WOMEN EMPOWERMENT THROUGH TOURISM
– FROM SOCIAL ENTREPRENEURSHIP PERSPECTIVE

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ABSTRACT

This research is building upon the latest literature of Ateljevic and Peeters on 'Women empowerment - entrepreneurship nexus in tourism: processes of social innovation' and intention to contribute to the larger project under Baseline Research Agenda UNWTO Taskforce Women Empowerment in Tourism. This research explores women empowerment through tourism with social entrepreneurship perspective. By using online semi structure interviews, the research takes up four case studies in Malaysia and Nepal to showcase the positive examples on how women empowerment through tourism is facilitated by the organizations which employ social entrepreneurship skills. By using concept of 'Door, Lock and Key', the research unfolds how tourism can be a tool in empowering women, how social entrepreneurship skills are used to facilitate tourism as an effective tool to empower women, and finally, how by empowering women, it leads to solutions to broader social issues with the indications based on Millennium Development Goals (MDGs). This research clearly showed that tourism can definitely work as an effective tool to solve social issues directly and indirectly. Tourism can be used as a KEY or tool to open the DOOR in which it creates equal opportunities for women; create opportunities for employment and income generation; promote adult education and reduce illiteracy; increase awareness on health (maternal health) and hygiene; offer option for viability of indigenous community which allow them to maintain their traditional life etc. Tourism as a KEY which is able to open the DOOR thus symbolise providing solutions to solve various broader social issues and assist in achieving MDGs. Furthermore, it is vital to empower women through tourism in order to solve the social issues, or in other words, to unLOCK the barrier in between. The research demonstrates how women gain 'power' through tourism by building up their self confident and basic knowledge and awareness, and subsequently seek for development for themselves, family and society. Through tourism, the opportunities to gain power have been created. On the other hand, the research also illustrates the importance of ELEMENT of social entrepreneurship in the KEY of tourism. The involvement of organization with social entrepreneurship characteristics or non governmental organizations (NGOs) can build a bridge between the supply of the local and the demand of tourists where NGOs can more easily open ways for participation, and can relate tourism development to overall community development. The four case studies have shown the social entrepreneurship characteristics in which with the social missions and ambitious in making changes for the benefit of local community, they have identified and acted upon what other miss with the creation of new and innovation approaches and to be resourceful, although in the limited resource situation. Without the ELEMENT of social entrepreneurship in the KEY of tourism, the end product might not be the solutions of social issues. Social entrepreneurship should be taken seriously as an important driver of social progress in which future research should work along the direction to survey in depth how social entrepreneurship can work effectively in NGOs and also in the situation with the cooperation and the support of the government. More studies can be carried out to explore the relations between social entrepreneurship and tourism, in which tourism can be an effective tool of development under the social entrepreneurship perspectives.

Key words: Women Empowerment, Tourism, Social Entrepreneurship, MDG

Dedicated to my beloved Ama, Pa, Ma, Ge (& family), Da Jie (& family), Er Jie (& family), Sek Yan, Sek Teng (& family), Chee Ping, laogong Chee Fai, baobao and all of you …

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Abbreviation

ACT	-	Academic Consultation Training
AMCII	-	Academic Master Cluster Environmental Sciences part II
CBS	-	Central Bureau of Statistics
CECI	-	Centre of International Development and Cooperation
CEO	-	Chief Executive Officer
CSR	-	Corporate Social Responsibility
EWN	-	Empowering Women of Nepal
F&B	-	Food and Beverage
GDP	-	Gross Domestic Product
IFAD	-	International Fund for Agriculture Development
INGO	-	International Non-Governmental Organisation
KOPEL	-	Batu Puteh Community Ecotourism Cooperative
KTT	-	Tulun Tokou Handicraft
MDG	-	Millennium Development Goal
MDT	-	Mayo do Talud Boat Services
MESCOT	-	Model Ecologically Sustainable Tourism
MoU	-	Memorandum of Understanding
NGO	-	Non-Governmental Organisation
NRs	-	Nepalese Rupee
PACOS	-	PACOS Trust
RM	-	Malaysian Ringgit
SD	-	Sustainable Development
SFD	-	Sabah Forestry Department
SHEWD	-	Society for Health, Environment and Women's Development
SNV	-	Netherlands Development Organisation
TREC	-	Tungog Rainforest Eco-Camp
UN	-	United Nations
UNDP	-	United Nations Development Programme
US$	-	United States Dollar
WTO	-	World Tourism Organization
WUR	-	Wageningen University and Research Centre
WWF	-	World Wide Fund for Nature

CHAPTER 1   INTRODUCTION

1.1   INTRODUCTION

Are women nowadays in the position of 'powerless' in our society? Why are 'women' needed to be empowered? It seems ridiculous to ask such a question in this modern society but the issues of 'women' and 'empowerment' are clearly positioned in international forum and discussion such as in United Nation's Millennium Development Goal (MDG), five out of eight are directly and indirectly relate to women empowerment. MDG 3 is to promote gender equality and empower women, and it is actually interrelated to the other four MDGs i.e. MDG1: Eradicate extreme poverty & hunger; MDG 2: Achieve universal primary education; MDG4: Reduce child mortality and MDG5: Improve maternal health.

Most of us have the general knowledge of women as at least half of the world population and playing a main role in the family especially in giving birth and raising their children. Thus, we should be able to imagine that by empowering women who are still in an autonomy-lacking situation in many parts of the world, it will lead to the broader contexts i.e. to contribute to the economic development in the society (to reduce poverty and hunger); to enable women to support their children in education (achieve universal primary education), to independently survive with better knowledge, education and health for themselves and their family especially their children (reduce child mortality and improve maternal health).

Kofi A. Annan, Secretary-General of the United Nations, describes in the report of 'Women & children-The double dividend of gender equality' (2006) that:

> *'When women are healthy, educated and free to take the opportunities life affords them, children thrive and countries flourish, reaping a double dividend for women and children … there is no tool for development more effective than the empowerment of women … discrimination against women of all ages deprives the world's children – all of them, not just the half who are girls – of the chance to reach their potential'.*

An examination of issues of development has the potential to take the readers down to various paths normally related to field e.g. manufacturing industry, business etc. or related to the 'how' e.g. attract foreign investment, better infrastructure etc. The issues of economic growth, social equity, improved living standards, sustainable development, community empowerment are large and dominate much of the debate about global development

(Sofield, 2003). There is no doubt that tourism has, and continues to be a focus of development especially in developing countries. This is particularly significant in those regions of the world which seek development options for foreign exchange earnings. In this study, an examination of issues of development will be through a lesser travelled path which points to the development through tourism with focus on the empowerment of women; the demonstration of case studies in Asian region to showcase the positive practices on how women empowerment through tourism can be linked with the solution to broader issues of the society such as poverty reduction, gender equality issues etc.

There is no one clear definition of 'empowerment' where different authors define the term differently in the context of their professional experience or a particular situation (Sofield, 2003). Empowerment is closely related to power concepts which can not be avoided in touching upon 'politics' topic because of its full power and direct relationship to the development. Sofield (2003) observes that '…the concept of empowerment by and of communities is at once a process and an outcome…and the two main components of the empowerment process are the government and the community'. The 'process' of empowering people (and communities) is an important aspect of empowerment because the 'process' itself is as important as the actual final outcome of empowerment (Beeton, 2006). Empowerment is essentially a bottom-up process rather than something that can be formulated as a top-down strategy in which women must empower themselves (Oxaal & Baden, 1997). In this research, the 'process' of how the women empowerment is created and what is the 'outcome' of the empowerment to the society will be studied though case studies.

Women's empowerment refers to the ability of women to transform economic and social development when empowered to fully participate in the decisions that affect their lives through leadership training, coaching, consulting, and the provision of enabling tools for women to lead within their communities, regions, and countries (Wiser Earth, 2005). Empowerment is a process to enable women to achieve goal in life such as earning more income on their own to cope with growing needs for income, health-care and education for their children (van der Cammen, 1997). As indicated by Ateljevic & Peeters (2009), women empowerment is becoming more important now as it has gained political importance since being acknowledged by United Nation World Tourism Organisation (UNWTO).

Tourism has recently been recognized by some aid donors and international funding agencies as an effective tool for poverty reduction where United Kingdom termed it as 'Pro-Poor Tourism' (PPT); UNWTO and United Nations Conference on Trade and Development (UNCTAD) termed it as 'Sustainable Tourism for Eliminating Poverty' (STEP); World Bank

and Asian Development Bank reassessed their policies and revised their funding of tourism activities (Sofield, 2003).

UNWTO states that the positive contribution of tourism to women empowerment can only be determined if poverty reduction and the enhancement of women's dignity and role in the workplace are addressed. These are among the issues in UNWTO's Action Plan 'To Empower Women through Tourism', unveiled during ITB Berlin 2008 in early March 2008. UNWTO is committed to play a leading role in economic empowerment of women in tourism sector. The Action Plan has to be regarded as part of UNWTO's "triple commitment" objectives, in the framework of the 'Global Code of Ethics for Tourism' and in support of the MDGs: (i) Tourism should benefit the poor (ii) Protection of our environment and (iii) Empowerment of women. As tourism is one of the biggest industry in the world and it always is/seen as an important economic income and foreign currency exchange by governments especially from the developing and undeveloped countries, it is vital to explore how tourism can be an effective 'tool' in empowering women.

If tourism can be an effective tool in empowering women, subsequently, the question comes to 'In which perspective tourism as a 'tool' can empower women effectively?' It is potentially through the concept of entrepreneurship. Entrepreneurship is a critical factor in tourism development, both globally and regionally (Russell & Faulkner, 2004). The essence of entrepreneurship is the initial of change through creation or innovation (Morrison et. al., 1999 in (Yang & Wall, 2008). Different from traditional 'masculine' sense of 'entrepreneurship' as a business, Ateljevic and Peeters (2009) expand this understanding to the notion of social innovation and change, and the definition of 'being entrepreneurial' to the civil society organisation, which often very innovatively create economic and social opportunities at the individual and community level. One of the main category of civil society organisation is non governmental organisations (NGOs) which are increasingly recognised as an important role-player in community and rural development with their strong support at grassroots level and their capacity to develop and empower poor communities (Nzimakwe, 2008). This research will then try to apply social entrepreneurship perspective in studying women empowerment through tourism.

Social entrepreneurship has become a source of hope, but we are like water-tap users who know little about the origin of the source (Ziegler, 2009). The field of social entrepreneurship is a young field in the current research and study. Social entrepreneurship is said to be made of ideas that are tried out rather than proclaimed, ideas that are pushed through by initiatives belonging to individuals rather than multinational mega-organisations, ideas that are

proposed in languages that are culturally diverse and not necessarily professionally polished, ideas that speak of pervasive social inequalities and exclusion, of ecological problems and risks, and ideas that do not speak of these issues as inevitable predicaments but as challenges that call for societal transformations (Ziegler, 2009).

The concept of 'social entrepreneurship' emerged in the 1980s from the work of Bill Drayton, founder of Ashoka in funding social innovators around the world, and Edward Skloot, founder of New Ventures in helping nonprofit organisations to explore new sources of income (Dees, 2007 page: 24). Ashoka is a global association of the world's leading social entrepreneurs with system changing solutions for the world's most urgent social problems (Ashoka, 2009). Ashoka coined the term 'social entrepreneurship' to describe individuals who combine the pragmatic and results-oriented methods of a business entrepreneur with the goals of social reformer (Sen, 2007). One of the outstanding examples is Muhammad Yunus who is the Ashoka Global Academy Member, with the institution he created, Grameen Bank have won the Nobel Prize for Peace in 2006 because of the contribution in spreading micro-credit concept globally (Sen, 2007). Sen (2007) views that social entrepreneurship 'business' model have the potential to transform the lives of people and the way the world does business. New Ventures is a consulting firm that created the field of social venturing and nonprofit entrepreneurship (Panel on the Nonprofit Sector website, 2007).

Fowler (2000) explains the term 'social entrepreneurship' in referring to an entrepreneur which is adopting commercial approaches and enterprises that generate social benefits as well as surpluses, or financially enhance existing social development programmes. He states that what drives a social entrepreneur's economic mission is the creation of a 'surplus' rather than a 'profit' to ensure viability in tackling social problems which usually translates into using commercial undertakings to cross-subsidise social interventions. Social entrepreneurship is a model of change, a term to describe individuals who play the role of change agents in social sector through combining the pragmatic and results-oriented methods of a business entrepreneur with the goals of a social reformer (Sen, 2007). Today, the term 'social entrepreneurship' is starting to gain more attention in the literature and various research study field such as in business and entrepreneur study, showing that it would be an interesting aspect to explore women empowerment through tourism in this research.

More than two thirds of the world's poor are in Asia where poverty in Asia is concentrated along two dimensions: geographical concentrated in rural or less favoured areas and socially concentrated among women, indigenous people, the socially excluded, pastoralists, internally displaced people, victims of landmines, the landless, and small and marginal

farmers (IFAD, 2002). Thus, in this context of women empowerment and social entrepreneurship, it is important to look at the Asia region in this research.

1.2   PROBLEM STATEMENT

Most of the tourism researches done in relations to gender tend to touch upon gender difference from the perspective of women tourists, which cover a wide range of issues such as perception, motivation, empowerment etc. On the other hand, some existing tourism research regarding gender covers mostly on the issue of employment with its relations to gender segmentation and income inequalities (Breathnach, 1994; Jordan, 1997; Munoz-Bullon, 2009). There were some researchers carried out gender analysis in tourism industry ((Kinnaird, Kothari, & Hall, 1994); special edition of the *Annals of Tourism Research* 22 (2)); but the impacts of tourism and their potential to enhance the community lives are rarely studied from the gender perspective.

The most recent literature regarding women empowerment and tourism is Ateljevic and Peeters (2009) which explains the nexus between women empowerment entrepreneurship and tourism, emphasizing that it is a process of social innovation. They unfold the concept of women entrepreneurship and its relation to the broader issues of social innovation and community development; and highlight the perception of women empowerment in a positive way as opposed to the usual 'a priori victimizing' approach.

There is a research gap in linking the key concepts together i.e. women, empowerment, and tourism. It is also lacking in tourism researches with regards to social entrepreneurship and how we link women empowerment through tourism with its broader social issues. In addition, there is a need to build upon the latest literature of Ateljevic and Peeters (2009) as part of the larger project under Baseline Research Agenda UNWTO Taskforce Women Empowerment in Tourism; looking at some interesting positive examples in Asian region. Study is needed in Asian region because South Asia and South East Asia are identified as the region is still in developing stages as well as their tourism industries.

