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Tourism and Community Perception: Quest of Sustainability from Happiness Paradigm

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Abstract

Change is normally phenotypic and influenced by external environment however transformation is genotypic and irreversible which mostly comes from within. Social change and transformation might also be triggered by external stimulus that may be intentional or accidental. Tourism has emerged globally as one of the powerful external but intentional agents of modern society for socio-economic transformation. Namche Bazar, the gateway to Mt. Everest, experienced tremendous socio-economic transformation (genotypic) due to tourism otherwise it would simply be a seasonal resting place for Sherpa shepherds and nomads. The dichotomy of discourses on tourism lies on perspectives: tourism as a symbol of modern society or postmodernity versus tourism as a vehicle of imperialism. The former view depicts tourism as an agent of economic prosperity whereas the later claims that tourism consumes and despoils destinations' image and essence. The imperialistic discourse on tourism is entirely built on negative hypothesis. In tourism, phenotypic impact is rather superficial and can be restored if perceived negatively unlike genotypic. Amid these positive and negative propositions, a third paradigm emerged with sustainability variant that hooked up the two juxtaposed hypotheses as an alternative model of mass tourism. It portrayed tourism as

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a double-edged dagger that insists on efficient and effective manipulation of tourism for positive implications. The 'sustainable tourism' – a buzzword among tourism academia - stands in favor of planned, managed, controlled and responsible tourism. However, the crux of sustainable tourism lies in the quantification and measurement of sustainability. A sustainability premise of a stakeholder at the destination might be unsustainable for the other as like of economists and environmentalists for example. The incongruity perspectives have troubled the tourism academia to quantify, measure and analyze the indicators of sustainable tourism from unanimous parameters. This study is, therefore, an attempt to analyze the sustainability of a tourism destination via happiness (hedonic as well as eudaemonic) parameters of the community people, one of the main stakeholders in the destination and yet do not directly thrive on tourism business. The paper is directed by a thematic proposition 'the more the happiness level of stakeholders, the better will be the sustainability situation of the destination'.

Introduction

Life and nature bewildered many philosophers for thousands of years and thus argued that life on earth must have been created by a supernatural power. The thought of Charles Darwin, a mid-nineteenth century natural scientist, expressed in his first edition entitled "*The Origin of Species*" (Darwin, 1859) altered the paradigm of human brainwave about the origin of living organism away from conventional notion. Darwin's principle '*the survival of the fittest*' (neither the strongest nor the intelligent) is later on borrowed by Social Darwinists (Dickens, 2000) like Herbert Spencer to link the notion with society and politics with the assumptions that conflict between groups in society leads to social progress as superior groups outwit inferior ones and weak or unfit should be allowed natural death. Social scientists further argued that the rich and powerful cultures adapt better and also influence poor and weaker societies that begets socio-cultural change and transformation. Rao (2002) in this connection admits that every society and culture, no matter how traditional and conservative, is constantly undergoing change and society changes in ceaseless flux and flow. For Rao, society cannot be a static hypothesis, rather a dynamic entity. Hunt and Colander (2012) also advocate that cultural diffusion and assimilation are extremely pervasive phenomena of modern society and thus the larger portion of the content of any contemporary culture today has been borrowed from other cultures.

Change is normally phenotypic and influenced by external environment however transformation is genotypic and irreversible which mostly comes from within. The phenotypic change is more physical and phenomena-oriented and, on the other hand, genotypic transformation is more morphological. The definition proposed by Williams (2010) is more relevant here to connote transformation. As per him, transformative social change is a philosophical, practical and strategic process through which we are individually changed so deeply that identity, emotions, embodiment,

actions, creativity and paradigms are altered. Such transformations might also be triggered by external stimulus that may be both intentional or accidental. Tourism has emerged globally as one of the powerful external but intentional agents of modern society for socio-economic transformation. When transformation takes places, the destination loses its essence and appeal (Butler, 1980; Doxey, 1975) as Fisher (1986) observed a tremendous socio-cultural and economic transformation (genotypic) among Sherpas of Khumbu and Namche (the gateway to Mt. Everest) due to the development of mountain tourism in the region which were once full of vistas with herds, shepherds and nomads arraying virgin Sherpa lifestyle. According to Fisher, he hardly found Sherpas in Sherpa Village (Khumbu and Namchebazar). The author of this article also has similar observation for Ghandruk which was once a typical village of Gurung culture in Nepal for tourists. The village has left no more previous iconic appeal to represent Gurung culture and lifestyle which is now confined in a stuffy hall of a recently made museum.

The United Nations World Tourism Organization (UNWTO), the apex body of global tourism, has defined tourism from wide perspective as the activity of a person travelling to and staying in places outside their usual environment for not more than one consecutive year for leisure, business or any other purpose (WTO, 1995). Due to the involvement of multi-faceted human activities as mentioned by WTO and their subsequent implications, the tourism industry itself is perceived differently by different stakeholders. There are dichotomous discourses on tourism. One dimension admires tourism as a symbol of modern society or postmodernity and considers tourism as an agent of economic prosperity. On the other hand, another dimension portrays tourism as a form of imperialism which is entirely built on negative hypothesis. Analysis and interpretations of impacts depend on perspectives. Environmentalists' perspective is not always congruent with economists and so on with sociologists or anthropologists. The incongruence of propositions from stakeholders has become a real challenge for the analysis and evaluation of impacts and implications of tourism in any destination. Phenotypic impact is rather superficial and can be restored if perceived negatively unlike genotypic. Amid these positive and negative propositions, a third paradigm emerged with sustainability variant that hooked up the two juxtaposed hypotheses as an alternative model of mass tourism. It portrayed tourism as a double-edged dagger that insists on efficient and effective manipulation of tourism for positive implications. 'Sustainable tourism' became buzzword thereafter among tourism academia. The perspective stood in favor of planned, managed, controlled and responsible tourism in a destination. However, the crux of the study of sustainable tourism lies in the quantification and measurement of sustainability though it's 12 principles tries to solve limitations of incongruence of different perspectives to some extent. Generally, a sustainability

