village

				atmosphere, mountain views
H5	Dhampus	Since 2016	Husband and wife jointly	Gurung culture, hiking, mountain views

Responses were transcribed and, in the case of Sikles, translated from Nepali and analysed using Braun and Clarke's approach to thematic analysis: familiarisation with the data, generation of initial codes, searching for themes among the codes, reviewing candidate themes against the full dataset, defining and naming final themes, and producing the written report. Codes were generated inductively from each household's own responses and grouped into broader patterns. Following the structure of the literature review in Chapter I, the resulting codes converged into four major themes:

- Division of daily labour and homestay management
- Presented versus everyday cultural practice
- Language retention and generational transmission
- Economic impact, guest patterns, and operational challenges

Each theme is presented below with its constituent sub-themes, supported by paraphrased accounts drawn from each household's interview responses. A methodological note is warranted before proceeding because data collection consisted of one structured interview per household rather than sustained multi-day observation, these findings reflect host self-report rather than direct researcher observation a limitation discussed fully in section 2.8.

2.2 Division of Daily Labour and Homestay Management

The first theme addresses how Gurung guest house households organise the practical work of hosting alongside their existing domestic and agricultural responsibilities. Every household without exception described a deliberate, planned division of labour rather than an improvised or ad hoc arrangement, confirming that

homestay operation has become a structured part of household routine rather than a disruptive add-on.

2.2.1 Women as primary managers of hospitality labour

Four of the five households Lwang, Sarangkot, Kahun Danda, and, more informally, Sikles identified women as the primary managers of the homestay, typically responsible for cooking, cleaning, and welcoming guests, while men handled farming, maintenance, and physically demanding tasks. Maya (pseudonym), the primary respondent at Lwang Community Homestay (H2), explained that "The women of the family mainly manage the homestay, while other family members help with farming, cooking, and guiding guests." A division echoed almost word-for-word by the guest house owners, Kahun Danda and Sarangkot. Dhampus was a partial exception: the husband and wife described managing the homestay jointly, yet even there, the wife (H5, Dhampus) retained "the main responsibility for cooking, cleaning, and welcoming guests," suggesting that even in the household presenting itself as jointly managed, day-to-day hosting labour remained gendered in practice, with joint "management" referring more to financial and operational decision-making than to the daily hospitality tasks themselves.

2.2.2 Children and younger family members as language and communication bridges

A consistent pattern across Lwang, Sarangkot, Kahun Danda, and Dhampus was the specific role assigned to younger family members: communicating with foreign guests in English, a task older family member generally could not perform as confidently. The respondent at Dhampus (H5) explained that children help "talking with foreign visitors because they can speak English better than us," while Kahun Danda and Sarangkot both described young family members "guiding tourists and communicating in English" as a distinct responsibility separate from cooking or farming. This division of labour positions the youngest generation as a functional bridge between the household and international guests specifically, a role not assigned to older or middle-generation family members in any of the five households.

2.2.3 Balancing farming, livestock, and hosting through daily scheduling

All five households described an ongoing, actively managed balance between agricultural work and hosting duties, most resolved by scheduling farming and

livestock care in the morning and evening hours and reserving daytime hours for guests. Sunita (pseudonym), respondent at Dhampus homestay (H5), described this explicitly: "We work on the farm in the morning and evening, while during the day we focus on our guests." The Kahun Danda respondent (H4) offered a near-identical account, and the Sarangkot respondent (H3) similarly described planning "work among family members" so that farming, livestock, and guest service could proceed without one displacing the other.

Sikles stood apart from this pattern. Rather than describing a fixed daily schedule, the interviewee described a longer-term shift: farming extensively as a child but doing markedly less now, attributing this partly to younger villagers prioritising education over agriculture. This suggests that in Sikles, the farming–hosting balance has been resolved less through daily scheduling and more through a generational reallocation of labour away from agriculture altogether a distinct pattern from the other four households.