1.3   THEORETICAL FRAMEWORK

The theoretical framework for this research encloses several key concepts - women empowerment, tourism and entrepreneurship which are linked and interrelated with each

other as well as embedded and entangled in any tourism development. This research will combine an interpretive and critical paradigm. For interpretive paradigm, I will describe the positive example through case study and how the organisations empowering women and lead to resolve broader issues such as poverty and gender inequity. On the other hand, I will apply critical paradigm, trying to abstract the findings in broader aspects.

In Figure 1.1, I provide a diplomatic vision of how these concepts are connected through the concept of 'Door, Lock and Key'. First of all, there is a 'door' which symbolise the 'Door of Solution to Social Issues'. If one is able to open the door, it will lead to the solution of broader social issues. The broader social issues solution here are represented or highlighted through policy context of United Nation's Millennium Development Goal (MDG) i.e. MDG1: Eradicate extreme poverty & hunger; another part of MDG 3 Promote gender equality; MDG5: Improve maternal health; MDG 2: Achieve universal primary education and MDG4: Reduce child mortality etc.

The problem is the 'door' is locked. It is seen that 'women issue' is a vital challenge in solving social issues. Thus 'women empowerment' will be seen like a 'lock', which symbolize that if we able to open this 'lock', we are able to open the door which subsequently lead us to the solution of broader social issues. Then, the question now is the 'key'. Which 'key' can be used to open the 'lock'? It is well indicated from Figure 1 that tourism in general will be a 'key' or an effective way to empower women, other than other keys which might be manufacturing industry, agricultural etc.

The important 'element' in looking at the key structure will be then from the perspective of social entrepreneurship, which is an innovative and creative way in economic setting. Social entrepreneurship is seen as an important element in the 'key' of tourism, without this 'element', the tourism 'key' might not function as effective as we wish.

Tourism is a living system that needs to be treated as a dynamic entity, bottom up manner, where the individuals driven by simple rules are the basis of the complex (or chaotic) system (Faulkner & Russell, 1997, cited by Beeton, 2006). Another element of this theory is what has become known as the 'butterfly effect' (Gleick, 1987, cited by Beeton, 2006) where a small change can precipitate a chain reaction that culminates in a dramatic event or fundamental shift. 'Butterfly effect' illustrates the situation where the small changes can ultimately have a major impact on the system with the magnitude of the outcome being disproportionate to the initial trigger (Russell & Faulkner, 2004). I will analyse the information

from the case studies to explain how by empowering women, it may lead to a tremendous shift of social change and development in a society.
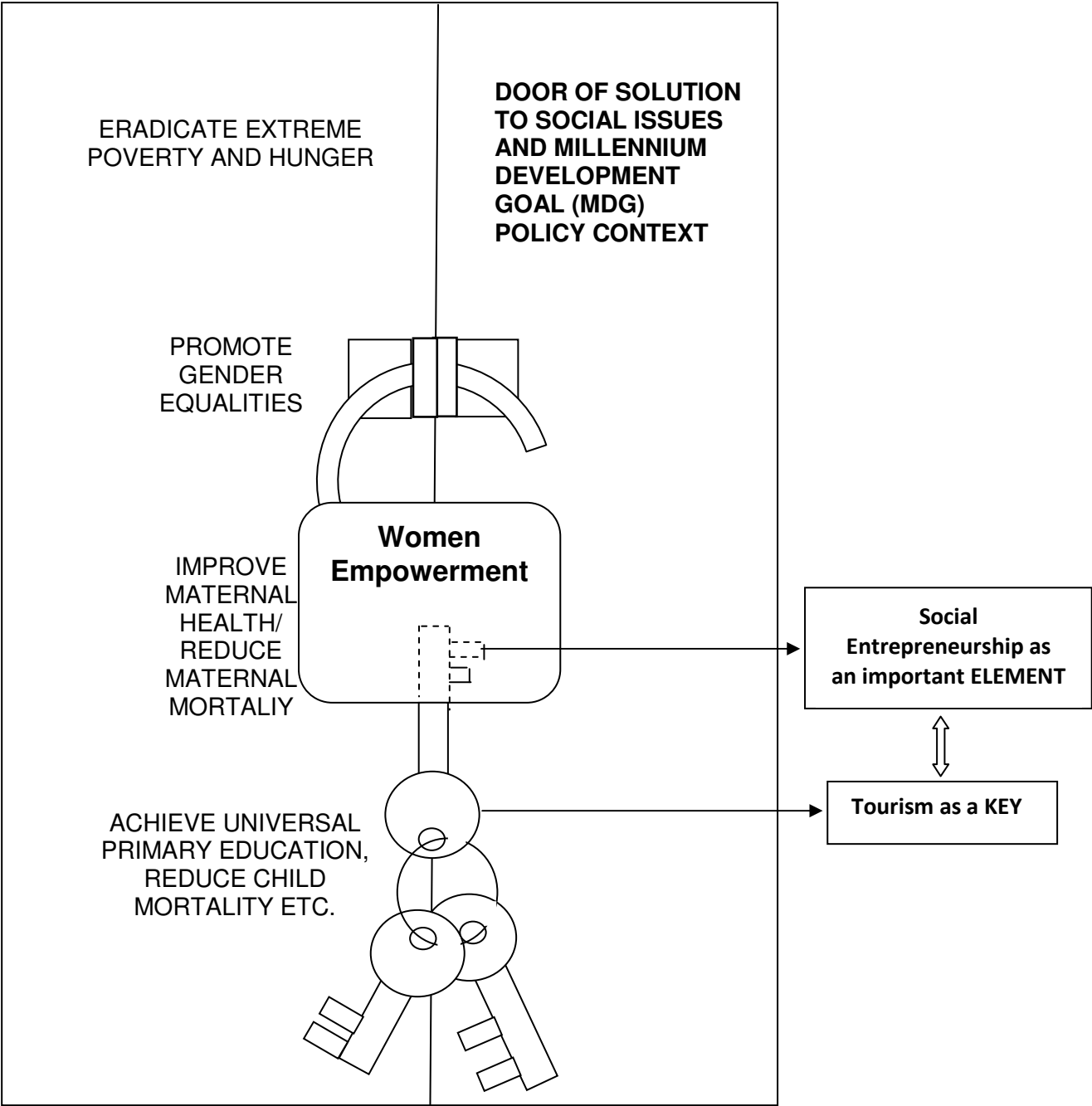
Figure 1.1   *Conceptual map of 'Door, Lock and Key' concept for women empowerment through tourism from social entrepreneurship perspective and its linkages with solution to broader social issues and MDG*

1.4   RESEARCH QUESTIONS AND OBJECTIVES

In general:

What are the positive sides of women empowerment through tourism in the study countries i.e. Malaysia and Nepal, within the broader context of social, economic and political environment?

In specific:

(i)   What is the full story of positive practise and example of women empowerment through tourism in the selected region? How is women empowerment constructed and developed within tourism context?

(ii)   What are the linkages between women empowerment through tourism with solution to broader social issues in the society? What are the implications and to what extent it might influence and impact lives and development of their society?

CHAPTER 2   LITERATURE REVIEW

2.1   INTRODUCTION

The literature which links women empowerment in tourism and entrepreneurship is scarce. Ateljevic and Peeters (2009) indicate that in general, literature on community development and women empowerment in tourism is likely divorced from entrepreneurship literature. The most recent related literature is Ateljevic and Peeters (2009) which explains the nexus between women empowerment entrepreneurship and tourism, emphasizing that it is a process of social innovation. They unfold the concept of women entrepreneurship and its relation to the broader issues of social innovation and community development; and highlight the perception of women empowerment in a positive way as opposed to the usual 'a priori victimizing' approach. Building up from this literature, I will try to lead the readers starting from the empowerment through tourism in general; subsequently focus on women empowerment through tourism; entrepreneurship and tourism; social entrepreneurship (and tourism); and finally discuss in more details the nexus between the isolated key concepts through the concept of 'Door, Lock and Key'. It shows there is really a gap in literature to connect the concepts of women, empowerment, social entrepreneurship and broader social issues.

Before enter into discussion of literatures related to the key concepts, since this research is focus on women empowerment through tourism which is 'women' or 'gender' related, it is necessary to give some background literatures related to gender issues in tourism. Gender refers to socially constructed roles and behaviours of men and women in which gender relations are characterized by unequal power and norms that determine an unequal distribution, of resources, work, decision making, political power, and the entitlement of rights and obligations in both the private and public spheres (Thierry, 2007). Gender is a system of cultural identities and social relationships between females and males, as a significant variable in any study of human relations, which is distinct from biological differences between sex (Swain, 1995).

Most of the tourism researches done in relations to gender tend to touch upon gender difference from the perspective of women tourists, which cover a wide range of issues such as perception, motivation, empowerment etc. Besides, some existing tourism research regarding gender covers mostly on the issue of employment with its relations to gender segmentation, income inequalities (Breathnach, 1994; Jordan, 1997; Munoz-Bullon, 2009)

and gender exploitation in tourism or sex industry. There was research carried out on gender analysis in tourism industry for example Kinnaird, Kothari and Hall (1994) but the impacts of tourism and their potential to enhance the community lives are rarely studied from the gender perspective.

One of the earliest published collections of gender in tourism studies was an edited volume by Kinnaird and Hall (1994), attempting to stimulate debate on the gendered nature of tourism-related activities and processes, in the context when social construction of tourism was lacking a gendered component in the literature. The authors focus on three principle issues which are crucial to an understanding gender in tourism (Kinnaird et al., 1994). First, tourism is a process which is constructed from gendered societies and therefore all aspects of tourism-related development and activity embodies gender relations. Second, gender relations over time inform and are informed by the interconnected economic, political, social, cultural and environmental spheres of any societies engaged in tourism development. Third, power and control are articulated through race, class, and gender relations in tourism practices.

In their conclusion, Kinnaird and Hall (1994) call for analysis of four dimensions (a) gendered tourists: problematizing a work/leisure dichotomy in contemporary society, researching motivations to travel and behaviour socialized by gender; (b) gendered hosts: researching the gendering of tourism employment, gender segregation in different types of provisions and the ways in which patterns of patriarchal power relations are articulated; (c) gendered tourism marketing: researching myths and fantasies in sexuality promotion; and (d) gendered tourism objects: researching stereotyped, gender specified activities and landscape.

To achieve this, the authors propose five gender research agendas: first, more empirical, case studies of the inter-relationships in tourism development and the social, economic, political, environmental, and cultural aspects of societies; second, analyses of the social construction of environments; third, study of intra-gender differences and the construction of power relationships among men and among women, articulating class, race/ethnicity, and sexuality in tourism practices; fourth, studying how gender relations are altered due to societal change for both host and guest populations; and fifth, comparing changing gender relations by type of tourism market (mass, ethnic, special interest, eco-tourism, alternative, sustainable tourism). In this study, the focus is on women empowerment (gender host only which is the women in the local community) through tourism by conducting case studies of the inter-relationships or linkages with the solutions to broader social issues and also connecting it to social entrepreneurship.

2.2   EMPOWERMENT THROUGH TOURISM

In a broad sense, empowerment is a process by which individuals, organisations and communities gain mastery over their own lives where empowerment is possible in many competencies given a variety of niches and opportunities (Rappaport, 1984 in Sofield, 2003).

Arai (1996) indicates that there are a multitude of definitions of empowerment depending on the discipline and the focus of the study at hand; and the characteristics that define the concept of empowerment can be outlined in five areas as (i) it involves a change in capacity or control, or an increase in power and the ability to use power; (ii) it has multiple dimensions including psychological, economic, social and political change; (iii) it is a multilevel construct with changes may be occurring within an individual, group or community; (iv) it should be understood from a holistic perspective combining the above listed dimensions and levels; (v) it is a process or framework that describes changes as an individual, group or community mobilizes towards increased citizen power.

Women are the essential part of the community and thus, women empowerment is always embedded in the issue of community empowerment which is in many cases discussed under the topic of tourism development especially community development through tourism. Beeton (2006) in her book demonstrates the notion of empowerment and its associated power and powerlessness which she views is useful and necessary in understanding tourism development at the community level. Empowerment issues such as who participates come to the fore – often the disadvantaged (those who need it most) are left out of the process and women are restricted to low-paying service roles (cooks, cleaners) (Beeton, 2006). The author aims to enable the readers to understand the capabilities of tourism so that the correct decisions can be made in terms of community development.

One of the authors who discusses in depth regarding tourism and empowerment is Sofield (2003). The author explores the relationship between tourism, sustainable development and empowerment across three levels i.e. regional, national and local level; and formulates a synthesized construct of empowerment in considering the community/tourism development relationship. The author finds out that 'empowerment' by and of communities are at once both a process and an outcome of the social processes where it results in a change of the power balance between the stakeholders. However, this author only examines in particularly social and political power, but not pursued into discussion of interpersonal power.

The study of Sofield (2003) constitutes a synthesis of the concepts of empowerment, tourism development (especially involving indigenous communities), and sustainable development to take account of the political and socioeconomic environments which postulates five prepositions:

- That without the element of empowerment tourism development at the level of community will have difficulty achieving sustainability.

- That the exercise of traditional or legitimate empowerment by traditionally oriented communities will of itself be an ineffectual mechanism for attempting sustainable tourism development.

- That such traditional empowerment must be transformed into legal empowerment if sustainable tourism is to be achieved.

- That empowerment for such communities will usually require environmental or institutional change to allow a genuine reallocation of power to ensure appropriate changes in the asymmetrical relationship of the community to the wider society.

- That, conversely, empowerment of indigenous communities cannot be 'taken' by the communities concerned drawing only upon their own traditional resources, but will require support and sanction by the state, if it is to avoid being short-lived.

Kieffer (1984: pg 12) in Sofield (2003) perceives empowerment in an individual's development as a process of moving though four stages of human life: (i) era of entry-the participation of the individual 'is exploratory, unknown and unsure while authority and power structures are demystified' (ii) era of advancement – opportunities exist for collaboration and mutually supportive problem-solving and the individual develops mechanisms for action and accepts responsibility for choices, rudimentary political skills are developed; (iii) era of incorporation – activities are focused on confronting and contending with the permanence and painfulness of structural or institutional barriers to self-determination, organisational, leadership and survival skills are developed; (iv) era of commitment – the individuals integrates new personal knowledge and skills into the reality and structure of the everyday life world. This model may be seen as more evolutionary where the individual through a labour-intensive process, integrates into existing structure (Sofield, 2003).