premise of one perspective might be unsustainable for the other, be it phenotypic or genotypic. The divergence of interpretation and perception of stakeholders has become a major problem for tourism academia to quantify, measure and analyze the indicators of sustainable tourism passing through unanimous parameters. This study is, therefore, an attempt to analyze the sustainability of tourism via happiness (hedonic as well as eudaemonic) parameters of one of the stakeholders of a destination to overcome such a dichotomy of perspectives. The two hemispheres of happiness namely hedonic and eudaemonic are emerging paradigm of tourism discourses as discussed by Sharma (2020). The hedonic parameters are basically to measure the subjective hemisphere of individual's happiness whereas eudaemonic is to measure the other half hemisphere of happiness which is predominantly psychological. The four major game makers in a tourism destination are entrepreneurs, their employees, tourists and the community people. The happiness level of these stakeholders plays important role for the destination's growth and sustainability. Being only a segment of an extensive research, this paper has covered the happiness level of only one of the major stakeholders - community people not directly thriving from tourism - for analysis and evaluation. The paper also inherits the thematic proposition; 'the more the happiness level of stakeholders, the better will be the sustainability situation of a destination'.

Objective and methodology

The main objective of this study is to ratify stakeholders' total happiness as an emerging paradigm in tourism to gauge the sustainability thereby considering *hedonic* as well as *eudaemonic* (Deci & Ryan , 2006; Waterman, 1993) hemispheres of personal happiness. Because of the limitation of space and length, only single but important actor of the destination (community not directly thriving on tourism business) is considered for study and analysis in this paper. *Hedonic* happiness is associated with subjective wellbeing (Diener, 1984; Diener, Suh, Lucas, & Smith, 1999), is more extrinsic and thus ephemeral whereas *eudaemonic* happiness is psychological wellbeing (Waterman, 1993), is more intrinsic and thus enduring too. Altogether 90 community people of Baidam Lakeside (Pokhara, Nepal) were randomly selected from among 150 stratified sample population to

Fig. 1: Variables of Study
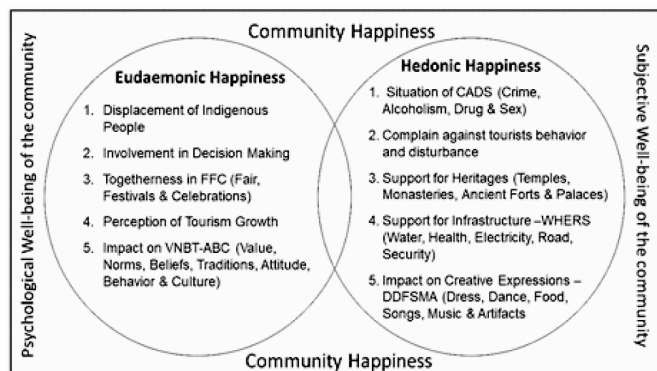
distribute pre-tested questionnaire. However, only the responses from 75 (i.e. 83.33%) were considered for analysis due to the incompleteness of information from other respondents. Initially, respondents were grouped purposively and then selected randomly from the strata that were configured on the basis of three main attributes: living in the tourism destination, not directly thriving on tourism business and having comparatively a lead role in the society. Besides questionnaires, telephonic conservation, face to face interview and personal observation were also used to explore the latent perception, reaction and feeling of respondents.

All perceptions were collected during 2018 except the personal interview of ten key informants that was taken in 2019. Altogether ten variables were employed to explore and analyze the happiness level of the community perception. Among them, five variables were to measure *hedonic* satisfaction and happiness of community people from the subjective well-being (SWB) perspective whereas the remaining variables were *Eudaemonic* which were used to measure the psychological satisfaction, happiness and well-being (PWB) of the people living in the selected community. The study initially used the exploratory positivist paradigm followed with phenomenological focus with *quan-qual* approach of analysis. The data were analyzed from general statistical tools and techniques to more technical tools such as Karl Pearson's Chi-Square Goodness of Fit Test (χ^2) and Likelihood Ratio Test to know the association and connectivity between the categories of respondents and perceptions, feelings and reactions on research variables. Null hypotheses (Ho) were tested at 10% level of significance by using Karl Pearson's Chi-Square test. Whenever the Karl Pearson's Chi-square ($\chi2$) Goodness of Fit has been invalid due to the number of cells with counted values less than 5 exceeded 25%, then the Likelihood Ratio Test has been used alternatively until the percentage of cells having expected count less than 5 remained 40% or less. The percentage more than this means not fit to use Chi-Square test and the study in this case has merely depended on tabular and chart values in association with cross-tabulation percentage, mean, mode, weighted average etc. For the statistical test and analysis, the statistical software package specially designed for social science research called 'SPSS' version 20 has been used. The major limitations of this paper is not to consider the perception of other important stakeholders (such as tourism entrepreneurs, employees, visitors and activists) for analysis. The grey area between hedonic and eudaemonic hemispheres is another difficulty to assign variables distinctly to different clusters. The paper could not cover gender-wise, ethnicity-wise, age-wise and education-wise analysis of respondents' perception.