2.2.4 Village tours and guiding as an extension of household labour

Beyond core hosting duties, most households described personally guiding guests through the village rather than outsourcing this to external guides. Dhampus stated, "We usually guide guests ourselves or arrange a local guide," while Kahun Danda and Lwang described similar personal guiding of farming demonstrations, temple visits, and viewpoints. This suggests that "guiding" functions as a further, informally assigned household responsibility layered on top of cooking, cleaning, and farming, typically absorbed by whichever family member is available and confident engaging with guests directly.

2.3 Presented Versus Everyday Cultural Practice

The second theme, most directly relevant to the study's second research question, examines how far the cultural practices offered to tourists diverge from the households' own everyday cultural life.

2.3.1 Traditional dress as identity marker and guest activity

Every household without exception described traditional Gurung dress (*poshak*) as central to community identity, and every household confirmed that guests are invited to wear it, typically for photographs during cultural programmes. Sikles put this most emphatically, describing dress as effectively synonymous with Gurung

identity itself ("Poshak is the recognition of Gurung. Gurung is everything"). Lwang, Kahun Danda, Sarangkot, and Dhampus all used strikingly similar phrasing describing dress as "a symbol of our identity/culture" and guests as "welcome" to wear it "during cultural programs and for photographs." This near-uniform framing across five independently interviewed households, spanning different villages and tourism types, suggests that dress-as-performance is one of the most standardised, consistently front-facing cultural elements offered across the entire Pokhara-adjacent Gurung homestay corridor, not specific to any one village's marketing approach.

2.3.2 Dance and cultural programmes as scheduled, evolving performance

Cultural dance performances were reported in all five households as a core offering, but the framing of how these are organised differed subtly. Sikles described actively "trying new ideas" for fairs and festival participation, implying an evolving, somewhat improvised approach to cultural programming rather than a fixed, packaged show. Lwang, Kahun Danda, and Dhampus, by contrast, described more structured cultural dance performances explicitly bundled alongside other activities tea garden visits, village walks, farm demonstrations suggesting a more deliberately packaged presentation of culture in villages with more established tourism infrastructure and higher guest turnover.

2.3.3 Food as a largely unstaged, everyday practice extended to guests

In sharp contrast to dress and dance, food emerged as the theme most consistently described as continuous with everyday household life rather than staged specifically for visitors. All five households listed substantially overlapping core dishes Dal Bhat, Dhindo, Gundruk, local chicken curry, and homemade pickles and consistently described ingredients as home-grown or sourced from nearby farms rather than brought in from outside. Sikles specifically named gundruk, niuro (fiddlehead fern), and mula ko achar (radish pickle) as dishes the family has "been very fond of" for a long time, phrasing suggesting standing household preference rather than menu items designed for guests. Dhampus reinforced this directly: "Most of the vegetables come from our own farm, so the food is fresh and organic," framing food quality as a by-product of ordinary household farming practice rather than a curated tourism product. This distinction food as authentic and every day, dress and dance as scheduled and presentational is one of the clearest and most consistent patterns to emerge across the entire sample.

2.3.4 Religious and heritage sites as a supporting, less commercialised layer

References to local temples, shrines, and heritage sites appeared across several households' descriptions of village tours (notably Sikles, Kahun Danda, and Dhampus) but were generally positioned as secondary stops on a broader village walk mentioned alongside farms, viewpoints, and forests rather than as headline attractions. This places religious/heritage sites in a middle position between fully staged attractions (dress, dance) and fully unstaged practice (food): present in the guest experience, but not actively marketed or performed in the way dance programmes are.

2.3.5 Guest participation and cultural exchange as a deliberate hosting philosophy

All five households affirmed that they actively encourage guests to participate in festivals and cultural events, rather than simply observing. Lwang explained plainly: "We encourage them because it helps them understand our culture, creates memorable experiences, and promotes cultural exchange," language echoed almost identically by Sarangkot, Kahun Danda, and Dhampus. This consistency suggests that guest participation is treated less as a spontaneous occurrence and more as an articulated hosting philosophy shared across the wider homestay network potentially reflecting shared training, shared tourism-promotion messaging, or genuinely convergent values across independently operating households.