Empowerment is always discussed within the topic of community development especially in ecotourism literature (Scheyvens, 1999, 2000; Zeppel, 2006). Scheyvens (1999) designs empowerment framework to analyze the impacts of ecotourism ventures on local communities which consists four levels of empowerment: economic, psychological, social and political empowerment. She describes both the signs of empowerment and disempowerment (as per Table 2.1), attempting to emphasize the importance of local

communities having some control over, and sharing in the benefits of ecotourism initiatives in their area; where ecotourism should be conserved and developed at local level.

Table 2.1   *Framework for determining the impacts of ecotourism initiatives on local communities*

Level of Empowerment	Signs of Empowerment	Signs of Disempowerment
Economic empowerment	Ecotourism brings lasting economic gains to a local community. Cash earned is shared between many households in the community. There are visible signs of life improvements from the cash that is earned.	Ecotourism merely results in small cash gains for a local community because only a few individuals gain direct benefits from ecotourism and others cannot involve due to lack of capital and/or appropriate skills. Most profits go to local elites, outside operators, government agencies etc.
Psychological empowerment	Self-esteem of many community members is enhanced because of outside recognition of the uniqueness and value of their culture, natural resources and traditional knowledge. Increasing confidence of community members leads them to seek out further education and training opportunities. Traditionally low-status group e.g. women increase their status.	Many people have not shared in the benefits of ecotourism, yet they may face hardships because of reduced access to the resources of a protected area. They are thus confused, frustrated, disinterested or disillusioned with the initiative.
Social empowerment	Ecotourism maintains or enhances the local community's equilibrium. Community cohesion is improved as individuals and families work together to build a successful ecotourism venture. Some funds raised are used for community development purposes.	Disharmony and social decay where different social-economic groups compete with resentment and jealousy for the perceived benefits. Many in the community take on outside values and lose respect for traditional culture and for elders. Disadvantaged groups (e.g. women) bear the brunt of problems associated with the ecotourism initiative and fail to share equitably in its benefits.
Political empowerment	The community's political structure, which fairly represents the needs and interests of all community groups, provides a forum through which people can share their views and concerns on ecotourism. Agencies initiating or implementing the ecotourism venture seek out the opinions of community groups	The community has an autocratic and/or self-interested leadership. Agencies initiating or implementing the ecotourism venture treat communities as passive beneficiaries, failing to involve them in decision-making. Thus the majority of community members feel they have little or no say over whether the

	(including women, youths and other socially disadvantaged groups) and provide opportunities for them to be represented on decision-making bodies.	ecotourism initiative operates or the way in which it operates.

Further to Scheyvens' studies, Zeppel (2006) through several case studies reinforces the importance of political, social and psychological empowerment based on indigenous ecotourism. The author demonstrates there are strong links between four key criteria for sustainability and community empowerment i.e. environmental, social, economic and political through indigenous ecotourism ventures on tribal lands.

2.3   WOMEN EMPOWERMENT THROUGH TOURISM

Apart from Ateljevic & Peeters (2009) studies which explains the nexus between women empowerment entrepreneurship and tourism, Ateljevic & Peeters (2009) also carried out desk research on women empowerment through tourism. In their report of Baseline Research Agenda, UNWTO Taskforce Women Empowerment in Tourism, the authors identify six main forms of women empowerment in tourism and their positive implications with elaboration on main issues and gaps as entrepreneurship and business development; NGOs and social entrepreneurship; employment; community development initiatives and poverty alleviation; industry initiatives and training/education; and general gaps. The authors found that there is far less attention in the literature for the several forms of positive implications of women's role in tourism.

There are relatively scarce literatures on women empowerment through tourism in particular but in general, 'women empowerment' is always mentioned during the discussions of the tourism studies (Connell & Rugendyke, 2008; Garcia-Ramon, Canoves, & Valdovinos, 1995; Wilkinson & Pratiwi, 1995). For example, Connel and Rugendyke (2008) during their discussion to relate gender and tourism, indicates that tourism as a labour-intensive industry enables some 'empowerment and advancement' through formal employment opportunities for women where these employments are otherwise rare and menial. The authors indicate that tourism offers women new opportunities for social mobility, greater control over household incomes (because of their contribution to them) and, in some contexts, a break from patriarchal society.

Besides, Garcia-Ramon, Canoves and Valdovinos (1995) indicate that tourism development seems to contribute to ideological shift in women where they become more integrated with 'outside world' and more concerned about conservation of their landscapes, both culture and physical, which has become important in their livelihood. The authors analyze the changing role of women providers in farm tourism enterprise in Catalonia and Galicia, Spain. The authors state that women are important in the development of rural tourism in which women operate the enterprise and receive incomes that subsequently support continued small-scale farming and conservation of the countryside environment. At the same time, this new enterprise provides a valuable alternative for women who continue to play their traditional gender role by doing an 'extension' of their traditional domestic works at home, serving the tourists as if their 'extended' families.

Furthermore, Wilkinson and Pratiwi (1995) indicate that the economic improvement brought by tourism has the potential to empower the local women to have more control over their own lives and their family's survival in a community where poverty predominates. They examine tourism issues and impacts in a fishing village in Pangandaran, Indonesia by using gender analysis approach. The authors find that tourism development has influenced gender roles and relations especially among the lower-class local people, in social (e.g., child-rearing practices) and economic terms. The authors explain that although the change might appear to be small but it is actually significant to the women themselves when more of them become self-employed by engaging in informal sector (particularly in informal trading) and become at least partially economically independent. The authors also address the need of recognition from government and related agencies to carry out tourism development programmes aimed at improving the quality of life of women.

Further developed from her previous study, the study of Scheyvens (2000) is the exception where she explicitly and specifically bring together gender issues and women empowerment in her discussion about ecotourism initiatives from the perspective of local community; whether tourism development could benefit women and advocating active involvement of women in ecotourism initiatives. Part of the difficulty in defining empowerment is that it takes on different forms in different contexts (Wallerstein and Berntein, 1988 in Sofield, 2003). Thus, in this study, concept of empowerment is primarily based on the work of Scheyvens (2000).

Scheyvens (2000) indicates that women can be empowered by involved in early ecotourism development stage, in deciding the desired forms of tourism development and distributions of tourism costs and benefits among the different stakeholders because empowerment should

not just be seen as a potential outcome. Scheyvens (2000) describes in details the four levels of empowerment with the examples given through case studies which are shown in later part of this study. It is clear that these typologies of level of empowerment should not be regarded as sterile, static and divorced from each other, as many overlap.

Economic Empowerment

When considering whether or not a community have been economically empowered, it is necessary to consider the available of opportunities for employment (both in formal & informal sector); opportunities for business; gaining of control on own/good income; gaining of valuable skills or capacity building; access to productive resources (Scheyvens, 2000). Besides, economic empowerment also includes ways of enabling earned cash to be shared among the households; visible evidences of livelihood improvement resulting from the earned cash etc. (Mwamwaja, 2001).

Social Empowerment

Social empowerment refers to a situation in which a community's sense of cohesion and integrity has been confirmed or strengthened by an activity in which an empowered community has strong community groups and good participation in community meetings (Scheyvens, 2000). Empowered socially means to enhance community cohesion; deepened the knowledge of environmental issues, gain of greater respect within their communities which can indirectly lead to greater freedom ; reconsideration of gender role stereotypes; gain of wider recognition within their society; greater local access to services and better facilities; supports the upkeep of the village (Scheyvens, 2000). Besides, social empowerment also includes the reduction of inequalities in terms of income and wealth between different groups; reduction of incidences of negative impacts associated with tourism such as crime, overcrowding, displacement, prostitution (Mwamwaja, 2001).

Psychological Empowerment

In the work of Scheyvens (2000), a community which is psychologically powerful is seen as people who are optimistic about future, has faith in the abilities of its residents; is relatively self-reliant and demonstrates pride in traditions and culture. Empowered psychologically means improve self-esteem; develop self confidence ; having feeling in control over the pace and direction of development; increase self-reliance and pride; gain confidence and motivation to go back to school themselves; levels of awareness of literacy skills, of project activities, and threats of tourism development and current production practice; self perception of social status and as perceived by other; impact of status perception on ability to influence decision-making; individual's role in the group organisation and decision making powers of

the marginalized etc. (Scheyvens, 2000). Besides, psychological empowerment also includes recognition of local culture and knowledge resulting in high self-esteem; Increased confidence resulting in desire for training and education opportunities (Mwamwaja, 2001).

Political Empowerment

If a community is to be politically empowered, their voices and concerns should guide the development of any tourism project form the feasibility stage through to its implementation; involved in monitoring and evaluating the project over time; involved in decision making; diverse interest groups within a community have representation on community and broader decision-making bodies; control over an ecotourism initiatives (Scheyvens, 2000). It also includes the participation in whole project cycle from the project's feasibility to implementation stages; opportunities for the local community's interests and views to be aired and heard; the role of technocrats and NGOs in decentralizing power (Mwamwaja, 2001).

2.4   ENTREPRENEURSHIP AND TOURISM

From a European perspective, entrepreneurship has its roots in classical economic literature as embodies in the seminal research by authors such as Richard Cantillon (1680-1734), Jean-Baptiste Say (1767-1832) and Joseph Shumpeter (1883-1950) (Getz, Carlsen, & Morrison, 2004). The notion of entrepreneurship has been articulated widely within economic literature with most of the attention has been given to entrepreneurial activities in the manufacturing and technology industries, rather than in the service sector and tourism (Russell & Faulkner, 1999). Within the literature in tourism, entrepreneurship aspects still remain relatively poorly researched area. Where tourism entrepreneurships are researched, much of the work has been focused in the context of small and medium-sized tourism enterprises (SMTEs) (Dahles & Keune, 2002; Ioannides & Petersen, 2003; Page, Forer, & Lawton, 1999; Shaw & Williams, 2002; Wanhill, 2000).

Ioannides and Petersen (2003) provide insights concerning entrepreneurial activity and key barriers to innovation of SMTEs in Denmark, reveal that these SMTEs are operated by non- or constrained entrepreneurs and display gap-filling characteristics. Page et. al. (1999) study the role of tourism and business development in New Zealand which aims to establish the extent of indigenous participation in small business development. Shaw and Williams (2002) explore the role of entrepreneurship in general in understanding tourism's impact on economic development, indicate the nature and characteristic of tourism entrepreneurs.

(Wanhill, 2000) investigates the full-time equivalent employment out-turns of small and medium enterprises in Wales to assess job creation performance against targets and found that tourism has shown a creditable performance as a development option because of its labour intensive characteristic. The author indicates that there was a switch of emphasis towards small & medium enterprise by European Union on the basis that these firms provide the community underpinnings for entrepreneurship and job creation.

Entrepreneurship studies in tourism are often linked to family business. For example, Getz et al. (2004) make the connection between entrepreneurship, small and family business, focusing on the unique entrepreneurial opportunities, challenge and issues that are inherent in tourism industry. Morrison (2006) explores and critically analyses entrepreneurship theories and concepts within the context of the small family tourism business, and the extent to which owner-managers and their enterprises can be classified as entrepreneurial. (Morrison, 2006) summarises the different appearances or guises of entrepreneurs where they present themselves while navigating through their respective social and business systems with examples given in tourism industry (See Table 2.2).

Table 2.2   *Entrepreneur guises*

No.	Guise	Description	Example
1	Copreneur (McKay, 2001; Smith, 2000)	Marital and business partners managing work and family responsibilities more effectively	Husband and wife contribute complimentary skills and resources to the management of a winery visitor attraction
2	Ethnic (Ram et al., 2000; Collins, 2002; Basu, 2004)	Entrepreneurs drawn from ethnic minority groups often operating in ethnic niche markets	Chinese, Greek, Italian restaurants in Europe, Australia and North America
3	Family (Cromie et al., 1999; Carter et al., 2002)	Meshing together social and business systems	Multi-generations servicing the tourism market as a means of generating family employment to maintain the family unit
4	Female (Hurley, 1999; Collins, 2002; Brindley, 2005)	Using business as a vehicle for greater flexibility in managing family responsibilities	Homestay accommodation that enables the combination of commercial, domestic and child-caring responsibilities
5	Intrapreneur (Carrier, 1990; Antoncic and Hisrich,	A family member, other than the founding-entrepreneur adopts and applies entrepreneurial	Second generation family member working within a traditional hotel adopts a business reengineering strategy transforming it into

		characteristics with the existing business	serviced accommodation
6	Lifestyle (Kuratko and Hodgetts, 1998; Andrews et al., 2001)	Primary concern is to provide a sufficient and comfortable living to maintain a selected way of life	A ski instructor operates the business for a four-month season to earn enough to live all year round in a mountain retreat
7	Micro (Lynch, 1999; Greenbank, 2000)	Employing less than ten persons deliberately constraining size	Extension of a family home to offer B&B accommodation
8	Portfolio (Carter, 2001; Morrison and Teixeira, 2002)	Concurrently own more than one business that may bring additional benefits for the entrepreneur and enterprise	Farm diversification into tourism-related businesses such as accommodation and activity
9	Serial (Day, 2000; Carter, 2001)	Entrepreneur will own a consecutive series of businesses with entry and exit coinciding with market opportunities	With ICT redefining travel marketing a traditional high street retailer may move into travel consultancy, then a dot.com business
10	Social (Shaw et al., 2002; Smallbone et al., 2001)	Entrepreneur combines commercial skills with social aims and objectives	Rurally located tour guides that are primarily concerned with environmental preservation and community values

In general, the literature in tourism has neglected the role of entrepreneurship previously but increasing recognition of the importance of entrepreneurial processes in developing countries (Shaw and Williams, 1998). However, the role of entrepreneurship is gaining more attention now. The Proceeding ATLAS Asia Inauguration Conference links entrepreneurship to tourism especially in tourism studies. One of the papers presented is Wall (1999) where he discusses how tourism can provides many opportunities for small entrepreneurs, in both formal and informal sectors to contribute to the provision of tourism experience for financial gain. He underlines the challenges for these small enterprises which including the access to capital, knowledge of opportunities, marketing, and scale of production in relations to uneven power relationships. Also, Raka (1999) analyses the importance of entrepreneurship in tourism with highlights of innovative endeavour needed in government agencies in Indonesia, to create more favourable situation in tourism through learning, changing, innovating and networking which add up to 'entrepreneurship plus'. Besides, Hitchcock (1999) draws the readers'

attention to the dynamic character of ethnicity in entrepreneurship in tourism in the multi-ethnic nations of Southeast Asia.