Morphology of respondents

The male-female mix of the respondents happened to be 57.33% and 42.67% respectively. Most of the respondents (i.e. 97.33%) were married whereas 2.67% had chosen '*others*' which includes divorced, separated or widowed. Among the

respondents, 36% had completed bachelor's degree. The respondents with master and PhD degree were 8% and 1% respectively. Similarly, some of the respondents were just literate (11%) whereas 23% and 21% respondents had school level and +2 level of qualification. Ethnically, 72% were *Khas Aryan* followed by 13.33% *Mangolian* and 9.33% *Dalit*. Similarly, the highest number of respondents (44%) were from 31-40 years' category followed by 41-50 years' of age with 32%. There were 17.33% respondents to represent younger generation with age less than 30 years whereas almost 7% respondents represented 50 plus age group. Likewise, more than 17% respondents were living in the destination since last 25 years. So they have a good experience of tourism impacts and implications in this community. Similarly, respondents living for 21-25 years in the study destination were almost 23% which is also a significant percentage to analyze the perceptions and experiences. Respondents living for 16-20 years were 17.33% whereas living for 11-15 years were 18.67%. Among them, almost 24% respondents have been living there since last 10 years.

Literature review

Tourism is a temporary movement of people to destinations outside their normal places of work and residence, the activities undertaken during their stay in those destinations, and the facilities created to cater to their needs (Mathieson & Wall, 1982). The economic spin-offs of travel and tourism industry have enticed each and every nation of the globe perhaps due to its high earning capacity with relatively less amount of investment. It is not surprising, therefore, that many, if not all, nations have jumped on the tourism bandwagon. The data shows that travel and tourism is the biggest global industry of 21st century. It contributed 334 million (10%) jobs and US$ 9.17 trillion revenues for global economy in 2019 (WTTC, 2021). But the pandemic of covid-19 has affected this industry exceptionally. The economic contribution of tourism plummeted to 5.5% giving a loss of almost US$ 4.5 trillion revenue and 61.6 million jobs to the global economy in 2020 due to the impact of coronavirus (WTTC, 2021). Nepal also received 11,97,191 tourists in 2019 that contributed NPR 247.5 billion (6.7%) for national economy by generating more than 1 million jobs that accounts for 6.9% of total national employment. The global pandemic of covid-19 heavily battered the tourism sector of Nepal also mostly due to its heavy reliance on international market. Visitors' number dropped by 80% in 2020 causing 46.6% fall in national GDP contribution and loss of almost 2 lakhs jobs (MoCTCA, 2020). In spite of its fragility in the situation like coronavirus pandemic, tourism represents an important element of economic prosperity and development for many countries including Nepal.

Interactions and encounters of host and guest in tourism is inevitable. Similarly, impacts and implications of tourism in host societies and destinations are multifaceted with positive as well as negative interface. The influences on destination can be seen

in life style, value system, labor division, family relationships, attitudes, behavioral patterns, ceremonies and creative expressions. Increasing economic dependence upon tourism may alter the job structure and roles of a community, sometimes creating more new jobs for women than men, develops frustrations when tourists flow is less and even can cause economic imbalance during off season or slack period. There are a number of socio-cultural impacts and implications of tourism over any destination. The third world destinations have victimized not only from the dependency syndrome but also loaded from hegemons of rich and powerful wests, unequal relationships with the first world and the latest effect of globalization driven by hi-tech revolution in information technology.

It is argued that tourism makes destination a dynamic. Doxey (1975) proposed four different stages of a destination beginning from euphoria followed by apathy, irritation or annoyance and finally antagonism stage in which hosts become hostile against tourists. Butler's (1980) destination lifecycle model explains six different stages of destination continuum from exploration stage followed by involvement, development, consolidation, stagnation to decline stage finally. Jafari (2005) has differently explained five different stages of tourism development; advocacy platform (only positive impacts emphasized), cautionary platform (negative impacts highlighted), adaptancy platform (good and bad stories of tourism identified and suggested for alternatives), knowledge-based platform (a body of knowledge created in academic level) and the public platform (tourism gained visibility in every sphere of public agenda due to its impacts and implications). Cohen (1984) compared tourism with neo-colonialism whereas Nash (1989) explained it as a form of imperialism. They advocate that tourism acts like a juggernaut. It exploits, consumes and despoils one destination and rolls on to the next. This advocacy qualified the negative hypothesis of tourism.

Later on, Uriely's (1997) advocacy launched an affirmative hypothesis in tourism that accepted mass tourism as a symbol of modern society or postmodernity. In late 1980s and early 1990s, numerous tourism commentators drew the global attention to the potentially destructive environmental and socio-cultural effects of the unbridled expansion of mass tourism (Sharpley, 2009) and, simultaneously, the alternative concepts to mass tourism such as eco, green, appropriate, low-impact, responsible and soft-tourism were established as hot topics of discourses in the tourism domain. Consequently, the third paradigm with sustainability variant emerged to hook up the two juxtaposed hypotheses as an alternative model of mass tourism. It portrayed tourism as a double-edged dagger; upon handling it carefully a panacea of economic prosperity, socio-cultural preservation and ecological conservation otherwise as a crushing movement that brings visitors to the land of virgin culture and fragile environment, and eventually despoils the destination's persona. Thus, the third

perspective of tourism stood in favor of planned, managed and controlled tourism. In the meantime, the attention on negative impacts of tourism as well as alternative approaches to tourism re-focused with the specific lens of sustainable tourism and, since then, it has maintained a dominant position as a buzz word in tourism domain especially among academia as well as planners.

The concept of sustainability asserts the perpetuity of the tourism destination's appeal with a balance between ecology, economy, culture and society. As per United Nations World Tourism Organization, sustainable tourism development meets the needs of present tourists and host regions while protecting and enhancing opportunities for the future envisaging an effective management of all resources in such a way that economic, social and aesthetic needs can be fulfilled while maintaining cultural integrity, essential ecological processes, biological diversity, and life support systems (UNWTO, 2020). The United Nations World Tourism Organization has also given several genres of indicators (UNWTO, 2004) and twelve principles (UNWTO, 2013) in association with United Nations Environmental Project (UNEP) for sustainable development of tourism in a destination. However, sustainability paradigm in tourism is a dichotomous and vague hypothesis for some scholars due to the lack of effective measurement system and analysis procedure. Sharpley (2009), aggressively expressed that sustainable tourism development is morally desirable but fundamentally idealistic and impractical alternative and therefore it is time to move beyond sustainability since the academic study of sustainable tourism development has reached something of an impasse.

