

Socio-cultural Impacts of Rural Tourism on Caste-diversified Communities along Annapurna Sanctuary Trail (AST), Nepal

Surendra Tiwari

School of Development and Social Engineering, Pokhara University
E-mail:surendpmi24@gmail.com

Ajay Thapa

Faculty of Humanities and Social Sciences, Pokhara University

Thi Phuoc Lai Nguyen

Department of Development and Sustainability, Asian Institute of Technology (AIT), Thailand

Jagat Timilsina

Central Department of Management, Faculty of Management, Tribhuvan University

Abstract

Rural tourism is widely recognized as a culturally sensitive approach to preserving cultural heritages and traditions at the local level. However, in practice, it brings both benefit and cost to the host community. Based on 120 household surveys, five key informant interviews, and field observations in the culturally and ethnically diversified rural communities along Nepal's Annapurna Sanctuary Trail, this study examined the perceived socio-cultural impacts of rural tourism. The findings revealed both positive and negative impacts on the cultural and social dynamics of rural communities. While rural tourism has enhanced gender equality, social cohesion, community empowerment, and social inclusion along with social services and infrastructure, it has also threatened local traditions, culture, and architectural heritage. The primary objective of preserving local cultural heritage has only been partially achieved, contributing to a cultural identity crisis. Unregulated private construction exacerbates the difficulties in maintaining cultural integrity. The study suggests that concerned authorities should prioritize cultural heritage preservation for the sustainability of the socio-cultural aspects of rural tourism in the region.

Keywords: Caste-diversified communities, erosion in cultural identity, improving social services, traditional occupational activities, rural tourism, Annapurna Sanctuary Trail (Nepal)

Introduction

Rural tourism, as a form of sustainable tourism, emphasizes the preservation of cultural heritage and natural environment in rural areas while offering authentic experiences of rural lifestyle (Tiwari, 2024). It takes diverse forms of tourism as: farm tourism, village tourism, agrotourism, nature tourism, adventure tourism, and cultural tourism and is expanding with an aim of fostering, developing, and promoting

the unique 'rural tourism environment' of each rural areas through sustainable practices that align with the preservation of natural, social, and community values (Kastenholz et al., 2018; Fotiadis et al., 2019; Tiwari, 2024). It involves the integration of conservation, communities, and sustainable travel. One of the most important aspects of rural tourism is the encouragement of active participation of local communities in conservation efforts through economic activities (Aramde et al., 2012).

Rural tourism, despite its commitment to responsible community tourism practices, imposes diverse impacts on host communities, affecting livelihoods positively and negatively across environmental, economic, and socio-cultural dimensions (Bhatta, 2019; Tiwari & Nguyen, 2024). Rural tourism brings numerous investment opportunities to rural communities for improving social services and infrastructures such as roads, suspension bridges, health posts, school buildings, drinking water system, and micro-hydro projects, which directly benefits the locals (Walter et al. 2018; Samuel et al., 2022; Tiwari & Nguyen, 2024). It also fosters pride among locals in their cultural identity by promoting respect for their traditions and helping to preserve and showcase local culture and heritage (Acharya & Halpenny, 2013; Kandel et al., 2020; KC et al., 2021). Moreover, rural tourism cultivates a sense of ownership and trust within communities by engaging locals in the decision-making and planning process, thereby promoting social equity and inclusive development at the grassroots levels (Tiwari & Nguyen, 2024). It often provides education and training opportunities, empowering locals to build more sustainable and resilient communities (Panta & Thapa, 2018). Additionally, this form of tourism strengthens social cohesion, cooperation, and networking; reduces caste-based discrimination; and empowers women, thereby contributing to sustainable community development (Acharya & Halpenny, 2017; Tiwari & Nguyen, 2024). However, the large influx of tourists to rural areas sometimes leads to safety concerns and contributes to social problems, including crime, vandalism, alcoholism, drug abuse, prostitution, and shifts in religious practices and lifestyles (Poudel, 2014). Furthermore, it often leads to the commercialization of local culture and traditions, resulting in the erosion of cultural identity and decline of traditional occupational practices (KC et al.,

2015; Tiwari & Nguyen, 2024).