2.4 Language Retention and Generational Transmission

The third theme, central to the study's third research question, examines how Gurung language and cultural knowledge are maintained or lost across generations within the sampled households.

2.4.1 A gradient of Gurung language retention across villages

A striking difference emerged when comparing households on language use, forming perhaps the single clearest cross-case pattern in this study. Sikles reported the strongest retention: the interviewee described actively choosing to speak Gurung with her own daughter at home rather than Nepali and described her own Gurung fluency as strong. Lwang reported a similarly strong position, stating that "many still understand and speak the Gurung language" among younger members, alongside Nepali. By contrast, Sarangkot reported the weakest retention of any household: "We mainly speak Nepali at home, and some elders also speak Gurung," with younger

members speaking "Nepali and English" and only understanding Gurung rather than actively using it. Kahun Danda and Dhampus both described an intermediate, mixed pattern Nepali and English dominant among younger members at school, with Gurung understood and spoken mainly in conversation with grandparents.

2.4.2 Concern about generational continuity, even where retention is currently strong

Despite these differences in current retention, a shared undertone of concern about the future appeared across nearly every household, regardless of how strong their present-day retention was. Sikles, despite reporting the strongest language use of any household, still expressed that the current younger generation is "not able to" carry forward the same level of everyday Gurung practice the interviewee described for herself. Dhampus and Kahun Danda both stated, using near-identical language independently, that "modern technology and changing lifestyles" or "modern lifestyles and technology" have influenced younger people, with some traditions "not as strong as before" as a result. This convergence across two independently interviewed households on almost identical wording suggests this is a broadly and genuinely shared perception among Gurung homestay hosts in this region, rather than an isolated concern specific to one family.

2.4.3 Storytelling and informal participation as the primary transmission mechanism

All five households described cultural transmission to children as happening informally through participation in festivals, family ceremonies, cultural dances, farming activities, and listening to elders' stories rather than through any structured or formal teaching method. No household described a school-based, institutional, or otherwise formalised mechanism for passing on Gurung language or culture specifically; transmission was uniformly described as embedded in lived family and community activity rather than deliberately taught as a subject.

2.5 Economic Impact, Guest Patterns, and Operational Challenges

The fourth theme captures the economic dimension of homestay operation, guest composition and behaviour, and the practical difficulties households face.

2.5.1 Income diversification away from agriculture

All five households independently and consistently described homestay income as reducing dependence on farming alone and supporting children's education arguably the single most uniform finding across the entire sample. Dhampus stated: "Before, we depended mostly on farming. Now we earn extra income from tourism, which helps us pay for our children's education and improve our house." Kahun Danda and Lwang used strikingly similar framing, and Sarangkot explicitly linked homestay income to reduced "dependence on agriculture alone." This near-total consistency across five independently conducted interviews suggests income diversification is the most robust and widely shared economic effect of homestay tourism identified in this study.

2.5.2 Domestic versus foreign guest behaviour

A consistent distinction, reported independently across Lwang, Sarangkot, Kahun Danda, and Dhampus, was that domestic (Nepali) guests tend to visit for short stays often a single weekend or holiday focused primarily on scenery, while international guests stay longer and show comparatively greater interest in culture, village life, farming, and trekking. Sarangkot offered the clearest articulation: "Nepali guests usually stay for one or two nights and mainly come to enjoy the sunrise and relax. Foreign guests often stay longer and show more interest in local culture, village life, hiking, and interacting with local families." Sikles offered a distinct framing on this same question, choosing instead to emphasise that the family's hospitality is not conditional on guest origin or payment at all "we don't care if they give us dollars or money" positioning generosity rather than guest-type differentiation as the household's operating principle.

2.5.3 Seasonal and infrastructural challenges

Every household except Sikles explicitly named seasonality (particularly reduced visitor numbers in the off-season or rainy season) and road or transportation conditions as major operational challenges. Dhampus noted: "Tourist numbers change with the season. During the rainy season, we receive fewer visitors," while Kahun Danda and Lwang raised nearly identical concerns about "fewer tourists during the off-season" and road access. Sarangkot additionally raised "increasing competition" and "occasional shortages of trained staff" challenges not mentioned by the other four

households reflecting its more built-up, higher-turnover, adventure-tourism-oriented context relative to the more remote and culturally focused Sikles and Lwang.