Thus, this is an attempt to quantify and measure the sustainability aspect of tourism from stakeholders' happiness perspective. Due to the limitation of space and length, only the happiness of single but important actor i.e. community who do not thrive directly on tourism has been covered in this paper. It is obvious that the community people's perception, reaction, happiness and support play a vital role for sustainable develop of tourism in a destination. In this paper, community connotes the people living in a tourism destination without direct financial benefits from and connection with the tourism and hospitality business. However, they cannot remain away from tourism's socio-cultural as well as environmental impacts and implications.

In various situations, tourism industry should be together with indigenous community. It is in the notion that tourism can be sustainable in a destination when the community remains supportive as a complementing slice of the industry. The indigenous community walks together with entrepreneurs for tourism growth and development only when the public also perceive themselves as a part of beneficiaries albeit indirect or induced. Walking with society enhances hospitality and walking against them increases hostility in the destination.

Analysis of variables

Displacement of indigenous people

The growth and development of tourism should be community friendly and supportive to the local people. However, it seems imperialistic and exploitative in many cases due to which indigenous people in some destinations are gradually displaced from their pastoral land that fosters negation among community people about the growth and expansion of tourism contributing negatively for the sustainable development of tourism. Devine and Ojeda (2017) explained diverse practices of dispossession and displacement in tourism such as enclosure and extraction, erasure and commodification, destructive creation, and (neo) colonialism. Neef (2019) re-described tourism dispossession as eviction, enclosure, extraction and erasure citing some examples of resource grabbing taxation strategy in Bali of Indonesia, Chinese mega project in Koh Kong Province of Combodia, military resorts in Chittagong Hill in Bangladesh, Seizure of Maasai's customary land for Sarangeti National Park in Tanzania, Army resorts over Tamils' land in Sri Lanka, national policy of displacement of indigenous as well as welcoming of mega tourism projects in Indonesia after 2004 tsunami and in Philippines after 2013 Haiyan typhoon etc. This paper has tried to analyze the tourism-induced dispossession or displacement of indigenous or minor community in Lakeside of Pokhara, Nepal and the impact of displacement on them.

For this paper, respondents were asked to provide with the information as far as their knowledge is concerned in this context. The form of displacement or dispossession in Lakeside Pokhara is certainly tourism-induced. The data showed that almost 67% displacement of indigenous fishermen from mainland of Lakeside is due to denial of access to their customary fishing ground (Fewa Lake) imposing difficult rules by local and national authority. Another reason of displacement for almost 84% of them is insecurity feeling due to frequently revised distance regulations and standard of land possession from coastal area of the lake that opened the door for big touristic infrastructures for national/international investors and domestic elites to displace indigenous fishermen, tailors and minority smiths from the main coastland of Fewa Lake to the periphery. Almost 56% community respondents affirmed that tourism-induced price hike of everything from daily consumable goods to the land is another reason of local displacement. Therefore, non-entrepreneur community seems rather skeptical about the growth of tourism and has taken it as a perineal threat of displacement and dispossession that has developed less supportive fervor for sustainable growth of tourism in the destination. This variable represents intrinsic and eudaemonic (psychological) hemisphere of happiness. Statistically, the happiness score for this variable is only 18.67% whereas the unhappiness score is 66.67% which is incomparably high. Its neutrality score is just 14.67%. The figure represents that there is a feeling of insecurity and fear of displacement from their customary land

among the people who do not have direct involvement in tourism business or are not direct beneficiary of tourism. This is obviously not a good gesture for sustainable growth of tourism in the destination.

According to Karl Pearson's testing, the value of Chi-Square (χ^2) is 4.832 and the calculated value P is 0.089 at 2 degree of freedom which is less than the value of α at 10% confidence level. This indicates that there is an association between the gender of the respondents and the expressions of them regarding the fear of displacement and dispossession from their customary land. Female respondents have more fear and panic about the displacement than male. Only about 10% female responded with no fear of tourism-induced displacement whereas almost 26% male had similar responses. The overall impression clearly appears against sustainable growth and development of tourism since non-entrepreneur community peoples are one of the major actors in the destination.

Community involvement in decision making

The role of local people is very important for the development of tourism. Any tourism business going against the local community can never be sustainable. Involvement of local people is essential for policy and decision making in tourism destination basically to enhance the trust, confidence and ownership of local people over tourism's pros and cons. Rasoolimanesh and Jaafar (2016) have described three types of community participations in the context of tourism development and management: coercive participation, induced participation and spontaneous participation. Coercive participation is the lowest level of participation in policy, planning and decision making in which local residents have no power over the course of tourism development. They are involved just for the name sake and to get the quorum. Spontaneous participation is the strong involvement with enough power in policy, planning, decision making and management of the destination. Induced participation lies in between coercive and spontaneous in which local residents exercise power in some areas sometime. Community involvement in the issues of some social and community welfare ultimately develops the feeling of ownership and supportiveness for tourism related activities that eventually help them to make more responsible. Some issues like health, sanitation, safety, security, water, electricity, preservation/conservation of heritages, road, transportation and other infrastructures bring community and tourism industry together. Page (2007) argues that participation of local community in every aspect of tourism from planning and management decreases hostility with visitors and enhances hospitality. Therefore, togetherness of community people in planning and managing a destination is an important issue of socio-community welfare. Moreover, community wellbeing is one of the mandatory principles of sustainable tourism development as well.