Rural tourism is emerging as the fastest-growing sector in the Nepalese tourism industry, leading to the significant impacts on the way of living, cultural heritages, economics, and the environment of various caste and ethnic communities in rural destinations across the country (Bhatta, 2019). For more than 60 years of rural tourism development along the Annapurna Sanctuary Trail (AST), different caste/ethnic communities have not only witnessed changes in landscapes, physical environment, and local economy but also undergone substantial shifts in socio-cultural aspects of these communities (Nyupane & Thapa, 2004; Bhatta, 2019; Tiwari, 2024). Previous empirical findings show that the rapid expansion of tourism activities within the rural areas has triggered environmental degradation and socio-cultural erosion (Nyupane & Thapa, 2004; KC et al., 2015; Bhatta, 2019; Kandel et al., 2020). Based on this backdrop, this study specifically focuses on examining the perceptions of the local community to explore the socio-cultural impacts of rural tourism on diverse caste/ethnic groups along the AST, Nepal.

Data and Methods

This study focused on three purposively chosen caste-diversified rural communities; Dhampus, Landruk, and Ghandruk (Fig 1) located along the Annapurna Sanctuary Trail (AST) of the Annapurna region in the Kaski district of Nepal. These villages, which are ethnically diverse, serve as primary rest stops for tourists travelling to or from the base camps of Annapurna (4070m) and Machhapuchhare (3703m). The communities are composed of heterogeneous groups, including Brahmins, Chhetris, Janajatis (Gurung, Magar, Rai, Newar), Dalits (Damai, Kami, Sharkeri), and others engaged in a range of rural tourism activities; running and managing hotels, homestays, guest

houses, restaurants, cafes, teashops, Bhatti (local inns), and so on. Popular for trekking, mountaineering, spirituality, and rural experiences, these hamlets have experienced significant changes in environmental, economic, and so these hamlets

have experienced significant changes in environmental, economic, and socio-cultural aspects, including the livelihood of diverse caste/ethnic groups along the AST due to the development of rural tourism.

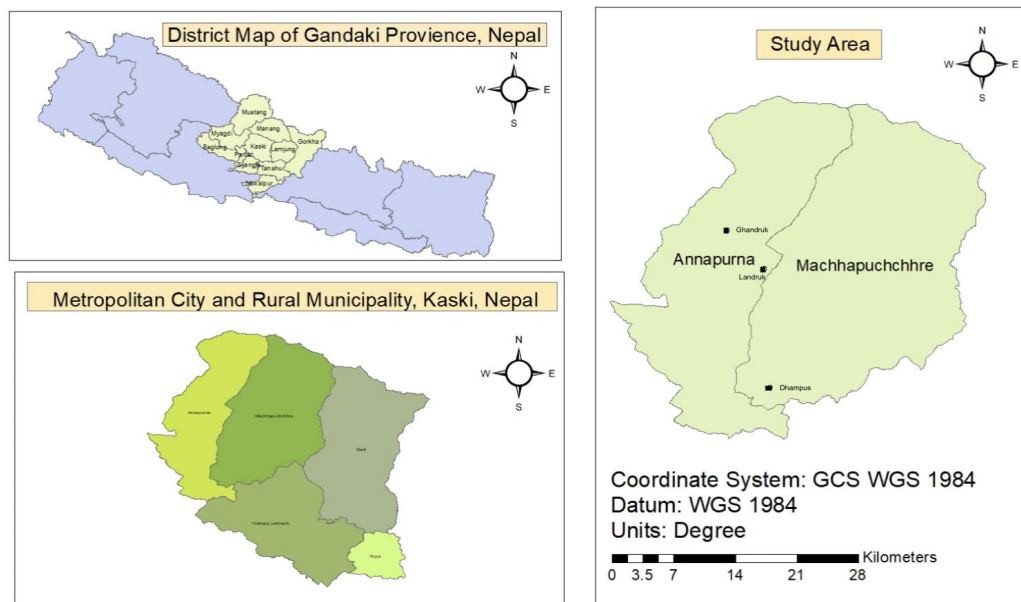


Figure 1: Map of Study Area

In-person household surveys were done in the above-mentioned three communities with 120 tourism entrepreneurs. The sample size (120) for this survey was determined using the Yamane formula, at a 7.5% margin of error from 373 total tourism-based households. Thus, the calculated sample size was again equally divided into three purposively selected settlements along the trail (40 respondents from each community). Finally, the individual survey unit/tourism entrepreneur was selected randomly from the list provided by the ACAP office, Annapurna Rural Municipality office, and Machhapuchchhre Rural Municipality office. Respondents were asked to express opinions related to the socio-cultural

impacts of rural tourism on a 7-point Likert scale and provide their household background information with the help of well-structured survey questionnaires. Five key informant interviews were conducted to have detailed information related to socio-cultural impacts brought forth by rural tourism development in these rural communities to verify the information gathered during the household survey. The greater mean value for positive impact statements signifies increased support or agreement, whereas a lower mean value indicates stronger support or agreement for negative impacts. Moreover, this paper forms a part of first author's doctoral dissertation. The socio-economic

demographics data presented in Table 1 have been utilized in a previous publication by first author (Tiwari & Nguyen, 2024) too.