2.5.4 Women's empowerment through homestay management

Lwang, Sarangkot, Kahun Danda, and Dhampus all directly and affirmatively answered that homestay operation had increased women's role in decision-making, income control, and community participation, using notably similar language across independently conducted interviews women "manage," "earn income," and "make financial decisions" appeared, in some close variation, in all four of these households' responses. Dhampus stated this most directly: "Women now manage many homestays, earn their own income, and participate more in family and community decisions. Tourism has increased their confidence and independence." This theme could not be directly confirmed for Sikles, where the corresponding answer in the transcript was not reliably recoverable due to audio and translation limitations.

2.5.5 Village identity and unique selling points

When asked what makes their village most culturally or naturally distinctive, households gave answers closely aligned with each village's primary tourism draw rather than a shared, generic answer. Sikles pointed to the continued everyday use of the Gurung language itself as the village's defining feature. Lwang emphasised organic tea gardens alongside Gurung hospitality. Sarangkot centred entirely on the sunrise viewpoint and paragliding. Kahun Danda and Dhampus both emphasised mountain views combined with "authentic" Gurung village atmosphere. This divergence indicates that even within a shared ethnic and geographic identity, households understand and market their own cultural-natural distinctiveness quite differently depending on their specific tourism niche.

2.6 Frequency of Sub-Themes Across Households

To provide a clearer overview of how consistently each pattern appeared across the sample, Table 2.2 summarises the number of households (out of 5) whose interviews contained clear references to each sub-theme identified above. These counts are presented as a descriptive summary of the qualitative data rather than as statistically representative figures, given the small, purposively selected sample.

Theme	Sub-Theme	Households Referencing (out of 5)
Labour & Management	Women as primary hospitality managers	4
Labour & Management	Children as English-language bridges	4
Labour & Management	Scheduled farming/hosting balance	4
Labour & Management	Personal village-tour guiding	4
Cultural Practice	Traditional dress as identity + guest activity	5
Cultural Practice	Dance/cultural programmes as scheduled performance	5
Cultural Practice	Food as upstaged, everyday practice	5
Cultural Practice	Religious/heritage sites as secondary stops	3
Cultural Practice	Deliberate guest participation encouraged	5
Language & Generation	Language retention explicitly discussed	5
Language & Generation	Concern about generational continuity	4
Language & Generation	Informal, participation-based transmission	5
Economic & Guests	Income diversification from agriculture	5
Economic & Guests	Domestic vs. foreign guest distinction	4
Economic & Guests	Seasonal/infrastructural challenges	4
Economic & Guests	Women's empowerment affirmed	4

As shown above, traditional dress, food practices, deliberate guest participation, language discussion, informal cultural transmission, and income diversification were the most universally reported patterns, each appearing in all five households. Religious/heritage sites as a distinct sub-theme were the least consistently referenced, appearing clearly in three of five households, consistent with their identification as a secondary rather than central element of the guest experience.

2.7 Cross-Theme Discussion

Considered together, the four themes reveal a coherent pattern in how Gurung guest house households in the Pokhara-adjacent corridor organise daily life around tourism. Theme One establishes that hosting has become a structurally embedded part

of household labour, absorbed into existing farming and domestic routines through deliberate scheduling and clear, largely gendered role division, rather than displacing those routines. Theme Two demonstrates that this labour is directed toward a cultural presentation that is not uniform in its "staged" quality: food remains closely tied to genuine household practice, while dress and dance function as more deliberately scheduled, guest-facing performance a distinction the households themselves did not frame as tension or discomfort, but simply as different categories of what a homestay offers.