Shaw and Williams (1998) provide a detail perspective on entrepreneurship within the tourism industry, unfolding the key position of the entrepreneurial process in local tourism economies via the resort/product life cycle model. In many developing countries, there is an increasing need to train local people to operate as entrepreneurs to raise the tolerance limit of the host community towards tourists' activities and enhance community stability through empowering local people and giving them a stake in tourism development (Shaw & Williams, 1998).

McMullan and Long (1990) in Shaw and Williams (1998) suggest that the concept of entrepreneurship can be best understood by de-constructing it into three main overlapping components i.e. creativity or innovation, risk taking and managerial or business capabilities. Lundgren (1973) in Shaw and Williams (1998) examines the characteristics of tourism-based entrepreneurship associated with different forms of hotel development in Caribbean and proposed a three-stage model of entrepreneurial development. This was based on the supply and demand linkages for food in hotels; with the initial stage of fully imported supplies to advanced stage with further expansion of local wholesaling capacity and activities in both organisational and technological terms.

The term 'entrepreneurship' has been widely used as an umbrella term for various concepts and business approaches and therefore almost impossible to get a grasp for a universal concept of entrepreneur (Getz et al., 2004; Weiermair, Siller, & Mossenlechner, 2006). Thus, entrepreneurship are studied in different forms of tourism such as community-based tourism enterprises (Manyara & Jones, 2007); ethnic tourism entrepreneurship (Yang & Wall, 2008) etc. There are also research done in cultural analysis of entrepreneurship such as in the study of Ateljevic and Doorne (2003); the constraints facing tourism entrepreneurs (Nieman, Visser, & Van Wyk, 2008); entrepreneurial education in tourism (Echtner, 1995; Weiermair et al., 2006) etc.

Manyara and Jones (2007) evaluates Community-based enterprises (CBEs) potential and challenges for poverty reduction in Kenya, identifying the catalyst for their establishment, explores critical success factors, the extent to which CBEs alleviate poverty and the authors revealed that CBEs heavy reliance on donor funding, promote neo-colonialism and reinforce dependency. Yang and Wall (2008) investigates the role of ethnic tourism entrepreneurs in

China, revealed that these entrepreneurs who mostly not the members of ethnic minorities exploit the minority ethnic resources and commoditisation of ethnic cultures.

Ateljevic & Doorne (2003) engage with local cultural perspectives, study small-scale tourism entrepreneurship in small village in Croatia. Nieman, Visser andn Van Wyk (2008) study tourism entrepreneurship of small, medium and micro enterprises in South Africa, identifies a three-factor instrument that could be used as a diagnostic tool to investigate how government policies and support, the tourism industry's products and services, and perceptions about South Africa could advance or constrain the development of small, medium and micro tourism in South Africa.

Echtner (1995) suggests that by utilizing an entrepreneurial approach to tourism education, a developing country can build the human resources it needs to ensure locally-owned tourism which is more likely to produce direct economic benefits. Weiermair et al. (2006) address the key qualification and skill areas in tourism entrepreneurial education using the models of Butler's destination life cycle and Porter's diamond of competitive advantages. The authors indicate that successful entrepreneur exhibits character traits that involve soft skills such as ability to communicate and network, ability to manage others and motivate them, to be creative, identify and organize market opportunities, the willingness to take risks, how to deal with failure, how to be pro-active rather than reactive, and ability to generate and manage change.

On the other hand, some authors relate tourism, entrepreneurship to chaos theory (Russell & Faulkner, 1999, 2004). Russell & Faulkner (2004) argue that in order to understand the dynamics of tourism system more effectively and the role of entrepreneurs in this process, it is more appropriate to base on chaos theory which especially when combined with Tourism Area Lifecycle Model, provides a valuable perspective to destination development research.

In contemporary world, uni-dimensional and economically directed approach of entrepreneurship is regarded as overly simplistic (Greenbank, 2001) and the way of thinking about the process of entrepreneurship has broadened considerably (Getz et al., 2004). Thus, some researchers attempt to study entrepreneurship and tourism from different perspective outside the economic conceptualisation in entrepreneurship for example Ateljevic & Doorne (2000) on lifestyle entrepreneurship. Ateljevic & Doorne (2000) argue that lifestyle, non-economic motives are significant stimuli for tourism entrepreneurship and growth of small-business sector, in which lifestyle entrepreneurs often instrumental in the creation and introduction of innovative product which subsequently stimulate regional development and

reproduction of niche market products. Dewhurst and Horobin (1998) in Ateljevic & Doorne (2000) argue that there is a need to move beyond purely economic definitions to develop a definition of the entrepreneur in wider term, in which this conceptual thinking is revolutionary to move the approach towards a concept of entrepreneurship comprises social and cultural values as 'success' factors.

2.5 SOCIAL ENTREPRENEURSHIP (AND TOURISM)

Social value is vital in entrepreneurship in which Chell (2007) also suggest that the definition of entrepreneurship might be modified to include the creation of 'social and economic value' and may thus be applied to both economic/private enterprises and social enterprises. The authors views that both social and economic entrepreneurs consciously accumulate alienable resources and use their personal or human 'capital' to achieve their mission of wealth and social value creation. Social enterprises may need to make a surplus that will ensure their survival and to do so in the long term they should become entrepreneurial (Chell, 2007).

In business study, one of the few studies regarding social entrepreneurship are Seelos & Mair (2005) who give definition and description on social entrepreneurship. According to the authors, social entrepreneurship is referring to the rapidly growing number of organisations which have created inspired models of value creation by combining resourcefulness of traditional entrepreneurship with mission to change the society, in order to efficiently catering to basic human needs that existing markets and institutions have failed to (Seelos & Mair, 2005).

Social entrepreneurship contributes directly to internationally recognize sustainable development (SD) goals, it offers insight that may stimulate ideas for more socially acceptable and sustainable business strategy and organisational forms and on the other hand, may also encourage established corporations to take on greater social responsibility. The authors describe that social entrepreneurship creates a new phenomenon by employing novel types of resources and combining them in new ways. Social entrepreneur can access capital that business entrepreneurs usually cannot such as to be able to attract scientists and volunteers willing to donate time, effort, and knowledge to the project. Seelos & Mair (2005) define the characteristics of social entrepreneurship as follows:-
- Have social mission to change society; catering to basic human needs that existing market and institution failed

- Applying traditional/business entrepreneurship skills (recognizes and acts upon what others miss; opportunity to improve systems; create solution; invent new approaches)
- Social value creation is the primary mission, while economic value creation is often a by-product that allows the organisations to be self-sufficient and operate sustainably.
- Models of value creation
- Employing novel types of resources, combining in new ways (attract scientists, volunteers to donate their time, effort and knowledge in the project) , partnership
- New phenomenon
- Can access capital that business entrepreneurs usually cannot
- Offers insights that may stimulate ideas for more socially acceptable and sustainable business strategies and organisational forms.
- Contribute directly to international recognized sustainable development (SD) goals
- May encourage established corporations to take on greater social responsibility
- A structure that allows individuals to strike their own balance between the desire to make a social contribution and the personal need to capture an economic return from professional activity, across a wide range of possible ratios

On the other hand, Bessant and Tidd (2007 page: 299) also define social entrepreneurship into five characteristics i.e. ambitious, mission-driven, strategic, resourceful and results-oriented and describe in details as follows:
- Ambitious: Social entrepreneurs tackle major social issues – poverty, healthcare, equal opportunities and so on – with the underlying desire, passion even – to make change. They may work alone or from within a wide range of existing organisations including those which mix elements of non-profit and for-profit activity.
- Mission-driven: Their primary concern is generating social value rather than wealth – wealth creation may be part of the process but it is not an end in itself. Just like business entrepreneurs, social entrepreneurs are intensely focused and hard-driving – even relentless – in their pursuit of a social vision.
- Strategic: like business entrepreneurs, social entrepreneurs see and act upon what other miss: opportunities to improve systems, create solutions and invent new approaches that create social value.
- Resourceful: Social entrepreneurs often work in contexts where they have limited access to capital and traditional market support systems. As a result, they must be exceptionally skilled at mustering and mobilizing human, financial and political resources.
- Results-oriented: Like business entrepreneurs, social entrepreneurs are motivated by a desire to see things change and to produce measureable returns. The results they

seek are essentially linked to 'making the world a better place' – for example, through improving quality of life, access to basic resources, supporting disadvantaged groups.

Furthermore, Bessant and Tidd (2007) also describe the process and challenges in managing social entrepreneurship as follows:

Table 2.3   *Process and challenges in managing social entrepreneurship*

No.	What has to be managed	Challenges in social entrepreneurship
1	Search for opportunities	Many potential social entrepreneurs (SEs) have the passion to change something in the world and have skill of spotting an opportunity, a connection, and a possibility which could develop. It is about searching for new ideas which might bring a different solution to an existing problem. SEs need both passion and vision, plus considerable broking and connecting skills.
2	Strategic selection	It is about convincing other people. One of the important skills sets of a SE is networking, the ability to chase down potential funders and backers and engage them in their project. It is important to provide practical demonstrations and build coalitions of support.
3	Implementation	Social innovation requires extensive creativity in getting hold of the diverse resources to make things happen – especially since the funding base may be limited. Networking skills become critical here – engaging different stakeholders and aligning them with the core vision.
4	Innovation strategy	Overall vision is critical – the passionate commitment to a clear vision can engage others and need a clear plan to translate the vision step by step into reality.
5	Innovative organisation	Social innovation depends on loose and organic structures where the main linkages are through a sense of shared purpose. At the same time, there is a need to ensure some degree of structure to allow for effective implementation.
6	Rich linkages	The history of many successful social innovations is essentially one of networking, mobilizing support and accessing diverse resources through rich networking. This places a premium on networking and broking skills.

Social entrepreneurships, operating outside of constraints of government, significantly enhance our ability to find and implement effective solutions to social problems (Dees, 2007). The author indicates that high levels of social entrepreneurship should come to characterize a healthy society, but until recently, social entrepreneurs were not taken seriously as an

important driver of social progress. Thus, Dees (2007) in his article, observes that we should take social entrepreneurship seriously and make necessary investment of resources, time and energy to give this idea a serious and sustained test. He views that social entrepreneurs, individuals and organisations bring to social problems the same kind of determination, creativity, and resourcefulness that we found among business entrepreneurs. He explained the emergence of the concept, people and organisations involved in the process, how social entrepreneurship can be an effective tool other than government for some kinds of social interventions; different of social entrepreneurship with traditional 'charity'; what is the supportive infrastructure needed and challenges of social entrepreneurship. Social entrepreneurs uncover or create new opportunities through a process of exploration, innovation, experimentation, and resource mobilization (Dees, 2007). The author views that social entrepreneurs have an important role to play, either complement or supplant government efforts in social issues solutions based on some characteristics as follows:-

- Have greater freedom of action, usually move more quickly than public official
- Can explore a wider range of alternatives because not as constrained by bureaucratic rules, legislative mandates, political considerations, and fixed budget
- Can tailor their efforts to different communities or markets in ways that would be difficult for government programmes.
- Have access to private resources
- Able to attract voluntary gifts of money, time, and in kind donations, leveraging public money devoted to the same problem with philanthropy, social investment, or earned income from their business ventures.
- Tackling cross boundaries effort
- Better positioned to innovate and experiment than government agencies.
- Flexibility in how they serve their mission that should allow them to be more efficient and effective.

Sen (2007) in her articles explains social entrepreneurship through unfolding the evolution of Ashoka, its role as a driver of social change, and the various collaborations and institutions it has helped to build to promote social entrepreneurship in transforming the world. She explains the qualities of social entrepreneur according to Ashoka's selection of fellow, is an individual who creates a radically new solution to a social problem with the potential to revolutionise a whole sector; have powerful new ideas that change systems globally; and show committed vision and inexhaustible determination as they seek to change an entire system. She further explains the Ashoka criteria of social entrepreneurship as creativity; entrepreneurial quality; social impact of the idea; and ethical fibre of the entrepreneur.

Lasprogata & Cotten (2003) in their paper identifies the business and legal challenges associated with entrepreneurial strategies for social service nonprofit organisations i.e. commercialization of core programmes, independent business enterprise, nonprofit consortia, and cross-sector alliances. They provide a framework as the key reference for social service nonprofit organisations in understanding the significance of tax law to their decision-making process. Lasprogata & Cotten (2003) suggests that social service nonprofit organisations need to become 'entrepreneurial' to sustain organisational mission in the new millennium. Entrepreneurs stimulate economic progress by finding new and better ways to do things; find opportunities in change; innovative, resourceful, and visionary (Lasprogata & Cotten, 2003). A non-profit entrepreneur is social entrepreneur where he/she responds to the changing environment of that sector by designing new ways to create value for the organisation; recognize and relentlessly pursue new opportunities that serve their mission; engage in a process of continuous innovation, adaptation and learning; act boldly without being limited to resources currently in hand; exhibit a heightened sense of accountability to the constituencies served and for the outcomes created (Lasprogata & Cotten, 2003).

There is relatively scarce literature available in social entrepreneurship with relations to tourism with very few exceptions such as study of Ateljevic and Peeters (2009) and Ateljevic and Gallagher (2009). Ateljevic and Peeters (2009) by using examples in tourism field, challenge the capitalistic view of business as the major units of entrepreneurship and expand the definition of 'being entrepreneurial' to the civil society organisations which often very innovatively create economic and social opportunities at the individual and community level. Besides, Ateljevic and Gallagher (2009) explain how an NGO engages in activities of social and institutional entrepreneurship in developing capabilities at different levels: social, human, economic and institutional within tourism context in Bosnia-Herzegovina and Serbia.

Furthermore, social entrepreneur is identified explicitly in tourism literature as per the study of Morrison (2006) in the entrepreneur guises categorization. Getz et al. (2004) further expand the entrepreneur guise with small tourism family business and indicate that social entrepreneur may be considered as active in the 'third sector' or 'social economy', and can be distinguished in that these entrepreneurs combine trading viability with social aims and ownership. The authors explains that social entrepreneurship is related to the business which tend to be niche- and locality-focused and their activities are financed by a combination of earned income from the sale of goods and services (market resources), government subsidies (non-market resources) and voluntary family 'employment' (non-monetary resources). Evidence of social entrepreneurship in tourism industry is provided in the form of

lifestyle operators, those concerns with sustainability of natural environment, and those recognizes social values and contributes something to the communities (Getz et al., 2004)

2.6   NEXUS

In this section, the nexus between the isolated literatures in several key concepts and the theoretical framework based on the concept of 'Door, Lock and Key' is illustrated and presented in details. It is the main focus to review the literatures which studies about the linkage between tourism or more specifically women empowerment through tourism with the solution of broader social issues in the society.