Descriptive statistics such as frequency and percentage distribution were used to describe the household background information including socio-demographic, socio-economic, and socio-cultural characteristics of tourism entrepreneurs. Mean value and standard deviation were calculated to quantify the tourism entrepreneurs' opinions related to the socio-cultural impacts of rural tourism. Kruskal-Wallis' H-test was performed to compare the perceived mean (calculated from individual scores) ranking of tourism entrepreneurs of four different caste and ethnic groups based on sampled communities related to socio-cultural impacts (benefits and costs) of rural tourism. All analyses were carried out using IBM SPSS Statistics 26 at a p-value less than 0.05.

Result and Discussions

Socio-economic demographics of tourist providers

Table 1 highlights the socio-economic demographics of tourism entrepreneurs based on their caste or ethnicity. The results showed that the significant majority (71.7%) of tourism entrepreneurs were Janajati (Gurung and Magar), followed

by Brahmin/Chhetri, and very few Dalits (Damai, Kami, Sharki), as noted by Poudel and Joshi (2020). Out of 120 tourism entrepreneurs surveyed, the majority were male (55.8%), married (95.8%), with age groups 30-40 years (42.5%), and living with a nuclear family (84.2%) in Semi/aardha-Pakki house (59.2%) made up of bricks, stones, and metal roofing sheet. The result also shows that the majority of tourism entrepreneurs had completed the primary level of education (57.5%). There were very few tourism entrepreneurs who have completed tertiary-level education (3.4%), which is less than the 6.2 percent reported by K.C. et al. in 2015 for the ACAP region, Nepal. The majority of the population in the research area was literate, and those literate individuals were seen to be more engaged in tourism activities such as the operation and management of hotels, homestays, restaurants, cafes, teashops, bhatti and so on compared to illiterate, which is consistent with the findings of Poudel and Joshi (2020). Though the education level of the tourism entrepreneurs may not directly be attributed to the impacts of rural tourism, however, it is reflected in their understanding level. A tourism entrepreneur with higher education might have greater insight and understanding of the various aspects related to rural tourism and its impacts.

Table 1
Socio-economic Demographics of Four Major Ethnic Communities of Tourist Service Providers
 (n=120)