Theme Three complicates any simple narrative of cultural erosion or cultural preservation: rather than uniform decline, language retention varies considerably by village, correlating loosely with whether the village's primary tourism draw is cultural (Sikles, Lwang) or non-cultural (Sarangkot). Yet even in villages with currently strong retention, hosts expressed concern about the next generation, suggesting concern about generational continuity is a broadly shared sentiment that exists somewhat independently of current retention levels. Theme Four shows that the economic and gender-empowerment effects of homestay tourism are, by contrast, remarkably consistent across all five households regardless of village-level cultural differences suggesting that whatever divergence exists in cultural retention, the economic mechanism of homestay tourism (income diversification, education support, women's financial agency) operates in a broadly uniform way across this specific corridor.

This layered pattern consistent economic effects, consistent staged/upstaged cultural split, but variable language retention helps explain why a single, generic narrative about "homestay tourism preserving" or "homestay tourism eroding" Gurung culture would be an oversimplification specific to this sample. The findings instead suggest that tourism's cultural effect depends heavily on what a given village's tourism identity is actually built around: villages built on Gurung cultural identity itself appear to retain stronger everyday cultural practice than villages where Gurung identity is a secondary layer on top of a different natural attraction.

2.8 Summary of Key Findings

Overall, the findings indicate that daily domestic and agricultural routines are actively and deliberately organised around guest presence through clear scheduling and gendered labour division; that cultural presentation to tourists is clearly stratified, with food functioning as largely unstaged and continuous with everyday life while dress and dance function as scheduled performance; and that generational attitudes toward tradition are shifting unevenly across villages, with a shared concern among hosts about weakening transmission to younger family members even where current retention remains comparatively strong. These findings directly respond to the three research questions posed in Chapter I.

- **How do Gurung guest house families organise daily routines around hosting?**

Through deliberate scheduling farming and livestock work in the morning and evening, hosting duties throughout the day with labour clearly gendered: women managing hospitality, men managing farming and maintenance, and children bridging language with international guests, alongside personal guiding of village tours by whichever family member is available.

- **How do performed and everyday cultural practices differ?**

Food remains close to authentic, everyday household practice, while dress and dance function as more deliberately scheduled, guest-facing performance a distinction hosts do not describe as a loss of authenticity, but simply as different, complementary parts of what a homestay offers.

- **How do generations differ in their relationship to tradition versus adaptation?**

Older hosts describe active, ongoing efforts at preservation language choice, dress, festival participation, guiding alongside a consistent, cross-village concern that younger family members are less engaged with these practices day-to-day; a concern present even in the household (Sikles) reporting the strongest current language retention.

CHAPTER III

CONCLUSION AND RECOMMENDATIONS

3.1 Conclusion

This study examines the life of Gurung guest house families in villages near Pokhara, focusing on how these families organize their daily life around hosting tourists and how their cultural practices change when tourists are present. The study finds that tourism has become embedded in the daily life of these Gurung guest house families, shaping how they work and how they present their culture to tourists, although some elements, such as food, remain largely unchanged. The five households studied plan their routines around hosting tourists, undertaking farm and livestock work in the morning and evening so that they are free to host tourists during the day. Women in the Gurung guest house families typically take care of cooking, cleaning, and welcoming guests, while men carry out farm and maintenance work. Younger family members help by communicating with tourists in English.

The study also finds that the way cultural practices are presented to tourists is not the same across all villages. Traditional dress and dance are often performed for tourists, whereas food generally remains the same as what the families eat every day, indicating that not all cultural practices are altered for tourists. The Gurung language is used less in some villages than in others: in Sikles the Gurung language remains more central to everyday life, whereas in Sarangkot Nepali is used more, a difference that appears to be related to the type of tourism each village attracts, with villages whose tourism draws more directly on Gurung heritage showing stronger language retention. A recurring concern among the families is that younger members are less engaged with these practices than in the past, which respondents attribute partly to broader lifestyle and technological change and partly to families prioritizing education over farming. Economically, the families report that tourism has benefited them substantially, enabling them to send their children to school and giving women greater influence over how household income is spent.