Use the KEY to open the DOOR (Tourism as a Tool to Solve Social Issues)

Literatures linking tourism and social issues are significantly related to development and poverty issues where term 'pro-poor tourism' (PPT) is widely used. The concept of pro-poor tourism has received increased attention with the UNWTO launch of the ST-EP programme (Sustainable Tourism Eliminating Poverty) at the World Summit on Sustainable Development in Johannesburg in year 2002. The journal *Current Issues in Tourism* has dedicated a special issue to the topic (see vol. 10, no. 2 and 3, 2007).

There are some theoretical debates whether tourism can effectively work as a tool to alleviate poverty given that tourism is a significant or growing economic sector in most countries with high levels of poverty (Scheyvens, 2007). Tourism should viewed as a strategy to alleviate poverty where few governments in the South considered linking tourism development directly to poverty reduction (Rogerson, 2006). Scheyvens and Momsen (2008) in their studies in small island developing states (SIDS) indicate that tourism can lead to genuine improvements in the spread of benefits to the poor, particularly if the governments are willing to direct tourism development which reflect both local and international interests.

The issue of poverty should not be seen as independent social issue but it is interrelated and has chain effect with other social issues. For example, if tourism manages to solve the poverty issues, it will also lead to the solution of maternal and child mortality and the issues of illiteracy and low education, which normally with its primary root cause due to the poverty. Thus this study examines how tourism can be used as a KEY or tool to open the DOOR which is symbolised the solution to the broader social issues.

To unLOCK the Barrier in between (Women Empowerment through Tourism to solve the Social Issues)

Women or gender issue is closely related to development and social issues and thus 'empowering women' is the key factor to tackle the problems. Poverty is gendered in which approximately 50 per cent of the world's population lives below the poverty threshold, of whom 70 per cent are women (Thierry, 2007). Gender inequality causes and perpetuates poverty and vulnerability but greater gender equality can help to reduce the root causes of poverty and vulnerability and contribute to sustainable pro-poor growth (Jones, Holmes, & Espey, 2008). Thus, strategy makers need to put gender analysis at the centre of strategy making processes and women's empowerment at the heart of poverty reduction strategies because women are an essential part of the economy with great potential (Thierry, 2007).

There are inequalities in tourism development and one of the avenues to understand the dynamics and promote change toward equality is through the study of gender relations (Swain, 1995). Hegar and Hunzeker (1988) in Sofield (2003) define empowerment as being both dynamic and democratic because of element of sharing power i.e. how the 'powerless' take power and how the 'powerful' release power. The authors indicate how women gain power and how tourism facilitates the gaining of these powers by the women. Promoting the ability of women to articulate their views in a meaningful way (voice) and to become the agents of their own empowerment (agency) is vital to overcome engrained socio-cultural conditioning and the gendered division of labour (Jones et al., 2008). Thus, in this study, it can be illustrated by KEY and LOCK where tourism is used as a KEY (or a tool) to open the LOCK (empower women). Tourism can be an useful tool to empower women as what Rogerson (2006) explains, the advantages inherent in tourism that make it attractive for promoting pro-poor growth is that if compared to many other economic sectors, there are a greater proportion of benefits from tourism in jobs and entrepreneurship opportunities accrue to women.

The Importance of the ELEMENT in the KEY (Social entrepreneurship and Tourism)

The problems in majority of developing countries are that private sector is small and entrepreneurial experience in many areas, including tourism, is lacking (Dahles & Keune, 2002). Local entrepreneurial development in tourism is required with ownership patterns in favour of local and by stressing local participation will thus increase multiplier and spread of effects in benefits to the local economy (Dahles & Keune, 2002)

NGOs can be identified as being part of the civil society which are playing an increasing role in influencing tourism (Telfer & Sharpley, 2008). There are a lot of interests shown by

nongovernmental development organisations (NGDOs) to play a more active role in the development of sustainable tourism based on the recognition of economic importance in tourism and for the NGDOs to take active stand in countering the negative effects of tourism development and at the same time tapping income-generating potential (Brouwer, 2002). The challenges for sustainable tourism match nicely with the mandate, objectives and programmes of NGDOs which often work at the grassroots level, intensively with and on behalf of the local communities to improve the quality of life of the poorer segments of society through income-generating, business development, empowerment, social organisations, education, resource management etc. (Brouwer, 2002). Brouwer (2002) examines the role of NGDOs in developing tourism project in the developing country of El Salvador and found that the involvement of NGDOs can build a bridge between the supply (the region) and the demand (tourists) where NGDOs can more easily open ways for participation, and can relate tourism development to overall community development.

Constantino-David (1995) in Sofield (2003) indicate that NGOs tend to have a better record certainly at micro-level than governments and international agencies in promoting community participation that extends to empowerment. Sofield (2003) sees that NGO are often seen as more effective implementation agents than government; more cost-effective; target rural and urban poor, other disadvantages groups (such as women) and uneven characteristics of economic and social growth in very direct ways as beneficiaries of their efforts; do not require large bureaucratic support structures; highly motivated personnel prepared to work in village environments without expensive expatriate allowances; remain relatively long periods of time in close contact with local population, encouraging their active participation in decision-making etc.

These authors have indicated the link of NGO and tourism. Subsequently, it shows that the organisations with social missions (in most cases NGO but not restricted only to NGO) play vital roles in developing tourism which in the local community context can be referring to women empowerment. In this research, the importance of the ELEMENT - 'social entrepreneurship', which is the combination concept of social missions and entrepreneurship is examined in the context of tourism – the KEY. It is the objective of this research to unfold the women empowerment through tourism from the perspective of social entrepreneurship.

In overall, the concept of 'Door, Lock and Key' should be enable us to investigate the positive sides of women empowerment through tourism in the study countries i.e. Malaysia and Nepal, within the broader context of social, economic and political environment. It should enable us to bring some lights to the research questions: What is a full story of best

practise/example of women empowerment through tourism in the selected region? How is women empowerment constructed and developed within tourism context? What is the link between women empowerment through tourism with the broader social issues in the society? What are the implications and to what extent it might influence and impact lives and development of their society?

CHAPTER 3   METHODOLOGY

3.1   INTRODUCTION

In this chapter, the methodology used in the research is elaborated. In general, the research is studied at two different levels. The first level will be providing the general pictures or macro analysis of women empowerment in the context of tourism in i.e. the study countries, Malaysia in South-east Asia (especially state of Sabah) and Nepal in South Asia. The second level will be unfolding the full stories of positive examples of women empowerment through tourism using case studies design in the two study countries.

Positive example of women empowerment through tourism has their importance as it may stimulate ideas for more sustainable development in tourism industries and encourage individual and organisation who is interested to take on greater responsibilities in contribute to their society. There are also many organisations showcase 'positive example' to the society for example through award giving such as 'Right Livelihood Awards' founded in 1989 and presented annually in the Swedish Parliament with the purpose to strengthen positive social forces, and to honour and support those offering practical and exemplary answers to the most urgent challenges facing the world today.

3.2   MACRO ANALYSIS AND ITS ADMINISTRATION

The first level of macro analysis is carried out to provide a background to better understand the case studies. It is done through desk research on relevant documents and reports produced by the authorizations and international organisations such as national tourism board and statistic department. Asia region is identified as the study region since Asia is the popular tourism area with many countries still in developing and employ tourism as one of the main economic income generation. Malaysia is identified because it is my home country and I have better understanding regarding the language and culture in the country. Nepal is identified based on my effort done in producing the report 'Women Empowerment through Tourism' for subject AMCII under the Master Science study of Leisure, Tourism and Environment, as there were some interesting case studies found in Nepal (Ampumuza et al., 2008). As an Asian, I can try to provide an Asian point of view on the issues.

3.3   CASE STUDY AND ITS ADMINISTRATION

De Vaus (2001) indicates that case study can achieve excellent internal validity as it designs seek to achieve both more complex, fuller explanations of phenomena and well-rounded causal account and are devised to yield a sensible, plausible account of events. Case study emphasizes an understanding of the whole case and seeing the case within its wider context (de Vaus, 2001). In this research, case study design is most appropriate to be used to achieve the research objective which is to fully understand the positive sides of women empowerment through tourism in the study countries. This second level through case studies is going into some details of identified examples with positive practices on women empowerment through tourism from the perspective of social entrepreneurship linking to the broader issues in the society with emphasis to related MDG such as poverty & hunger reduction, illiteracy reduction, gender equality issues, maternal mortality reduction etc. In most of the case, tourism agenda and women/gender agenda are not explicitly stated in the website and organisation agenda but embedded in their ideas. Thus, it is important for us to explore, how it has been carried out, and how this implicit ideas could be brought to the front. The best example is not referring that this organisation or the examples are the best in the region but, the intention of this research is to unfold the organisation's effort and how they facilitate the process of empowerment through tourism.

The external validity of case studies is enhanced by the strategic selection of cases for theoretical and targeted purposes in which actual case studies are finally selected through extensive case screening that meet particular requirements (de Vaus, 2001). De Vaus (2001) indicates that there is no correct number of cases to include in a case study design but factors such as complexity of our predictions, knowledge of external factors and conceptual frameworks may affect the number of cases. In this research, four case studies are finally selected. There were obtained through intensive searching of the organisations which are doing or have carried out projects related to women empowerment through tourism. Initially, the searching is started to cover broader fields of study such as organisations which are related in general to tourism field, women empowerment, development and entrepreneurship. It was carried out through email contacts and recommendation, search engine and links available in the webpage using snowball method to the relevance webpage. Emails were sent to even the individual contacts for recommendation to the related organisations or relevant websites for further searching.

De Vaus (2001) states that strategic case selection requires considerable groundwork to identify the characteristics which satisfy the criteria of selection and the process can be time

consuming through a wide range of sources which may yield the relevant screening information. Before the case studies were finally selected, information, annual report and documents available on the websites of the case studies were read to check whether these case studies have met the study criteria. These four case studies were found in meeting the particularly criteria such as they are the organisations who are working in some extent in both tourism field and women empowerment, organisation with social mission, positive in responding the emails, understand the research objective, willing to participate, liaise through internet using email and willing to receive the online interview.

Email was sent to first explain the research objective, to double clarify directly to the key management person related to their activities and functions and to raise their interest to participate in the research. After that, invitation letter was sent to get the official confirmation of the participation. The selection of the case studies also match with the research perspective which is the characteristic of entrepreneurship where when they respond actively with my email it shows some extents of their progressive side of entrepreneurship, communication and enthusiastic in networking and link to potential parties. It is also helpful especially when I'm using internet only for communication and not through field work. For many organisations, they do not have consistent websites, even if they have website, there are no response with the emails which might show that they are not ready for communication or not interested at all in the research.

Case study designs are fundamentally theoretical and aim to achieve theoretical generalization in terms of external validity (de Vaus, 2001). De Vaus (2001) indicates that it is important for the case study to have the replication logic in which different types of cases under different conditions and maybe using different methods were examine; the more cases behave in the way we would expect on the basis of our theory, the more confident we are about the theory. In this research, the two countries are situated in Asia but in different region, as Malaysia in Southeast Asia and Nepal is in South Asia. The have the similarities and different at the same time. The different is significant in terms of the level of economic development, political environment, geographical environment, religion, social and culture and even tourism industry. These case studies also found as different type of organisations. With the selection of case studies in different setting, this research would create replication logic to examine the external validity in terms of how an organisation using social mission in different environment in tourism field and facilitate the empowerment of women.

3.4 QUALITATIVE METHODOLOGY THROUGH ONLINE SEMI-STRUCTURE INTERVIEW

I employed primarily qualitative methodology in this research through semi-structured interviews and also try to apply data triangulation through referring to documents and information available on the websites. I intensively compare the data with the news and articles available from various websites, apart from the organisation official websites, also from other stakeholders' websites and broader networking websites such as Ashoka and Schwab Foundation for Social Entrepreneurship and search engines such as Google and you-tube. I will use narrative-based approach inspired by entrepreneurship study which acknowledged that entrepreneurship and its study are creative processes in which storytelling has a vital role (Steyaert & Bouwen, 1997, cited by Rae, 2000).

The topic list of the semi-structure interview is prepared basically base on the work of Scheyvens (2000) related to definition of different level of empowerment and some reference to Mwamwaja (2001) and also integrate with the work of a group of student doing their subject in 'Women Empowerment through Tourism' under the subject of Academic Consultancy Training (ACT) in their Master Science study in Wageningen University and Research Centre (WUR), the Netherlands. A pilot test of the topic list was carried with a Nepalese woman who is currently doing her PhD in WUR. The topic lists consist of seven sections and have some minor differences for three different groups of interviewees. The topic list for the key management is as follows:-

- Organisation and Tourism Related Project Information and Structure
- Background and Setup/Initiative
- Current situation
- Empowerment gained through Tourism (Empowered Women)
    (a) Economic Empowerment
    (b) Social Empowerment
    (c) Psychological Empowerment
    (d) Political Empowerment
- Optional: Empowerment gained through Tourism (Key Person/Founder/Management Board Member/Person In Charge of the Organisation/Tourism Project)
- Linkage with Solution to (Broader) Social Issues in the Society
- Future
- Others

The interviewees would be interviewed based on the topic list but not all questions will be asked and not follow in strict sequence. The topic list was more for reference and appropriate questions would be asked in response to the answer given, in case by case basis.

20 semi-structure interviews were conducted in the period of approximately two months. The lengths of the interviews were between one to three hours. Basically, the Interviews were conducted in English especially with most of the key management persons, and Malay Language for the case studies in Malaysia and Nepali for the case studies in Nepal (only two interviews). For Nepal case, a Nepalese male student of Master Science Leisure, Tourism and Environment assisted in collecting the data from two interviewees. Identities of the researchers were clearly communicated to the interviewees in the research. The interviews were conducted through internet facilities. Nowadays, internet and website is very common and important for networking and it might relate to the characteristic of entrepreneurship of the case studies. The interviews were conducted using internet calling through telephone company i.e. Intervoip and Voipstunt to the landline and mobile phone. The cost of the calling is not much and it is very much depend on which countries you are calling based on some super deal packages from the telephone company. Some interviews were conducted using chatting facilities such as MSN, Yahoo messenger, Skype which sometimes also involved a little bit of typing for clarification along the interview. The medium chosen for the interviews were basically based on the requirement and convenient of the interviewees. Using internet calling enable this research to be conducted in the Netherlands but taking up four case studies in two different countries and reach some interviewees in India and Thailand. Through calling, I can also communicate through sound and the expression through the voice. However, it has also some weaknesses of the clearness of the line and without communication face by face, no recording system available etc. On top of the 20 interviews, 2 data were collected based on interviewees' requirement to give written answer based on questions list. These were due to the difficulty to arrange the interview time and language problem (Nepali). The questions list was designed based on the topic list which was prepared earlier.