In case of Pokhara, the situation of spontaneous community involvement (as used by Rasoolimanesh and Jaafar, 2016) is not so encouraging. Only 9.33% respondents admitted their participation in vital issues from policy formulation to implementation and 18.67% perceived their participation as coercive and for quorum only, mostly for cheering and clapping. Their views did not get any place in the past in any decision making process. They felt that they are being exploited in this matter. The locals with the opinion of induced participation is 24% and they admitted that they are rarely invited in tourism related activities but whenever invited, their views have been incorporated in decision, policy and management of tourism. Among the respondents, the highest number (i.e. 32% in total) perceived complete ignorance in tourism planning, development, implementation or management.

The value of Chi-Square Test (χ^2) is 2.114 and the calculated value of P is 0.715 which is higher than the value of α at 10% level of significance. Hence, the null hypothesis is accepted that means there is no any evidence of strong association between the gender of respondents and the views regarding the involvement of community in important issues while making decision. Statistically, about 28% respondents were eudaemonically (intrinsically) happy against 48% unhappiness level thereby leaving 24% for neutrality score. In nutshell, this important actor is not happy with the growth of tourism in the study area mostly due to the ignorance of their presence in policy, planning, decision or management in tourism related issues. This situation cannot be favorable for the quality and sustainability of tourism in the destination.

Community togetherness in fair, festivals and celebrations (FFC)

Community's togetherness is not only necessary while making decisions in any important issues but also essential when organizing any fairs, festivals and celebrations. Involvement in these kinds of activities helps to develop the ownership of the celebrations that enhances hospitality and reduces hostility, otherwise the community remains indifferent in any activities related to tourism and development. Local non-entrepreneurs expect substantial share on infrastructure and amenities. Until local non-entrepreneurs perceive tourism growth positively, development or any other tourism issues, tourism industry cannot be a successful endeavor in any destination and cannot be sustainable in long run.

Street festivals, new year carnival, *holi* festivals, *dashain* festivals are branding celebrations of Baidam Lakeside Pokhara (the study area). However, negligible percent of local non-business community seems to be involved in fairs, festivals and other celebrations. Almost 27% respondents stated that they were completely ignored and around 50% respondents (who mostly belong to *AAMA samuha* and *NAARI samuha*) admitted that they are being used and exploited to some extent. Their presence was

just for number, formality and guest welcome; nothing in return for *samuha* (group) or community/social wellbeing. A negligible percent of respondents i.e. just 1.33% in total average stated that they were invited and their views were incorporated in tourism decision making programs and processes. Likewise, about 10% respondents (who are in executive committee of *NAARI/AAMA Samuha*), seemed to be positive and worked sometime in partnership with tourism entrepreneurs in some celebrations, festivals, infrastructural and park/palace/temple management issues.

Since the Chi-Square (χ^2) value in Likelihood Ratio is (5.902) higher than the calculated value of P (0.207) at 4 degree of freedom, there is no any evidence of significant association between the gender and the views in this connection. The happiness score for this variable is 25.33% in the happiness index with 46.34% and 28.33% unhappiness and neutral scores respectively. This indicates that local non-entrepreneurs are not psychologically / intrinsically happy as they should be happy eudaemonically with the growth and development of tourism. The situation demands more and quality participation and involvement of local people in various events, festivals and tourism issues from policy, planning to implementation and management for sustainable growth and development of tourism in the destination.

Perception of tourism growth

Perception is basically the sensory interpretation of what we see, hear, touch, taste and experience. It's a functioning of how our brain choose, organize and interpret the input of sensory information. There is discourses of both bottom-up and top-down processing of perception in psychology. Bottom-up processing (Gibson, 1966) refers to the fact that perceptions are built from sensory input in real time and hence is a first-hand experience whereas top-down processing (Gregory, 1970) is how the interpretation of sensory information is influenced by our available knowledge, experience, expectations and thought and hence is schema driven. Perception is purely psychological system and unique to each individual. Therefore, growth of tourism is also viewed differently by different actors in a destination.

 In case of Lakeside Baidam Pokhara, 16% respondents from community, who do not have any direct connection with tourism business but reside in the same vicinity, liked the development and growth of tourism 'very much' whereas almost 54% opined 'good' and almost 11% wanted to remain 'neutral'. Almost 19% respondents perceived tourism as a career of bad culture to the society and it contaminates the indigenous cultural norms, values, beliefs and behaviors and hence harmful to the entire community. Alcoholism, drug, gambling and sex are some of the social snags locals have perceived synonymous with tourism. Female respondents (about 79%) seemed more sensitive in this issue than male (almost 52%). Similarly, for about 16% respondents, tourism activities and related issues have not caused any disturbances so

far; for 52% respondents, tourism related activities have disturbed sometime whereas for 32% respondents, tourism related activities have really caused nuisance, problem and disturbances in their community.

As per the interpretation of Likelihood Ratio, there is an evidence of association with the gender in the community regarding the perception tourism growth and development. Male responses were more diverse and extreme than female for the reason that the value of Chi-Square (χ^2) is 8.013 and the calculated value of P is 0.091 which is less than the value of α at 10% level of significance. None of the female respondents mentioned the two extreme points i.e. not very positive and not very negative. Their opinion remained between two extremes.

In the happiness index, the score for eudaemonic happiness for the growth and development of tourism in the destination is 70.66%, the highest among entire variables. The unhappiness and neutrality scores are 18.67% with 10.67% respectively. This clearly connotes that the locals are intrinsically happy and in favor of tourism growth in the destination but the present condition of disturbances and outcomes of alcoholism, drug, gambling and sex due to the unmanaged /uncontrolled tourism activities are reasons of annoyance and irritation and hence fostered hostility rather than hospitality.