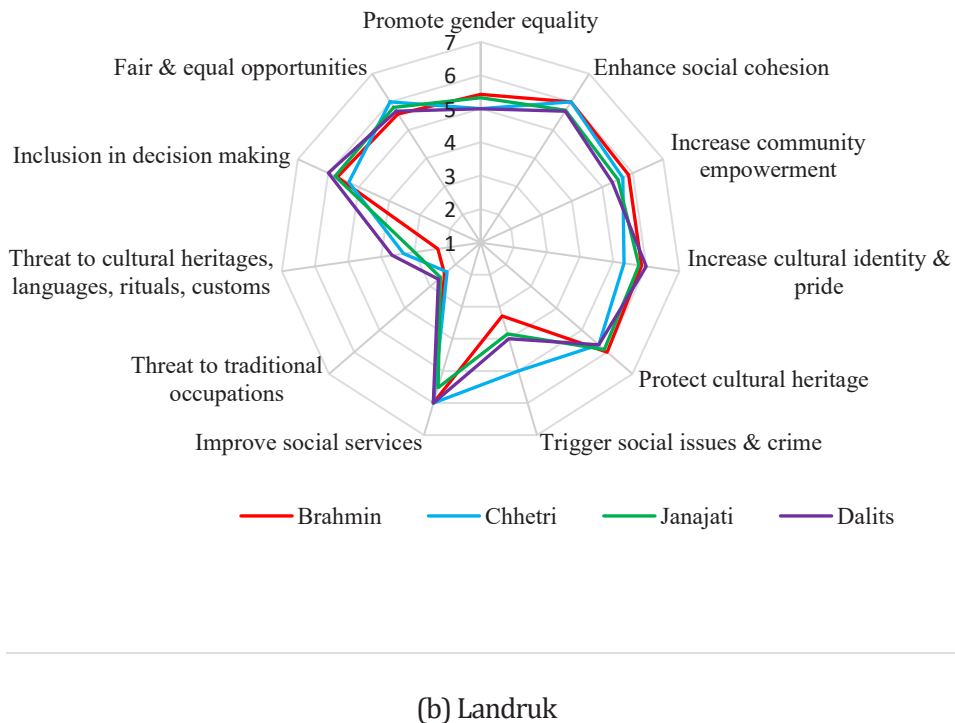
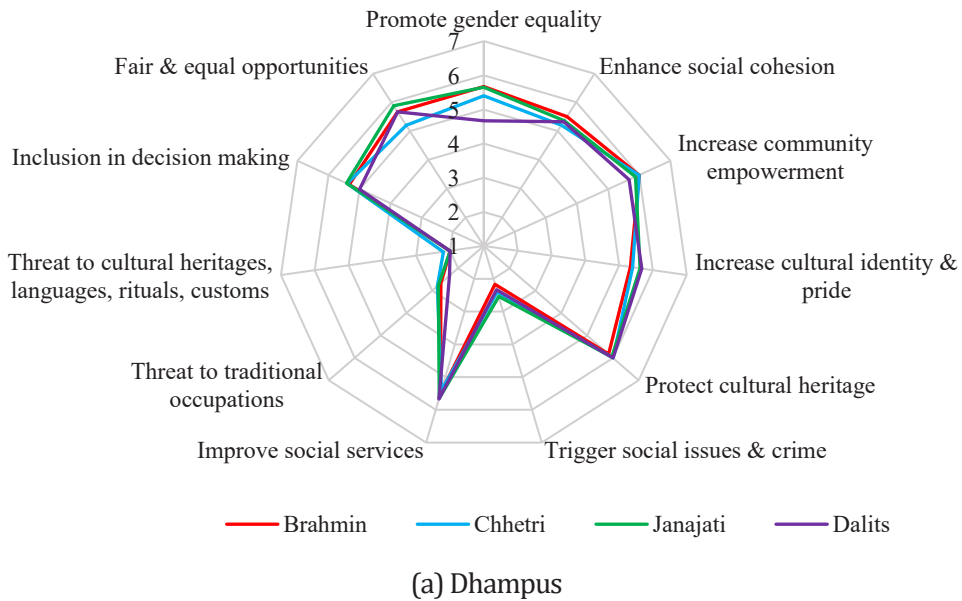
Variables	Indicators	Frequency (%)	Brahmin	Chhetri	Janajati	Dalits
Total Respondents		120 (100%)	15 (12.5%)	11 (9.2%)	86 (71.7%)	8 (6.7%)
Age (Years)	Below 30 Years	13 (10.8%)	-	2 (18.2%)	11 (12.8%)	-
	30-45 Years	51 (42.5%)	10 (66.7%)	6 (54.5%)	30 (34.9%)	5 (62.5%)
	45-60 Years	46 (38.3%)	3 (20.0%)	3 (27.3%)	37 (43.0%)	3 (37.5%)
	Above 60 Years	10 (8.3%)	2 (13.3%)	-	8 (9.3%)	-
Gender	Male	67 (55.8%)	8 (53.3%)	3 (27.3%)	52 (60.5%)	4 (50.0%)
	Female	53 (44.2%)	7 (46.7%)	8 (72.7%)	34 (39.5%)	4 (50.0%)
Marital Status	Married	115 (95.8%)	15 (100.0%)	10 (90.1%)	82 (95.3%)	8 (100%)
	Single	5 (4.2%)	-	1 (9.1%)	4 (4.7%)	-
Nature of Family	Joint	19 (15.8%)	5 (33.3%)	1 (9.1%)	13 (15.1%)	-
	Nuclear	101 (84.2%)	10 (66.7%)	10 (90.9%)	73 (84.9%)	8 (100%)
Nature of House	Kachhi/Thatched (Mud, Stone, Thatched roof)	5 (4.2%)	-	-	3 (3.5%)	2 (25.0%)
	Kachhi/Tiled (Mud, Stone, Tiled roof)	13 (10.8%)	1 (6.7%)	1 (9.1%)	10 (11.6%)	1 (12.5%)
	Semi-Pakki (Brick and metal roofing sheet)	71 (59.2%)	8 (53.5%)	8 (72.7%)	50 (58.1%)	5 (62.5%)
	Pakki (RCC i.e., Cement, Stone, Tile)	31 (25.8%)	6 (40.0%)	2 (18.2%)	23 (26.7%)	-
Educational Status	Illiterate	13 (10.8%)	2 (13.3%)	2 (18.2%)	8 (9.3%)	1 (12.5%)
	Primary	69 (57.5%)	7 (46.7%)	3 (27.3%)	55 (64.0%)	4 (50.0%)
	Secondary	34 (28.3%)	5 (33.3%)	5 (45.5%)	22 (25.6%)	2 (25.0%)
	Tertiary	4 (3.4%)	1 (6.8%)	1 (9.1%)	1 (1.2%)	1 (12.5%)
Types of Tourism Occupation	Hotels	40 (33.3%)	6 (40.0%)	4 (36.4%)	30 (34.9%)	-
	Homestays	40 (33.3%)	5 (33.3%)	2 (18.2%)	30 (34.9%)	3 (37.5%)
	Restaurants/Café/Teashops/Bakeries/Bhatti (Fast Food and Refreshment items)	40 (33.3%)	4 (26.7%)	5 (45.5%)	26 (30.2%)	5 (62.5%)