Considering the fact of being a woman, I was in good position to communicate with the women interviewees, to be easier in open up the sharing of information during the interview. Furthermore, for the case studies in Malaysia, as born and grew up in Malaysia, the communications with women interviewees would be easier in terms of cultural intimacy to understand and interpret better behaviours, attitudes, and responses of interviewees.

3.5   TYPE OF INTERVIEWEES

Three types of interviewees are arranged for interviews consist of key person of the organisation; women who were empowered and other stakeholders working with these organisations. The first group of interviewees consisted of key persons, founders, management board members, person in charge of the tourism project. In most of the case, if they are women, their roles are two folds. In one hand, I'm exploring how they use management and entrepreneurship skills in empowering women through tourism, and how the whole process is going on. On the other hand, I'm exploring in their own personal experiences and empowerment gained by themselves. In many cases, they are the one who obtained empowerment through the tourism project and subsequently assist and support other women in gaining empowerment through tourism. The first group of interviewees also acted as the main liaison persons for further arrangement of the interview with the second and third groups of interviewees.

The second group of interviewees was arranged for interview through key person or first group of interviewees. They were recommended based on the requirement for positive example which was best showcase the women empowerment through tourism. The language used in this group normally using local national language, which is Malay language (Bahasa Malaysia) in Malaysia and Nepali language in Nepal.

The third group of interviewees was the other stakeholders who were normally identified to be very close and able to observe the effort done by the organisations. They consisted of volunteers in the organizations, tourism authorizations and related INGO which also work in the same region or cooperate with the case study NGO in some projects.

Rubin and Rubin (1995) indicate that the goal of interview design is to ensure that the results are deep, detailed, vivid and nuanced and to capture the richness and complexity on the topic. In this research, I tried to apply the interview techniques such as using appropriate probing, asking follow-up questions, requesting the particulars, evoking vivid responses and trying to get the precision in description during the interview.

3.6   DATA ANALYSIS

Researchers judge the credibility of qualitative work by its transparency, consistency-coherence, and communicability (Rubin & Rubin, 1995). Each interview is recorded in written

version in transcript. The ideas and responses which appeared to be inconsistent was clarify through follow up emails and comparing with other interviews and documents; and firsthand experiences is tried to be obtained through the interview.

Layder (1998) describes that primitive pre-coding is to underline parts of the transcript in order to highlights their importance or relevance and provisional coding is to indicate parts of the transcripts which triggered some association with a particular concept, category or idea in order to classify the data for revision or confirmation at a later date. The author indicates that memo-writing is about making notes, which ask questions, pose problems, suggest connections etc. about how the properties of concepts or categories are revealed, exemplified or contradicted in some way by the incoming data and the process of coding. Thus, each transcript is analyzed using these two important data analysis procedures i.e. coding and memoing. The text of every interview transcript is divided into topics and keywords are indicated besides the text. Then, the date is analyzed using memoing where the ideas that occur during the process of coding are recorded to develop the pattern codes. Through memoing, the coding is linked to the developing of theoretical propositions about relations between concepts.

CHAPTER 4   BACKGROUND INFORMATION OF THE COUNTRIES OF CASE STUDY

For the purpose to have better understanding with regards to the case studies, it is important to establish the geographical frame of reference and the countries context in Malaysia, in particular Sabah state and Nepal from the economic perspective especially in tourism field and social cultural perspective.

4.1   MALAYSIA

Malaysia is a federation of thirteen states in which eleven states (West Malaysia) are situated in Peninsular Malaysia and another two states i.e. Sabah and Sarawak (East Malaysia) are situated in Northern part of Borneo.

Hall and Page (2000b) indicate that population and its distribution is one of the fundamental features of social, economic and political landscape need to be considered in the discussion of Southeast Asia. Plural society has been created in the region due to the policies of colonial powers in 19 century which actively encouraged the inward migration of Chinese and Indian labour to many parts of the region.   There is no exception for Malaysia where Malaysia has 27.73 million population as per year 2008 ("Department of Statistics Malaysia ", 2009) consists of multi ethnics groups with three main ethnics of Malays, Chinese and Indian. Sabah consists of 60.7% indigenous people (17.5% Kadazan Dusun; 13.0% Bajau, 12.2% Malays, 3.2% Murut and 14.6% other indigenous ethnic groups); 9.7% Chinese, 4.8% other ethnic groups and 24.8% non citizens (Leete, 2008).

4.1.1   Economic

In general, mean of monthly gross household income in Malaysia in general for 2007 is RM3,686 (RM4,356 in urban area and RM2,283 in rural area) whereas in Sabah is RM2,837 (RM3,552 in urban area and RM1,962 in rural area) ("Department of Statistics Malaysia ", 2009). In 2007, poverty rate of Malaysia is 3.6% (2.0% in urban area and 7.1% in rural area) whereas Sabah has the highest poverty rate among the states which is 16.0% (8.2% in urban area and 25.8% in rural area) ("Department of Statistics Malaysia ", 2009).

Tourism is one of the most rapidly growing economic sectors and a major source of income in many Asian countries (Rocharungsat, 2008). Tourism is a long established economic activity in Southeast Asia and its introduction is associated with colonialism with improved communications and security in the areas under colonial control (Hitchcock, 1999).

Since 1960s, tourism has developed very rapidly into a major industry and makes an important contribution to Malaysia economy (Musa, 2000). In 1970s, the Malaysian government began to develop tourism to fulfil several development objectives such as increasing foreign exchange earnings; in 1980s, the government encourages private-sector tourism development for development of accommodation and facilities; in 1990s, the national development plan consists of extensive development of tourism products, marketing and promotion, private sector involvement and local participation (Musa, 2000).

The tourism products in Malaysia consists of ethnic diversity with their cuisines, cultures and festivals; historical building during the colonial period; architectural landmarks such as Petronas Twin Towers; natural environments such as islands, beaches and national parks; shopping, theme park and conventions etc. Malaysia is well known with its tourism advertisement with the theme 'Malaysia Truly Asia' promoting the diversity of ethnic cultures in the country.

In year 2008, the tourists arrivals in Malaysia is 22 million with the receipts of RM49.561.2 millions ("Tourism Malaysia", 2008). Table 1 illustrates the tourist arrivals and receipts to Malaysia for the last 10 years.

Table 4.1   *Tourist arrivals and receipts to Malaysia*

Year	Arrivals (Million)	Receipts in RM (million)
2008	22.0	49.561.2
2007	20.9	46,070.0
2006	17.45	36,271.1
2005	16.4	31,954.1
2004	15.7	29,651.4
2003	10.5	21,291.1
2002	13.2	25,781.1
2001	12.7	24,221.5
2000	10.2	17,335.4
1999	7.9	12,321.2

Source: Tourism Malaysia website ("Tourism Malaysia", 2008)

4.1.2 Social

In terms of education, all the population in Malaysia receives equal opportunities among the ethnic groups and gender groups for free basic education in primary and secondary school. The literacy rate of population between age 15 to 24 in general is 98.5% and in Sabah state is 95.0%. Net enrolment rate in primary education in year 2005 in general is 95.35% (91.57% male and 92.35% female), whereas Sabah state has the lowest enrolment rate among the states i.e. 71.24% (68.47% male and 68.87% female). Net enrolment rate in secondary education in year 2005 in general is lower i.e. 87.02% (81.0% male and 86.99% female), whereas Sabah state has again the lowest enrolment rate among the states i.e. 52.54% (50.59% male and 54.60% female) ("Department of Statistics Malaysia ", 2009).

In terms of health, in year 2004, the mortality rate of infant (per 1,000 live births) in Malaysia is 6.5% and for children under five years old is 8.5% and in Sabah 3.2%. Besides, maternal mortality rate in both Malaysia in general and in Sabah are 0.3% in year 2006 ("Department of Statistics Malaysia ", 2009).

In terms of women status in Malaysia, some statistics are obtained from the Department of Statistics Malaysia based of the MDG indicators such as net enrolment ratio of girls to boys in secondary education in year 2005 in general is 1.01% and 1.02% in Sabah; percentage share of women in wage employment in the non-agricultural sector in year 2007 in general is 38.0% and 36.9% in Sabah and proportion of seats held by women in national parliament in Malaysia is 10.4% in year 2008 ("Department of Statistics Malaysia ", 2009).

4.2   NEPAL

Having one-fifth of the world's populations and a number of world-renowned tourism attractions, the countries of South Asia receive less than 1 percent of the world's international tourists arrival and tourism receipts (Hall & Page, 2000a).

Nepal is a landlocked country extending 800 kilometres from east to west in the central of Himalayas, sharing the border with India to the south and Tibet/China to the north (Gurung, Simmons, & Devlin, 1996). Nepal has the populations of about 23 millions as per year 2001, projected figure of 26.4 millions in year 2007, which covers the area of 147,181 kilometres square ("Statistical year book of Nepal 2007", 2009). Nepal was declared as Federal Democratic Republic on 28th May 2008 after abolishing the 240 year-old monarchy, with

President as the Head of State and Prime Minister heading the Government ("Nepal Tourism Board", 2009). Nepal is one of the least developed country, although rich in natural resources, due to the lack of entrepreneurship as well as entrepreneurs people (Karki, 2007).

4.2.1 Economic

According to Karki (2007) with the source from Central Bureau of Statistics (CBS) of Nepal, among 23.1 million people of the country as per the census of 2001, 85.8% people live in the rural areas (CBS: 2005). The rural area or referring to Himalayas mountainous area where income from agriculture is scarce due to the scarcity of productive land and inadequate access to irrigation (Sherpa, 2007). The preliminary estimates of per capital GDP at current prices stand at N Rs. 27,209 (US$ 383) for the fiscal year 2006/07. The annual growth rate of GDP at producers' prices is 2.50 percent in the year 2006/07. Nearly one third of the population (31.8%) live below poverty line as per Nepal living standard survey 2003/04 and the Ginny's coefficient, which indicates inequality between the poor and rich is 41.4 (CBS : 2007)

Table 4.2   *Economically active and inactive population in Nepal*

Year	Economically Active Population				Economically Inactive Population			
	Total		Gender (%)		Total		Gender (%)	
	People	(%)			People	(%)		
1981 Census	6,850,886	65.14	Male	65.39	3,667,002	34.86	Male	24.75
			Female	34.61			Female	75.25
1991 Census	7,339,586	56.56	Male	59.62	5,638,024	43.44	Male	36.25
			Female	40.38			Female	63.75
2001 Census	8,901,400	59.21	Male	58.56	6,133,027	40.79	Male	38.47
			Female	41.44			Female	61.53

Adapted from (Karki, 2007) Sources: Nepal District Profile, 1999, p:12

It reveals that economically active total population in Nepal is found in decreasing trends (Karki, 2007). According to population census of 2001; more than 40% of population in Nepal are economically inactive and female consists of more than 60%.

Access into Nepal was almost impossible until the borders were opened to international traffic in early 1950s with the tourism development cultivated by foreign diplomats who encouraged others to visit this unspoilt mountainous land (Simmons & Koirala, 2000). In 1960s, many 'hippies' visited Nepal because of its easy access to drugs, cooperative and easy natured people and cheap living and from mid 1970s, 'mountain tourism' and 'adventure tourism' became more popular (Simmons & Koirala, 2000). Western European tourists were the major source of tourist inflow to Nepal until late 1970s when there was great numbers of Indian tourists (Simmons & Koirala, 2000).

Tourism products in Nepal consists of its unique mountain systems, the Himalayas, natural areas, unique cultures of various ethnic groups and pilgrimage sites for Hindus and Buddhists (Simmons & Koirala, 2000).

Table 4.3   *Number of international tourist and gross foreign exchange earnings received in Nepal*

Year	International Tourist	Gross Foreign Exchange Earnings (in '000 USD) *
2006	383,926	162,790
2005	375,398	148,441
2004	385,297	179,941
2003	338,132	192,832
2002	275,468	106,822
2001	361,237	140,276
2000	463,646	166,847
1999	491,504	168,100

Adapted from Source: Central Bureau of Statistics website ("Statistical year book of Nepal 2007", 2009)

* Excluding earnings from Indian tourists

4.2.2   Social

In terms of education, estimation only about 53.7% population of 6 years of age and over of Nepal in year 2001 can both read and write; estimation only about 17.4% population enrolled in primary school, 5% enrolled in lower secondary school and 2.6% enrolled in secondary

school based on the estimation population of 26 million in year 2006 ("Statistical year book of Nepal 2007", 2009). Female have lower percentage of literacy especially in Mid-Western and Far-Western development region.

There are 101 identified castes in Nepal but only 6 main castes with people more than 5% of the total populations where top three are Chhetri 15.8%, Brahman–Hill 12.74% and Magar 7.14% ("Statistical year book of Nepal 2007", 2009).

In terms of religion, approximately 80% of Nepalese are Hinduism and 10% are Buddhism with other religions such as Islam, Jain, Christianity, Sikh, Bahai etc. ("Statistical year book of Nepal 2007", 2009).

The condition of Himalayan women can be characterized by a few stylized facts that (i) they are underrepresented in politics and bureaucracy; (ii) in South Asian countries more than 75% of mountain women fall below the poverty line; (iii) lack of infrastructure development causes inadequate access to basic services such as health, education, water, electricity etc; and (iv) existence of caste, gender and social exclusion further aggravate the already deplorable condition of these women (Sherpa, 2007page : 1).

In general, women of Nepal suffer from discriminatory practices in their society, not considered themselves on par with men, which leads to the lack of opportunities for education and employment ("Empowering Women of Nepal ", 2009). For Nepalese women, independent decision-making is highly restricted in which they are lack of self-confidence and decision making power, carry the weight of the caste system, the pressure of the dowry system, and the guilt of being a burden to their family ("Empowering Women of Nepal ", 2009). Many (places) still exist in Nepal where women are treated on par with animals and many people willingly exchanged their wives for sheep and goats ("Empowering Women of Nepal ", 2009).