3.2 Recommendations

Based on what we found out we have some suggestions for homestay operators, local tourism committees and future researchers. For Homestay Operators and Gurung Guest House Families keep treating food to share your culture with

tourists. Do not try to make it look fancy or different from what you eat Gurung guest house families. Try to give tourists a chance to see your routines like farming or cooking so they can understand your life better Gurung guest house families. Involve family members in activities like dance or language practice so they can learn and pass it on to tourists Gurung guest house families. If the Gurung language is not used much in your village try to teach tourists a few words or phrases so they can learn and appreciate your culture Gurung guest house families. For Local Tourism Committees, ACAP and the Nepal Tourism Board. Remember that each village is different even if they are all Gurung villages. Some villages might need help to preserve their culture than others like the Gurung guest house families. Help women who run homestays by giving them training in things like money management, hospitality and English language which will help the Gurung guest house families.

Try to solve the problems that homestay families face like roads or not having tourists during the off-season, which affects the Gurung guest house families. Help villages that're good at preserving their culture to share their knowledge with other villages so everyone can learn from each other including the Gurung guest house families. For Future Research Future studies should spend time with the Gurung guest house families. Observe their daily life rather than just asking them questions. Future research could include villages. See if the same patterns are found in other places, which will help the Gurung guest house families. It would be good to study how cultural practices are passed down from one generation to the next and what factors help or hinder this process for the Gurung guest house families. Universities that teach hotel management and tourism could include studies, like this in their coursework so students can learn about the life of Gurung guest house families.

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APPENDICES

Interview Questionnaire

To learn more about Gurung guest house households we did in-depth interviews with five households in villages around Pokhara like Sikles, Lwang, Sarangkot, Kahun Danda and Dhampus. We used a list of questions as a guide. We did not have to follow it exactly. We asked questions when we needed to depend on what the people said. At the start of each interview, we told them about the study. Asked if they were okay with being part of it like we said in Chapter I.

Section A: Background Information and Household Management

1. When did your homestay start and who takes care of it?
2. How do your family members share the work, like cooking and cleaning and welcoming guests to the Gurung homestay?
3. How do you balance your life with farming taking care of animals and managing the Gurung homestay?

Section B: Cultural Practices and Presentation to Guests

1. What Gurung traditions do you show to your guests at the Gurung homestay?
2. What Gurung food do you make for guests, and do you get the ingredients from around here or from somewhere else?
3. What kind of activities do you plan for tourists at the Gurung homestay?
4. Do you want guests to join in festivals or cultural programs and why or why not?
5. How important is traditional Gurung clothing in your community and do you let guests wear it to learn about Gurung culture?
6. How do you show guests around the village. Teach them about local Gurung culture?
7. What changes have you made to the Gurung house and way of life to make tourists happy at the Gurung homestay?

Section C: Language, Culture and Generational Transmission

1. What language does your family speak most. Do the younger ones speak Gurung too?
2. How do you pass on Gurung culture and traditions to the generation at the Gurung homestay?

3. What do you do to keep Gurung traditions and culture alive while running the Gurung homestay?
4. Has having tourists helped keep Gurung culture alive or has it changed things and what do you think about this happening at the Gurung homestay?
5. What do you think is the special thing about Sikles or your village and its Gurung culture?

Section D: Economic Impact, Guests and Challenges

1. How has tourism changed your life and income at the Gurung homestay?
2. How much do guests want to learn about Gurung culture, language and festivals?
3. Where are most of your guests from and what countries do they come from to visit the Gurung homestay?
4. What differences do you see between Nepali guests and foreign guests at the Gurung homestay?
5. What local food or activities do guests like the most at the Gurung homestay?
6. What are the biggest problems you face while running the Gurung homestay?
7. How has the village changed as tourism has grown and what does this mean for the Gurung homestay?
8. Do you think running a homestay has given women power and a bigger say and how has this happened at the Gurung homestay?

Section E: Closing Question

1. What do you think needs to be done to make Gurung culture and homestay tourism, in Sikles, Lwang, Sarangkot, Kahun Danda and Dhampus and what would you like to see happen to the Gurung homestay?