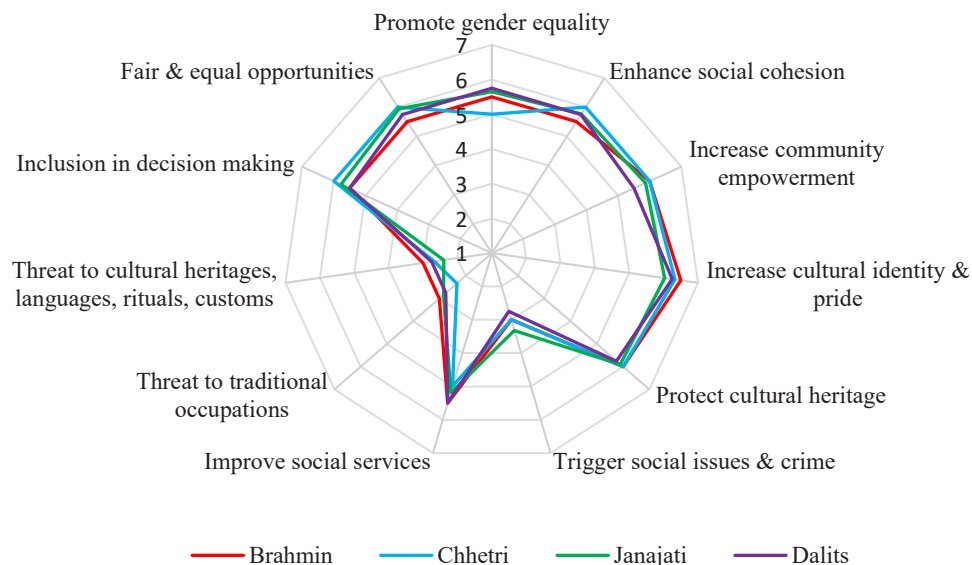
Source: Adopted from Tiwari and Nguyen (2024)

Rural Tourism and socio-cultural impacts on the local communities

Figure 2 highlights the mean scores for 11 socio-cultural impact indicators of rural tourism, derived from the values perceived by individual tourism entrepreneurs based on their caste/ethnicity. The results show that irrespective of their caste or ethnic

background, tourism entrepreneurs from all three surveyed communities reported similar types of positive and negative socio-cultural impacts of rural tourism. Kruskal-Wallis tests (see appendix A) further confirmed that no significant variations exist in the perceived mean value of tourism entrepreneurs as derived from the individual scores across different caste and ethnic groups.





(c) Ghandruk

Figure 2: Perceived socio-cultural impacts of rural tourism among four major caste and ethnic groups along the AST

Note: Mean values were calculated from individual scores. (1= Extremely Negative; 2= Negative; 3= Somewhat Negative; 4= Neutral; 5= Somewhat Positive; 6= Positive; 7= Extremely Positive).