CHAPTER 5   DISCUSSION

5.1   INTRODUCTION

In this section, four case studies with two from Malaysia and two from Nepal are described and discussed in details. To understand the whole stories, the description covers a few topics i.e. establishment, organisation structure, activities, achievement and future plan in tourism field. It starts from its establishment which covers the history and reasons the organisation involved in tourism and women empowerment; organisational structure with some descriptions on their finance matter, activities especially focus on tourism related activities, some details on their achievement in tourism field so far and finally describes their future planning in tourism field. Subsequently, women empowerment through tourism is discussed from four perspectives i.e. economic empowerment, social empowerment, psychological empowerment and political empowerment. It follows by discussion from social entrepreneurship perspectives, trying to link the organisation and their efforts with the social entrepreneurship characteristics or skills engaged. Finally, it is further explored on how are the linkages of women empowerment through tourism with solutions to broader social issues and engages MDGs to better showcase the linkages in between.

It is needed to take note that the descriptions of these stories are basically based on the data collected through the interviews and the content of their official organisation websites. Most of the descriptions regarding their vision, mission and activities are obtained through their website respectively.

In the final section of the discussion chapter, comparison is made among these four case studies and come out with some critical analysis through the organisation background, the differences and similarities, try to build up the main linkages based on the highlights and combinations of these four case studies.

5.2   BATU PUTEH COMMUNITY ECOTOURISM COOPERATIVE (KOPEL)

The descriptions regarding KOPEL is written based on the official website of KOPEL or Miso Walai Homestay ("MESCOT Intitiative by KOPEL Bhd.", 2009), interviews which were conducted in this research, information shared directly by KOPEL and sources which are related to KOPEL and available in the internet.

5.2.1 Establishment

In year 2002, Batu Puteh Community Ecotourism Cooperative or in Malay language 'Koperasi Pelancongan Mukim Batu Puteh Bhd' (KOPEL), a cooperative was set up by the community of Batu Puteh district, in Sabah state, Malaysia. Batu Puteh district is situated in the lower Kinabatangan River, the second longest river in Malaysia, in eastern part of Sabah state. As of July 2009, the district has 1,400 population (709 male and 557 female), mainly residenced by Orang Sungai or River People, a group of indigenous people native to the state of Sabah.

KOPEL is a cooperative owned by the members who are the villagers from Batu Puteh district. It started with Model Ecologically Sustainable Community Based Conservation & Tourism (MESCOT) which was established in 1997 when many villagers in Batu Puteh District lost their jobs due to the shut down of the logging company and the coco plantation crisis.

The involvement in ecotourism field can be traced back to year 1996, where WWF was pushing the state government for protecting the area and remain forest and also carried out some surveys and consultancy in the villages. Batu Puteh district turned up to be very supportive in these conservation projects. The main push was from the villagers to go for ecotourism. It was the initiative of the villagers and the heads of villagers to start the tourism activities as the sustainable alternative economic activities for the community. MESCOT was started with about 48 members.

As quoted by Mr. Rosli, coordinator of KOPEL:

> *"We weigh between tourism activity and palm oil development and think that tourism is important for us to maintain our forest and natural environment, to increase the subsidiary incomes for the villagers, to help the government to decrease the poverty rate, to decrease the migration of the youth to the urban area."*

With the help of the coordinator, Martin Vogel, who was sent by World Wide Fund for Nature-Malaysia (WWF-Malaysia), a few surveys were carried out on flora & fauna, culture etc. They have also developed some ideas on tourism products development and finally decided to go for homestay programme in which the idea was also brought to them by the Ministry of Tourism since it did not require high capital. Eventually they started Miso Walai Homestay Programme in 2000. Miso Walai Homestay Programme involves all the 4 villages in the Batu

Puteh district i.e. Kampung Singgah Mata, Kampung Perpaduan, Kampung Batu Puteh and Kampung Mengaris. It first started with 7 houses.

Map 5.1   *The location of Batu Puteh (in circle) and the area of eastern Sabah*
Source: Miso Walai Homestay website ("MESCOT Intitiative by KOPEL Bhd.", 2009)

5.2.2   Organisation Structure

KOPEL is a cooperative which function as an umbrella organisation with the members located on the top of the organisation and encompasses 10 bureaus which including the village ecotourism associations such as Miso Walai Homestay Programme, Wayon Tokou Nature Guide Association, Mayo do Talud Boat Service, Tulun Tokou Handicrafts and MESCOT Culture Group. As of July 2009, KOPEL has total of 298 members in which 40 people are full time staff with a management team of 12 staff and other members receive wages based on the activities they involved. The members can participate in more than one activity. The member of KOPEL is presented in Table 5.1 as follows:

Table 5.1   *Member of KOPEL*

No.	Type of Bureau	Male	Female	Total
1	Cultural Bureau	27	18	45
2	Food & Beverage Bureau	1	15	16
3	Transportation Bureau	52	-	52
4	Miso Walai Homestay	-	35	35
5	Wayon Tokou Nature Guide Association	16	8	24
6	Tulun Tokou Handicraft (KTT)	11	37	48
7	Tungog Rainforest Eco-Camp (TREC)	6	2	8
8	Laundry Service	-	4	4
9	Forest Conservation Project	38	12	50
10	Lake Conservation Project	4	-	4
11	Management Team of KOPEL Bhd.	7	5	12
	Total	**162**	**136**	**298**

Source: KOPEL Bhd.

Cultural Bureau consists of 45 members with two dancing groups. It is in charge of cultural performance. Food & Beverage (F & B) Bureau consists of 16 members and they are divided into four groups to in charge of the food and beverage for the tourists who stayed in the village under homestay programme. Transportation Bureau consists of airport-village transportation (nine members) and Mayo do Talud (MDT) boat services (43 members) with the total of 52 members. KOPEL has 8 cars available for the transportation. The boatmen provide the river cruising service by turns. KOPEL has four small boats with the loading capacity of six to eight people and four large boats with loading capacity of 15 people.

5.2.3 Activities - Community Based Ecotourism Activities – Miso Walai Homestay Program

In year 2009, there are 35 houses involved in homestay programme. The tourists stay with the owner of the houses and participate in various activities and cultural performance held by MESCOT. Cultural performance would be held twice a week, about eight times a month with the rotation from two dancing groups under the Cultural Bureau.

The homestay programme was implemented in a dynamic ecotourism programme incorporating with their conservation efforts, wildlife watching, student educational and volunteer programmes, Tungog Rainforest Eco-Camp construction etc. Homestay programme also closely related to some other activities which are carried out by KOPEL such as forest conservation in cooperation with Sabah Forestry Department (SFD) for more than 10 years, in support of the protection & conservation of Pin-Supu Forest Reserve. This partnership started wholeheartedly with volunteer support of MESCOT in fighting forest fires in 1998, and has been followed with support such as monitoring, raising conservation awareness, and tree planting activities and silviculture treatment within the Pin-Supu Forest Reserve which started in 1999 (Martin, 2008). The volunteers of the conservation programme stay in the homestay.

Another conservation effort of MESCOT is completely removed the noxious invasive water weed species, *Salvinia molesta*, which is endangering freshwater aquatic ecosystems throughout the Kinabatangan Wetlands and threatened the survival of the Tungog Lake ecosystem in 2007 (Martin, 2008). KOPEL has done some ground-breaking forest and habitat restoration works and has contributed much to the overall knowledge of forestry in Sabah (Martin, 2008).

On the other hand, Tulun Tokou Handicraft or Kraftangan Tulun Tokou (KTT) and its handicraft activities which previously did not work were reactivated since May 2009. KOPEL is planning to open a handicraft shop beside its operation office to assist the women in the villages to sell their handicrafts. The association

5.2.4 Achievement in tourism field

Mr. Martin quoted as follows when been asked about the achievement of KOPEL:

> *"In my point of view, first, the programme is still going on and it already can be considered a success as we have achieved sustainability. Secondly, KOPEL has created benefits for 4 villages in the community and gained very wide community supports. We obtained many new memberships last year. Our achievement at the moment is that the tourists keep coming for 8-9 years and it is rising slowly but steadily. The people form the community manage to go through the whole process, surviving and get reasonable incomes. It is the achievement of villages. All the staff in KOPEL such as En. Rosli & Madam Asiah have mentally proud for it. They definitely deserved the credits."*

The report of KOPEL ("MESCOT Intitiative by KOPEL Bhd.", 2009) indicated clearly the achievement of Community Base Ecotourism as:

- In 2006, we received more than 920 International & local visitors staying more than 1200 nights.

- This year 2007, we have already received more than 1200 visitors staying more than 2640 nights.

- In 2006, KOPEL pumped more than RM222,000 from Ecotourism Earnings into the local community.

- This year 2007 has seen ecotourism income increase to RM342,040

- Interest from families to join Homestay Programme is up from 25 families in 2006 to 31 families this year of 2007.

- KOPEL employs 7 people on a permanent basis and provides part-time and temporary employment to a further 132 people in the 3 villages of Batu Puteh.

KOPEL also been awarded for a few prizes for example under the name MESCOT, they are awarded with Equator Prize 2004 by Equator Initiative, a partnership that brings together the United Nations, governments, civil society, businesses, and grassroots organisations to build the capacity and raise the profile of local efforts to reduce poverty through the conservation and sustainable use of biodiversity ("Who We Are", 2009). It also won an award from the Sabah state government under its rural development programme.

KOPEL also appear in some local newspaper with the title for example 'MESCOT Programme in Kinabatangan Attracts UNDP's Attention', 'Reaping Rich Harvest from Tourism', 'Helping Rural Folks to Preserve Environment and Shed Poverty Shell', 'Two Other Invest in Eco-Lodge Project in Kinabatangan' ("Equator Prize Winners", 2009).

5.2.5 Future Plan in Tourism Field

During the final stage of this research thesis (end of August 2009), KOPEL is about to operationalize the Tungog Rainforest Eco-Camp (TREC) with the mission to enhance the economy status in community and make it as the main income for the villagers. The profit generated could be used for development and conservation activities such as forest rehabilitation. It is hoped that KOPEL will operate more independently without dependence on the external donors.

KOPEL also plan to get an inbound license or set up a travel agency with branches offices in all over Sabah state to organize tours within the state and country. KOPEL want to handle the tourists by themselves. KOPEL also plan to involve as many women as possible in their activities and also want to come out with concrete plan to encourage married women to involve.

5.2.6 Women Empowerment through Tourism

Economic Empowerment

KOPEL has significant economic impact for the surrounding four villages of the Batu Puteh community. The distribution of the economic profit within the community is very wide in which however, not only involve women. More than 140 people who involved directly with the activities of KOPEL receive wages based on activities involve and have benefited economically from the tourism activities. Women are mostly involved in F&B bureau and cultural bureau, but some also involved as 'boatman' in transportation bureau. In addition, indirect economic impacts also have been created such as getting the local supply of foods from other villagers who are not involved directly. KOPEL is a cooperative owned by the community and thus, the profit would be shared among the 209 members.

The economic impacts are more significant for women in the case when they are the homestay keepers who actually mostly are women. The impact is especially in terms of better income especially during peak season and the visible upgrade of conditions of their houses. An example told by Madam Asiah, coordinator of KOPEL indicates that:

> *"Her house was very small and just enough to meet the criteria set by Ministry of Tourism when she first registered for homestay programme in year 2000… I can see her changes after these few years on herself and her house. She is very strong, brave and not timid. Although her English is not good, she always greets the tourists and outsiders. Previously she has 1 room for tourists now she has 3 rooms."*

As per this example, the women involved also were empowered through tourism in terms of gaining valuable skills and capacity building. For example, the communication skills especially with English have been improved through communications with tourists. The women were also sent to attend courses especially related to management of homestay programme, F&B management, computer class, guiding, skill improvement etc. It is especially significant for the employed women staff under KOPEL in terms of capacity

building such as coordination work, report preparation, programme or activity planning for tourists etc.

Besides, opportunities for other source of income also have been created for example through additional traditional cakes order for some special functions and selling of souvenirs to tourists under own individual capabilities of the villagers.

Social Empowerment
Women were empowered where the women group's sense of cohesion and integrity has been confirmed and strengthened through tourism activities. The spirits of working together and commitment are very high with frequently meetings to review the previous activities and plan for coming activities together.

The women involved gain certain level of respect and positive comments from the rest of the community because they recognize their contribution to bring benefits to the whole community through tourism activities.

A community fund was set up in which each tourist arrival contributes directly to it to offer micro-credit for community participants to improve water supply, electricity supply, and roofing ("Equator Prize Winners", 2009).

Psychological Empowerment
Tourism has helped in building the pride of the women regarding themselves and their involvement. As what Madam Zaza, KOPEL staff indicates:

> *"After the involvement in tourism programme, I have the focus (of life) and my life is organized now… I feel that this programme is the support of life and I feel so difficult to separate myself from it."*

Madam Zaza is the full employed staff of KOPEL, a pioneer as a volunteer since the start of the projects and fully in charge of the communication and booking for Miso Walai Homestay Programme. She is the only person in charge for the booking of homestay and feels that she has an important role to make sure the arrival of tourists and income are generated for the community. She feels satisfy with her work and want to achieve higher level and set a target for herself to be able to prepare reports, improve further her communications skills in English etc. It is a best example where tourism activities have given the women satisfaction with their

involvement. They feel that they are important in their job and contribute to benefit other people through their involvements.

Through tourism activities, the women demonstrate pride and recognition in traditions and cultures. In this case, better appreciation was created because of the revitalization of own tradition and culture as what Madam Fatimah, KOPEL staff indicates:

> *"I'm proud with my culture. When I traced back, I only know my own culture from the elderly. I never see some traditional clothing until the set up of KOPEL. We formed groups of surveys to revitalize the tradition of Sungai People. I'm very happy and touching. Normally, these traditions are practiced (in daily life) but not so active."*

In the case of KOPEL, several surveys have been carried out to gather the information of the local knowledge and culture with the outcome of a booklet publication for the reference of its members. Thus, the members especially those who involve in these surveys previously have been encouraged to develop their self esteem through the recognition of local culture and knowledge.

Political Empowerment

The empowerment of women in terms of political is found not significant. Women normally make decisions in the field of their responsibilities. However, they are active in giving their opinions during the meetings. Women in Batu Puteh community still influenced largely by the paternal system where for the important decisions, especially at home, they will refer to the male counterparts.