Impact on values, norms, beliefs, traditions, attitudes, behaviors and culture (VNBT-ABC)

Every society is guided by its own value system, norms, standards, beliefs, traditions and cultures. They are the guidelines for the society. Traditions are handed down from one generation to another. However, they are susceptible to be infected from modernization and globalization. For Sharma (2010) tourism, however considered economic enterprise, is a complex mélange of the multiple interconnected frontages of human issues with diverse anthology of forms and facets in the society - some latent and some visible, some positive and some negative. Tourism has become a vehicle of cross-cultural phenomena like diffusion, integration, acculturation and assimilation in some societies like once shepherds resting place *Namchebazar* (Fisher, 1986) and once Hippie's freak zone Pokhara (Sharma, 2012) of Nepal.

As pre the statistical calculation of the local non-entrepreneurs' perception on VNBT-ABC in study area for this paper, the happiness score is exactly 16% against the unhappiness score of 72.89% in the index leaving just 11.11% for neutrality. Those who perceived tourism's impact on local community negatively expressed that tourism is oxymoron, consumes its socio-cultural attributes like VNBT-ABC and converts them into homogeneous component that eventually lose their social values and identity.

In statistical testing, Pearson's Chi-Square Test is not valid as the number of cells with expected count less than 5 is 33.3% for all five variables and hence the Likelihood

Ratio is considered. In all cases, the calculated value P at 2 degree of freedom is higher than the value of α at 10% level of significance and hence the null hypotheses were accepted. It denotes that there is no any significant relationship between the category of respondents and the expressions of the perceptions of tourism impact on the stated socio-cultural variables i.e. traditions, culture and celebrations, beliefs, norms and values, attitudes, behaviors and hospitality service. The perception holds high value in terms of tourism growth and development. For sustainable growth and development of tourism, the destination must be able to retain its existing appeal and image otherwise rebranding of destination is necessary, as expressed by Sharma (2012), with new appeal, image and identity, and frequently switched appeal may reach the destination to Doxey's (1975) antagonistic stage.

Situation of CADS (Crime, alcoholism, drug & sex)

There are some activities in tourism which have become inevitable parts and yet unwanted in the destination in larger perspective. Thailand, Philippines, Cambodia and Kenya for example do not want to legalize drug and sex and yet are renowned destinations for sex tourism in the world and will go on till the community stands against this. Society and Government are together in ethical issues in most of the countries but in some may have contra perspectives too like in the case of Thailand and Philippines. Tourism cannot thrive sustainably as expected when the destination actors like community, government and entrepreneurs cannot go hand-in-hand together.

For this paper, community (non-entrepreneurs) perception on CADS (crime, alcoholism, drug and sex) in the destination were analyzed under hedonic paradigm. About 84% respondents agreed to have tourism-induced negative implications in the destination associated with CADS i.e. crime, alcoholism, drug and sex. For a question asking about highest occurrence of tourism-induced activity in their society as per their experience and perception, 12% mentioned crime, 21.33% marked alcoholism, 6.67% ticked drug and 8% wrote sexual activities. The interesting fact is that about 12% respondents in total average admitted that high occurrence of CADS in their community. More than 29% respondents stated that the occurrence of CADS is frequent in Lakeside of Pokhara. Alcoholism seems the most common and highly occurred tourism induced-attribute in the destination as all the respondents (100%) admitted it. As per them, the growth of drug peddling and sex business are like husk fire in the destination. More than 86% respondents witnessed criminal activities like theft, mugging, burglary and pick-pocketing in the destination – with high frequency during off-season. Similarly, 98.67% respondents witnessed the incidents of alcoholism followed by affrays and disturbances, brawls and gang fight. Drug peddling is another issue in Lakeside, Pokhara. For more than 74% respondents, the drug peddling or smuggling has bothered them a lot. The most distressing fact for them is the use of street-children for drug trafficking in Lakeside Pokhara.

Sex business is illegal in Nepal and yet there is a substantial sex market operating underground in Lakeside Pokhara. More than 74% respondents claimed that sex market has been fostering underground in the community due to tourism business. According to Sharma (2013), some of the massage parlors also offer commercial sex and there were some incidents of pedophilia and use of street-children for drug trafficking in Lakeside Pokhara in the past.

In the index, the hedonic happiness score is 16.33% against 41.33% unhappiness score thereby leaving 42.34% share of neutrality. The happiness score indicates no negative impact of CADS in the destination whereas unhappiness score is to indicate the existence of negative impact of CADS in the community. Since the unhappiness score is significantly higher than the happiness count, there is perceptual problem of the tourism-induced CADS in the community. Such perception of the defilement of the revered socio-cultural norms and values of the community is not supportive for the sustainable growth and development of tourism.

Complaints against tourists' behavior and disturbance

Attractions, Accommodations, Accessibility, Amenities and Activities are five important components to measure the attractiveness and popularity of any tourism destination. Therefore, every destination has some kind of fairs, festivals and celebrations depending on their nature, culture and social needs. Lakeside Pokhara also has some kind of celebrations like street festivals, new year celebrations etc. Besides, there are regular activities in pubs, dance bars, night clubs and fashion ramps as well. Some visitors, both domestic and international, feel free in the destinations and in the mood of recreation and relaxation who use alcoholic beverages and come out in the street, sometime in group too, in late night with a kind of unusual behavior, noises and commotions (Sharma, 2016).

In this study, the level of embarrassment and disturbance to the community was tried to measure and analyze due to the above mentioned activities and behaviors from the guests. Only 4% respondents stated that they were not disturbed yet due to tourism-induced activities whereas 96% affirmed that they have faced disturbances from such activities. The Karl Pearson's Chi-Square Test in this concerned proved not having significant differences of responses between the genders since the Chi-Square (χ^2) value is 2.369 at 3 degree of freedom and the calculated value P is 0.499 which is higher than the value of α at 10% significant level.