Results show that rural tourism positively impacts on gender equality along the AST as women from different caste/ethnic communities were taking advantages from employment opportunities as workers and supportive staff in tourism enterprises, as noted by K.C. et al. (2021) in Ghalegaun and Golaghat, Nepal and K.C. et al. (2015) in Ghandruk, Nepal. From the field observation in Ghandruk and Landruk, it was witnessed that the Dalit and Janajati women were actively managing various tourism

enterprises, such as homestays, restaurants, cafes, and tea shops, as observed by Tiwari and Nguyen (2024). This aspect of rural tourism narrows down gender-based income inequality by giving financial independence and a range of jobs and entrepreneurial alternatives to the women, including marginalized and economically disadvantaged communities (Janajati and Dalit). This finding is consistent with the result of Xu et al. (2018) in China. However, this contradicts the findings of Pandit (2012)

and Kandelet al (2020), who concluded that only the households from a few so-called upper castes received most of the direct benefits of tourism, leaving the socio-economically marginalized households (Tharu communities, including other Dalits) excluded, near Chitwan National Park, Nepal. Women were also leading the vital positions in various community-based organizations (CBOs) like tourism management committee (TMC), school management committee (SMC), forest management committee (FMC), and even the committee formed for various development activities at Ward level along the AST, as noted by KC et al. (2021) in Ghalegaun and Golaghat. In this regard, a 25-year-old woman at Landruk expressed, “we are positioned at vital post in most of the CBOs and actively working together with males for effective management of tourism and other social activities in our communities”.

The findings also revealed that rural tourism has enhanced social cohesion among locals from diverse caste and ethnic backgrounds by fostering brotherhood, cooperation, and social networking, thereby leading to a reduction in caste-based discrimination along the trail. These results align with the findings of Poudel (2014) in Golaghat, Acharya and Halpenny (2013) in Ghalegaun. In this regard, during an informal discussion, a 65-year-old Dalit expressed, “In the past, we were isolated as an ‘untouchable caste’ and excluded from most social organizations. We were not allowed to attend any social events attended by the so-called upper castes and could observe from a distance. Now, the situation has changed, and we are not only involved in social events but also positioned at the vital posts of the CBOs’ committees. We thank the rural tourism for this transformation”. Likewise, youth, economically disadvantaged individuals, and women from different caste and ethnic groups benefitted from various community empowerment initiatives. These programs

have provided them with skills such as hospitality management, tour guide, catering, handicraft production, and more, following the introduction of rural tourism activities, as reported by KC et al. (2015), Panta and Thapa (2018), Bhatta and Joshi (2023a), and Tiwari and Nguyen (2024).

Rural tourism has helped to enhance the pride among locals in their cultural identity by promoting respect for their traditions and helping to preserve and showcase local culture and heritages along AST, as noted by Clifton and Benson (2006) in Wakatobi Marine National Park, Indonesia; Acharya and Halpenny, 2013 in Barpak, Nepal; Kandel et al., 2020 in Chitwan National Park, Nepal; and KC et al., 2021 in Ghalegaun and Golaghat, Nepal. The Gurungs along the AST have already established the traditional museum to conserve their own traditional heritages and cultural centres for preserving cultural practices (songs and dances), as noted by KC et al., 2015. This aspect of rural tourism helps to attract tourists who are keenly interested in cultural tourism. However, there has been little to no effort made by other caste and ethnic groups to preserve their cultural heritage along the trail.

Rural tourism along AST also helps improve social services and infrastructures such as road and foot trail expansion, parks and gardens, school buildings, health posts, water supply, and other physical facilities along the AST, as observed by Baral (2013) in Annapurna region, Nepal, Kandel et al. (2020) in Chitwan, Nepal, KC et al. (2021) in Ghalegaun and Golaghat, Nepal, and Upadhaya et al (2022) in Chitwan, Nepal. Therefore, locals from diverse caste and ethnic groups were directly benefitted from rural tourism development in terms of social services and infrastructure development. Moreover, rural tourism across the study areas has noticeably enhanced so

cial equity by ensuring all stakeholders' participation in the process of decision-making and planning and sharing of social benefits fairly and equitably among the community members regardless of their caste and ethnic background. These results align with the findings of Tiwari and Nguyen (2024). In this regard, a 53-year-old local scholar in Dhampus stated, "There are no restrictions for anyone wishing to join in tourism activities based on their identity, including caste/ethnicity. All have same opportunities to get involved and benefitted from such activities". However, this contradicts with the findings of Kandel et al. (2020) in Chitwan National Park, Nepal, where Dalit communities experienced socio-economic deprivation and were out of the mainstream of rural tourism activities.

Rural tourism along the AST not only brought benefits to the caste-diversified host communities but also impacted them adversely. Rural tourism has resulted in various socio-cultural issues, including a rise in anti-social activities such as crime, vandalism, alcoholism, drug abuse, and gang fighting, as noted by KC et al. (2021) in Ghalegaun and Golaghat and Kandel et al. (2020) in Chitwan. It has also led to shifts in the traditional way of living, akin to the findings of Bhatta (2019) along the AST. Eyewitnesses said, "locals are now living in modern houses with nuclear family. Moreover, the influence of the Western lifestyle among the youth, adopting foreign cultures, customs, and languages, poses a threat to cultural identity", as noted by Upadhaya et al. (2022) and Bhatta (2019). In this regard, a 55-year-old Gurung from Ghandruk stated, "Our youths are increasingly drawn to adopting foreign cultures, customs, clothes, foods, and so on, often neglecting our native culture, rituals and traditions following the rise of rural tourism. Traditional attire is now rarely worn, reserved only for special occasions and festivals". It has also triggered

the abandonment of traditional occupational practices such as carpentry, blacksmithing, goldsmithing, crafting bamboo items (doko, dalo, thusne, bhakari and so on). During an informal discussion, a 68-year-old man expressed, "Traditional occupational activities are now nearly extinct. These occupational communities have long since shifted to tourism-related activities as their survival strategies". Most importantly, the absence of regulation on private constructions, accompanied with lack of focus on preserving vernacular architecture and cultural practices, may jeopardize social-cultural aspects of rural tourism in the near future. Therefore, it is imperative to motivate youths to respect and embrace their own culture while preserving vernacular architecture for ensuring sustainability of socio-cultural aspects of rural tourism.

Conclusion

This study has examined how rural tourism affects socio-cultural aspects of various caste and ethnic communities with diverse socio-economic conditions along the Annapurna Sanctuary Trail (AST). Rural tourism has both beneficial and detrimental socio-cultural impacts on different caste and ethnic groups. Irrespective of their caste/ethnicity, all tourism entrepreneurs perceived similar types of impacts across three multi-cultural and multi-ethnic communities. It helps to promote gender equality, social cohesion, community empowerment, fair and equitable distribution of opportunities, inclusiveness in the decision-making process, and the fostering of cultural identity and pride. Rural tourism also helps to enhance social services and infrastructures such as the extension of roads and trails and the construction and maintenance of school buildings, desks and benches, parks, health posts, electricity supply and suspension bridges. However, the youth embracing the Western lifestyle, abandoning traditional

cultural and occupational practices, and collapsing the vernacular architecture are the main concerns for local communities as this could lead to a cultural identity crisis in the future. Though some initiatives have already been taken for the protection of native culture like establishment of cultural museums and performance of cultural activities (dance and song) but not sufficient. So, encouraging youth to respect and follow their own culture, preserving traditional occupational practices and protecting traditional vernacular architecture should be prioritized for cultural heritage preservation and sustainability of socio-cultural aspects of rural tourism along AST.

Acknowledgements

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Appendix A

Table A1

The mean value, standard deviation, and Kruskal-Wallis Test Statistics of 11 Indicators for Socio-cultural Impacts of Rural Tourism in Dhampus

Indicators/Observed Variables	Brahmin	Chhetri	Janajati	Dalits	Kruskal-Wallis Test Statistics		
	Mean±SD	Mean±SD	Mean±SD	Mean±SD	H-Value	df	P-value
Promote gender equality	5.67 ±0.516	5.40 ±0.548	5.65 ±0.485	4.67 ±0.577	2.002	3	0.572
Enhance social cohesion	5.50 ±0.548	5.20 ±0.447	5.38 ± 1.023	5.33 ±0.577	1.990	3	0.574
Increase community empowerment	6.00 ±0.001	6.00 ±0.001	5.88 ±0.326	5.67 ±0.577	9.982	3	0.519
Increase cultural identity & pride	5.33 ±0.516	5.40 ±0.548	5.62 ±0.496	5.67 ±0.577	2.285	3	0.515
Protect cultural heritage	5.83 ±0.408	6.00 ±0.001	5.96 ±0.196	6.00 ±0.000	2.102	3	0.552
Tigger social issues & crime	2.17 ±0.408	2.40 ±0.548	2.54 ±0.508	2.33 ±0.577	3.414	3	0.332
Improve social services	5.50 ±0.548	5.40 ±0.548	5.65 ±0.485	5.67 ±0.577	1.582	3	0.664
Threat to traditional occupations	2.67 ± 0.516	2.80±0.447	2.77±0.430	2.33±0.577	3.392	3	0.335
Threat to cultural heritages, languages, rituals, customs	2.00 ± 0.001	2.20 ± 0.447	2.00 ± 0.000	2.00 ± 0.000	7.000	3	0.072
Inclusion in decision making	5.33 ±0.516	5.40 ±0.548	5.42 ±0.504	5.00 ±0.000	0.678	3	0.878
Fair & equal opportunities	5.67 ±0.816	5.20 ±0.447	5.88 ±0.952	5.67 ±0.577	2.189	3	0.534