From hedonic paradigm index, the happiness score is almost16% against the unhappiness score of about 32% which happens to be 100% more than happiness leaving around 52% for neutrality. The difference between happiness and unhappiness is really substantial and apprehensive for sustainable development of tourism in the destination.

Support for heritages (Temples, monasteries and old forts & palaces)

Heritages encompass history, culture and stage of civilization of any places. They are the assets of any destinations. In this study, heritages encompass old temples, monasteries, forts and palaces. Their preservation and conservation is very essential. They are one of the strong tourism products in the destination. Tourism industry sells those products and earns revenue and therefore the industry as a whole should play proactive role to preserve and conserve those heritages as a part of social responsibility. An attempt was done to explore the situation in this context in the study area. In total, 45.53% respondents agreed that heritages are getting some kind of assistance for conservation through tourism industry whereas 54.47% respondents claimed against it. In fact, none of the heritages except Kedareswor Temple (excluded Hima Griha, the summer Royal Palace) in the study zone, found to be received financial assistance from tourism revenue (NTB/ entrepreneurs) for conservation and preservation. The value of Chi-Square (χ^2) did not markedly show the differences of perception between the genders.

This variable is to analyze the perception of locals hedonically. The index shows that 30.66% is the happiness score against 54.67% unhappiness thereby just leaving 14.67% for neutrality. The perception of non-entrepreneur local residents in this connection is relatively better than the result of many other variables though the happiness score is still lower than the acceptable base point of 40%. A slight contribution for heritages from tourism revenue can give better result in this regard.

Support for infrastructure (WHERS: Water / health, hygiene & sanitation / electricity / road / safety & security)

Amenity is one of the important tourism components in any tourism destination. Though amenities help to add satisfaction to the visitors, they are very important to the local community as well. In this study, local non-entrepreneurs of tourism business were asked whether they have received any assistance from tourism industry to make, improve or repair any amenities like drinking water, health, hygiene, sanitation electricity, safety, security, road construction or maintenance. In total, almost 65% respondents mentioned 'yes' they are getting support but around 35% said 'no' they are not getting any support from tourism. The assistance getting in some areas like drinking water, health and hygiene as well as safety and security have made majority of people in the community happy but in other areas local people seemed to be expecting something more than what they have received till today from tourism.

In statistical testing, the null hypothesis is accepted i.e. the calculated value P is greater than the value of α at 10 % significance level that denotes that there is no any specific relation between the category of the respondents and the perceptions about the support for amenities in the society from tourism industry. The hedonic happiness

score in the index for this variable is 35.47% (second highest out of 10 variables) against the unhappiness score of 64.53% thereby leaving 0% in neutrality score. Even a small support in local infrastructure and amenities seems to yield a good result in the community for positive impression of tourism and enhance visitors' hospitality in the destination that are necessary for the sustainable growth and development of tourism.

Impact on creative expressions (Dress, dance, food, songs, music & artifacts)

Culture is the identity of any society. It distinguishes society from others. It also makes society unique and special. Food, dress, song, dance and music are some of the important creative expressions of a society. Negative impact over them means a great loss in cultural identity and in a broader scale a loss of society's identity. Tourism is very often accused of being a despoiler of pristine ecology and bio-diversity, a destroyer of valued lifestyles and age-old cultures, and an exploiter of poor nations as a juggernaut, consuming one destination after another and then rolling on (Sharma, 2016). Therefore, an attempt was done in this study to know the perception of the society over the impact of tourism on socio-cultural expressions like dress, dance, food, songs, music and artifacts (DDFS-MA).

In dressing style, 76% respondents claimed that there is negative impact of tourism and 16% seemed positive over the impacts. Only 8% remained neutral and claimed that there is no impact of tourism over any dressing style of the community. Respondents found the younger generations highly vulnerable and susceptible to copy and adopt the outfits blindly from westerners that gives them awkward and unusual looks and get up. Similarly, songs, dance and music are likely to have high susceptibility to change and adoption. They influence younger generation very fast. Almost 67% respondents claimed to have outside impacts on their songs, dance and music (SDM). As per them, SDMs are gradually losing their original essence and are mixed and traded now. In contrary to this, 32% respondents were in favor of tourism saying that tourism has helped to preserve and protect the local songs, dance and music at least for the sake of stage performance for tourists. Almost negligible (1.33%) remained neutral with an opinion that tourism has no any impact over such social factors. In case of food and menu, 44% claimed to have positive impressions whereas 49.33% claimed that there is negative impact of tourism over food and menu of a society. Local and indigenous food is now almost replaced by western food and menu even in the families which do not have direct connection with tourism related business. They believed that the things and food items easily available around them force them to use those items whether it is for food or other things.

Statistically, there is no any significant relationship between the category of respondents and the expressions regarding the impact of tourism on creative

expressions except on songs, dance and music. Female respondents seem relatively more positive than male respondents in this case. More than 43% female claimed that the impact of tourism on songs, dance and music is positive whereas only 10.67% male were there with this view. Likewise, more than 78% male respondents found the impact negative on SDM whereas only 54.05% female were with this view. In the index, the happiness score for the impact on creative expressions is 30.67%, which is third highest among the ten variables, against the unhappiness score of 64% with only 5.33% neutrality score. There is perceptible and negative demo-influence on dressing style, songs, music, food habit and other artifacts like commercialized *Thanka* paintings, mass production of *curio* and *antique* items for souvenir shops.