Table A2

The mean value, standard deviation, and Kruskal-Wallis Test Statistics of 11 Indicators for Socio-cultural Impacts of Rural Tourism in Landruk

Indicators/Observed Variables	Brahmin	Chhetri	Janajati	Dalits	Kruskal-Wallis Test Statistics		
	Mean±SD	Mean±SD	Mean±SD	Mean±SD	H-Value	df	P-value
Promote gender equality	5.43 ±0.535	5.00 ±0.000	5.33 ±0.555	5.00 ±0.000	2.385	3	0.496
Enhance social cohesion	6.00 ±0.000	6.00 ±0.000	5.70 ± 0.542	5.67 ±0.577	3.638	3	0.303
Increase community empowerment	5.86 ±0.378	5.67 ±0.577	5.52 ±0.509	5.33 ±0.577	2.997	3	0.392
Increase cultural identity & pride	5.86 ±0.378	5.33 ±0.577	5.78 ±0.424	6.00 ±0.000	4.120	3	0.249
Protect cultural heritage	6.00 ±0.000	5.67 ±0.577	5.89 ±0.320	5.67 ±0.577	4.722	3	0.193
Tigger social issues & crime	3.29 ±0.756	5.00 ± 1.732	3.85 ±0.907	4.00 ±0.000	5.810	3	0.121
Improve social services	6.00 ±0.000	6.00 ±0.000	5.52 ± 1.014	6.00 ±0.000	4.821	3	0.185
Threat to traditional occupations	2.43 ± 0.535	2.33±0.577	2.59±0.572	2.67±0.577	1.050	3	0.789
Threat to cultural heritages, languages, rituals, customs	2.29 ± 0.488	3.33 ± 1.155	3.00 ± 0.734	3.67 ± 0.577	7.103	3	0.069
Inclusion in decision making	5.71 ±0.488	5.33 ±0.577	5.78 ±0.641	6.00 ±0.000	2.136	3	0.545
Fair & equal opportunities	5.57 ±0.535	6.00 ±0.000	5.81 ±0.681	5.67 ±0.577	2.218	3	0.528

Table A3

The mean value, standard deviation, and Kruskal-Wallis Test Statistics of 11 Indicators for Socio-cultural Impacts of Rural Tourism in Ghandruk

Indicators/Observed Variables	Brahmin	Chhetri	Janajati	Dalits	Kruskal-Wallis Test Statistics		
	Mean±SD	Mean±SD	Mean±SD	Mean±SD	H-Value	df	P-value
Promote gender equality	5.50 ±0.707	5.00 ±0.00	5.65 ±0.551	5.75 ±0.500	1.627	3	0.653
Enhance social cohesion	5.50 ±0.707	6.00 ±0.000	5.77 ± 0.425	5.75 ±0.500	1.724	3	0.632
Increase community empowerment	6.00 ±0.000	6.00 ±0.000	5.87 ±0.341	5.50 ±0.577	3.314	3	0.346
Increase cultural identity & pride	6.50 ±0.707	6.33 ±0.577	6.03 ±0.752	6.25 ±0.500	0.906	3	0.824
Protect cultural heritage	6.00 ±0.000	6.00 ±0.000	5.90 ±0.651	5.75 ±0.957	0.359	3	0.949
Tigger social issues & crime	3.00 ±0.000	3.00 ±0.000	3.32 ± 1.013	2.25 ±0.500	5.904	3	0.116
Improve social services	5.50 ±0.707	5.00 ±0.000	5.19 ±0.485	5.50 ±0.577	2.657	3	0.448
Threat to traditional occupations	3.00 ± 1.414	2.33±0.577	2.48±0.688	2.75±0.500	2.229	3	0.526
Threat to cultural heritages, languages, rituals, customs	3.00 ± 0.000	2.67 ± 0.577	2.39 ± 0.615	2.75 ± 0.500	2.912	3	0.405
Inclusion in decision making	5.50 ±0.707	6.00 ±0.000	5.77 ±0.560	5.50 ±0.577	1.969	3	0.878
Fair & equal opportunities	5.50 ±0.707	6.00 ±0.000	5.94 ±0.512	5.75 ±0.500	3.896	3	0.273