Conclusion

Tourism has become a strong driver of socio-economic transformation in 21ˢᵗ century. Its implications are varied from latent to manifest, positive to negative, momentary to enduring, temporary to permanent, phenotypic to genotypic. Change is normally phenotypic and influenced by external stimulus but transformation is genotypic and mostly irreversible which comes from inside. The phenotypic change can be genotypic transformation in due course of time. Tourism's impact and implications seem to be phenotypic initially. If proper planning and management is not initiated at this stage, it will eventually be genotypic with both possibilities – positive or negative transformation of society, culture, ecology or economy. This study is in a premise that sustainable development of tourism can be traced via stakeholders' happiness parameters. The hedonic happiness is more subjective, external and ephemeral, and hence more phenotypic whereas the eudaemonic happiness is more psychological, intrinsic and enduring and hence more genotypic though there is a grey area in between hedonic and eudaemonic as well as phenotypic and genotypic as shown in the figure below (Fig. 2).

Fig. 2: Happiness Sustainable Continuum
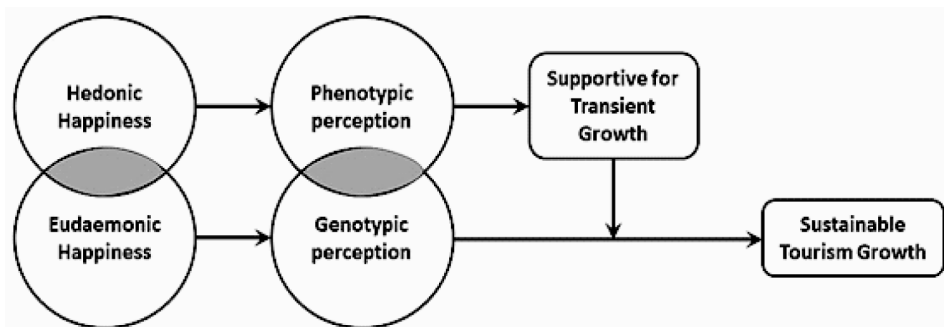
The hedonic happiness mostly contributes to the phenotypic happiness which is

subjective and momentary that only supports for transient growth of tourism in the destination. To have intrinsic, enduring and psychological wellbeing and happiness among the stakeholders, the level of eudaemonic happiness score should be improved. Eudaemonic happiness is more genotypic and contribute more for sustainable growth and development of tourism. The hedonic as well as eudaemonic happiness scores of local non-entrepreneurs (i.e. people not directly thriving from tourism business) extracted from ten different variables with the help of their perception level of tourism-induced outcomes in Lakeside Pokhara of Nepal is not encouraging for sustainable development of tourism.

The study of sustainable tourism and its development from just an actor's perspective is obviously not complete and perfect but the outcome is believed to be very useful starting point for further exploration, analysis and synthesis for future researches in tourism. The sustainability of the destination (Lakeside, Pokhara) is at risk and is in threat from community (non-entrepreneurs) perspective. Out of five eudaemonic variables under analysis, only a single variable crossed the bar leaving others far behind the estimated minimum threshold of 40% (c/f Table 1).

Table 1: Hedonic and Eudaemonic Happiness of Community People

Research Variables	Happiness Scores	Result at 40% base	Neutrality Scores	Unhappiness Scores	Happiness Paradigm	Remarks
Displacement of Indigenous Community	18.67%	Unhappy	14.67%	66.66%	Eudaemonic	**Eudaemonic:** Variables = 5 Happiness = 1 (20%)
Involvement in Decision Making	28.00%	Unhappy	24.00%	48.00%	Eudaemonic	
Togetherness in FFC	25.33%	Unhappy	28.33%	46.34%	Eudaemonic	
Perception of Tourism Growth	70.66%	Happy	10.67%	18.67%	Eudaemonic	**Hedonic:** Variables = 5 Happiness = Nil (0%)
Impact on VNBT-ABC	16.00%	Unhappy	11.11%	72.89%	Eudaemonic	

Research Variables	Happiness Scores	Result at 40% base	Neutrality Scores	Unhappiness Scores	Happiness Paradigm	Remarks
Situation of CADS	16.33%	Unhappy	42.34%	41.33%	Hedonic	**Conclusion:** Mostly unhappy however slightly happy intrinsically
Complaints against tourists' Disturbance	16.00%	Unhappy	52.00%	32.00%	Hedonic	
Support for Heritages	30.66%	Unhappy	14.67%	54.67%	Hedonic	
Support for Infrastructure (WHERS)	35.47%	Unhappy	0.00%	64.53%	Hedonic	
Impact on Creative Expressions (DDFSMA)	30.67%	Unhappy	5.33%	64.00%	Hedonic	
Mean Average in total	**28.78%**	**Unhappy**	**20.31%**	**50.91%**		

Source: Analysis of field survey data (2018)

Though three of the variables from hedonic hemisphere are very close to the bar, none of them could score the minimum estimated threshold. In total also, the average happiness score of all variable putting together is just 28.78% which is far below than the expected ceiling whereas the total average unhappiness score is 50.91% which is quite high and substantial to cultivate hostility in place of hospitality in the destination. This type of unhappiness level of indigenous community people not thriving from tourism in the society indicates that there was no any plan in the study area for sustainable tourism growth covering the twelve principles and three pillars (socio-cultural, economic and environmental) of sustainable development. It is obvious that the default growth of tourism like this in Lakeside Pokhara (Nepal) cannot be sustainable in long run, however, the happiness scores of other major stakeholders like tourism entrepreneurs, employees, visitors, activists etc. are yet to be analyzed. Whatsoever, the *laissez-faire* growth can transform the entire tourism industry into a sink of unsocial, unethical, inappropriate and irresponsible trading activities despoiling the destination's current image and brand of '*Pokhara as Pure as Paradise*'.

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