5.2.7 Social Entrepreneurship Perspective

Characteristics

KOPEL as an organisation in certain extent shows the characteristics of social entrepreneurships as indicated in characteristics of social entrepreneurships Bessant and Tidd (2007). First, they have ambitious to tackle major social issue, in this case is to provide alternative economic source for the community and equal opportunities for the women to involved. Secondly, they utilize the strategic where they act upon the opportunities for the community to improve their economic system through developing ecotourism activities in parallel with conservation effort. Third, they are resourceful in terms of getting the donors' funding for the conservation activities which closely related to their business in homestay programme. KOPEL also strategically attract the volunteers to help in their projects. KOPEL is result-oriented where they are motivated by a desire to make their community better.

KOPEL also can be analyzed from the perspective of social entrepreneurship in more details as follows:

Model of Conservation and Sustainable Community Development Approach
The community based ecotourism activities is probably not considered as the novel rural development approach in Malaysia but the appearance of KOPEL as the whole and their success is definitely a model for learning. KOPEL is leading the way for others to organize, manage, and implement similar projects, for example for Project Women Empowerment Trees from the Pitas district of Sabah, in which KOPEL provided exposure and training to them (Martin, 2008). KOPEL shared their knowledge and experience with regard to the development of community-based tourism activities such as homestay programmes, with 12 other communities (villages) throughout Sabah and today is a centre for training and capacity building for new village home-stay programmes (Martin, 2008). Martin (2008) indicates that KOPEL has spearheaded community-based ecotourism in Sabah, and provides hope for other remote rural communities in Sabah, especially for the development of homestay programmes, and the ability to organise viable and sustainable activities at the community level.

The village co-operative is recognized by the Malaysian government as a model approach for rural development and has repeatedly been showcased at the state and national level to motivate and encourage other community programmes ("Equator Prize Winners", 2009)

Combination of Resources
On one hand, KOPEL is a cooperative with commercial business. On the other hand, it is a community organisation, owned by the community and for the community with the mission to sustain the livelihood of local community, living in harmony with their valuable natural forest through the effort of conservation and restoration of forest and habitat.

With this identity, many villagers have the opportunities to take part in tourism programme and earn some income from this. At the same time, they continue their effort in conservation programme and involve volunteers to participate. These volunteer served as the market for the homestay programme. Both are interlinked.

KOPEL also seek to link their projects with Flight Carbon Offset Charges, an opportunity to develop an additional long-term funding partnership with a responsible travel company such as "Exodus", whereby funds generated through carbon off-setting mechanisms for the flights

of visitors to Borneo (for example) can be channelled into forest habitat restoration work at MESCOT (Martin, 2008). Martin (2008) also states that KOPEL is developing a platform to create other fundraising mechanisms to raise awareness and seek donations or other "in-kind" contributions including technical assistance (knowledge and expertise), equipments (tools or machinery), planting materials, volunteer work (physical work or other time spent promoting and further fund-raising).

Commitment

KOPEL is a cooperative of community and thus get the full commitment from the local community in getting a better life of the whole community. The ecotourism activities is seen as the initiative of the local community themselves. They involved in the whole process and get the equivalent benefits from that, and thus, encourage more commitment for further development.

Practical

KOPEL concentrate their effort very practically on 'real work' on the conservation (forest and habitat restoration) and understand clearly that opportunities for awards and more high-profile communications activities will arise directly from that work and real accomplishments (Martin, 2008). It shows that they know exactly what they are doing and as long as they do their work well, the equivalent promotion would be generated for the better business for the homestay programme.

Marketing Strategy

The tourism activity or the homestay programme and the conservation efforts are marketed as 1 entity especially to attract the students from university and 'responsible tourists' to visits the village as a volunteer in an education programmes. As what Martin (2008) indicates in KOPEL report, marrying the Eco-Camp and the Forest Habitat Restoration Efforts is a key aspect of all of KOPEL communications strategies, for example, clearly stating that the Eco-Camp is primarily set up to facilitate field work on the forest habitat restoration and every tourists must contribute (Martin, 2008). KOPEL also ensure the availability of needed information before volunteer's decision or their departure and further ensure their experience and satisfaction as a volunteer with all the conservation field works and educational learning available. The immediate and most important aspects of dissemination of information regarding the habitat restoration efforts will be directed toward visitors (both before and during their Eco-Camp experience), to get their wholehearted involvement, whether physical or financial for lasting messages (Martin, 2008).

5.2.8 Linkages of Women Empowerment through Tourism with Solution to Social Issues

Promote Gender Equality

KOPEL have created equal opportunities for the women to involve in the tourism activities and through that women will become less dependent and have more balance relationships with their male counterparts in the community. Eventually, women will involve more in management and planning for the community and influence the development direction of the community.

As Mr. Martin, advisor of KOPEL said:

> *"In our initiate proposal, we made explicitly about gender equality as the principle in developing the MESCOT programme. Thus, later on in the programme, it becomes natural to the programme to involve women and have no questions on it…First, we help women to get the opportunities and women have much wider and different experiences. Secondly, we help in personal development and improve their skills. Thirdly, KOPEL provides opportunities to get other experience. Without KOPEL, women will not have many options because women do not work in palm oil estate or in other labouring job. There were no other businesses around and they will only work as tailors and in their own farms. Now they have more exposure, speak with the tourists from outside, improve their knowledge."*

Eradicate Poverty

KOPEL have created employment opportunities which directly help the community to enhance their economic status. Women are empowered through tourism to get more income and assist in decreasing the financial burden of their husband.

Relieve Migration to City

With the creation of employment opportunities, the youth can work in the community and do not need to move out of the village and look for jobs in the city.

5.3 PACOS TRUST (PACOS)

5.3.1 Establishment

PACOS TRUST (PACOS), a community based voluntary organisation was established since 1993 to empower indigenous communities in state of Sabah, Malaysia. It was registered

under the Trustees Ordinance Chapter 148, Sabah and has been actively involved with communities since 1987 as a different legal entity.

In 2009, PACOS started to involve in homestay programme and carried out the pilot projects in 2 villages i.e. Kampung (village in Malay language, or abbreviation Kg.) Kipouvo and Kg. Tinangol. The idea to get involved in tourism projects have been suggested since long time ago by the local communities. As indicated by one of the villagers who are also staff of PACOS, Madam Regina, Coordinator of Kipouvo Community Homestay Programme:

> 'I feel very proud (when the homestay programme was established). The dream of the past become reality.'
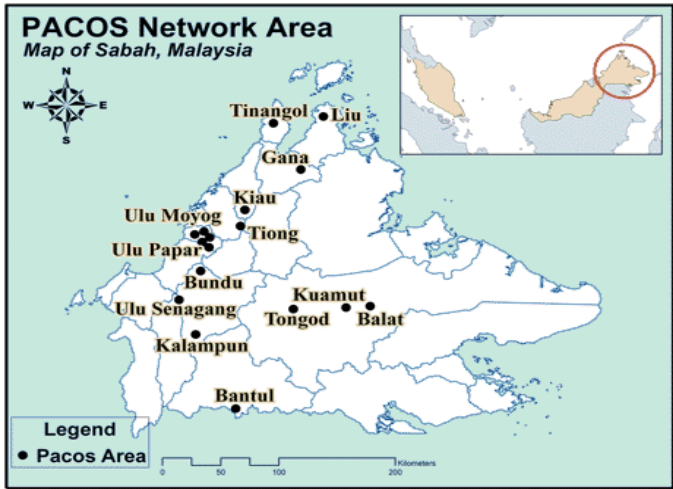
Map 5.2   *PACOS Network Area*
Source: PACOS website *("PACOS Trust", 2009)*

5.3.2   Organisation Structure

PACOS comprises of board of trustee, management committee, community organizer, monitoring unit, community preschool teachers, village subcommittees and people's organisations. The management of PACOS are under management committee which is led by Executive Director and consists of all the coordinators of various programmes/units i.e. local & international relations; income generation; documentation and information; admin and finance; community organizing training; socio-economic; resource management; land right; community education; and custom & culture.

The vision of PACOS is "to create peaceful and united indigenous communities equipped with knowledge and skills to manage resources and opportunities to support a comfortable life". The mission is "to raise the overall quality of life of indigenous communities" and the

aims are to systematic building and strengthening of community organisations; strengthening of indigenous knowledge systems on natural resource management; and strengthening of positive indigenous values as well as improving early child care and development.

PACOS also sees the need to support networks of indigenous organisations that are struggling against the erosion of their resources and indigenous systems. This is done through the establishment of formal and informal networks between community organisations at different levels. Strategy adopted by PACOS to achieve its aims is through "human resource and building of people's organisation to raise indigenous people's capacity to manage and act upon issues that confront indigenous people".

Most of the activities are sustain through financial contributions from members, individuals and international funding agencies.

5.3.3   Activities

PACOS main activities consists of community organising training; assist in socio-economic development; assist in resource management such as resource mapping, river management, maintaining traditional 'tagal' system; assist in protecting land rights; conduct communities education and Early Child Care and Development (ECCD) training and support; revitalising positive adat (custom) and culture; conduct public awareness activities etc.

PACOS has started its pilot tourism project which is homestay programme in two villages i.e. Kg. Kipouvo and Kg. Tinangol. To run thes homestay programmes, PACOS has signed a five years Memorandum of Understanding (MoU) with a travel agent, Camp International (or Camp Borneo as the registered name in Sabah) which is assisting to setup the homestay programmes and responsible to promote the homestay programme for these two villages. The information regarding the two homestay programmes were described based on the interview and website content from Camp International ("Camps International", 2009).

Kipouvo Community Homestay Programme in Kg. Kipouvo was started in April 2009. This village is located approximately 30 minutes outside the state capital, Kota Kinabalu. It is mainly resided by indigenous ethnic group i.e. Kadazandusun. It is located in Ulu Moyog area, on the Moyog river which is in the foothills of the Crocker Range National Park and is set amongst lush forest and vegetation. The villagers still rely predominantly on subsistence farming as a means of providing food for their families and some villagers work as rubber tappers.

Tourists stay in one house specially built for homestay, which was designed locally but amended for tourism purposes. It has 3 rooms which can accommodate 6 persons. PACOS assisted in construction of the house and the cost will be paid back through instalment. The homestay programme is handled by a team with 12 people (11 women and 1 man) with the leader cum coordinator is the staff of PACOS. Kg. Kipouvo is promoted under Community Life category, for the tourists who are in their career break, with the age ranging from 25 to 50 years old, for the stay from two to four weeks. They came to Kg. Kipouvo to get to know the culture, traditional and the way of life and assist in several community projects for example for pre-school, they build the swings for children; for medicine garden, they put up the signages and set up the trail; for community canteen, they make new dining tables; teach conversational English to the local communities, joining activities such as rubber tapping etc.

The second homestay programme is in Kg. Tinangol which was started in June 2009. The village is situated not far from Kudat town, in the north western corner of Sabah, very close to the Northern tip of Borneo. The northern Sabah is extremely poor with villagers surviving through subsistence farming and selling some of their products at local market. It main residence is indigenous ethnic group i.e. Rungus with approximately 93 households with a population of 460 people. These communities live in long house with strong community bond. The longhouse building is one of the uniqueness in Borneo in which a village under one roof, with family apartments joined together and a long communal gallery (Zeppel, 2006). Northern Sabah was one of the first areas of Borneo to be logged heavily and as such the environmental degradation many years on is still significant. It has left communities with land which has been eroded and less fertile. The clearance of large tracts of forest has altered the water table considerably affecting the fertility and productivity of the land. Hence locals have had to resort to more hardy crops such as coconuts and hill padi for rice as well as more traditional fruits such as mango, papaya, bananas and tapioca. Since the forests were greatly reduced, the communities' traditional hunting grounds are either non existent or hugely depleted of sources of meat such as wild boar or deer.

The homestay programme is handled by a local community group i.e. Monungus which consists of 9 people with 1 staff employed directly by Camp International. One long house was specially built through the fundraised by PACOS with the community contribution in labour to build the longhouse as well as the maintenance of the longhouse. The community does not need to pay back the money raised however 10% of any income that is earned through the longhouse is put back into the community local fund to support work in the village.

Tourists stay in the long house which has 5 rooms and can accommodate 25 persons at one time. Kg. Tinangol is promoted for the youth who are in their gap year and also to school team, with the age ranging from 18 to 22 years old, for a stay for a month. The tourists involve in activities such as involve in biogas collection, teach English to the local community, painting for the kindergarten's building, learn bead handicraft, join the recreational and sports activities such as friendly match with the local communities etc.

Other than the stay in community, the package of homestay programmes are also promoted with three other interesting title i.e. wildlife, ocean and mountain. The tourists are informed that they have the opportunities in joining some additional activities with additional payments (for most of the items) such as participate in environmental project, day trip to Sepilok Orang-utan Sanctuary and Klias Wetland Reserve; opportunity to snorkel and gain open water diving qualification, trek to Mount Kinabalu etc.

5.3.4 Future Plan in Tourism Field

PACOS hope to attract regular groups of tourist in order to generate steady income and create full time jobs from tourism industry, with the hope the youth might not immigrate to the city for work in the future. It is planned to introduce homestay programme to six villages by 2010 and build more houses in the current villages involved in order to accommodate more tourists.

5.3.5 Women Empowerment through Tourism

The tourism project or the homestay programme has just started recently in April 2009 and received only small amount of tourists with limited space of accommodation available in this early stage. However, the women empowerment through tourism project could be observed at certain level as follows:

Economic Empowerment

The economic empowerment of women in terms of monetary was found not significant in this stage. The team members of women group for the homestay programme in Kg. Kipouvo were paid in terms of wages based on the duty they have carried out. There are also opportunities for others who are not involved directly in the homestay programme in terms of local food supply for food and beverage of tourists groups and when the tourists buy something directly from the local market.

However, the women were empowered through capacity building, for example, English learning, management skills in terms of homestay management etc. Women involved have

been arranged through PACOS to attend related trainings, workshops, visits to other places and various exposures have been given to the women involved.

In this stage, the women involved seem to hold the perception that they are joining some activities which are different from their daily life through learning, communicating and gathering through homestay programme.

Social Empowerment

Women were empowered through the women group set up to handle the homestay programme such as in Kg. Kipouvo. The sense of cohesion and integrity has been confirmed and strengthened through meetings, discussions, having activities together for homestay programme.

The women involved had gained certain level of respect and positive comments from the rest of the community because they recognize their contribution to bring benefits to the whole community through tourism activities. For example in Kg. Kipouvo, an old woman gained greater respect from the community members through tourism projects on her knowledge regarding traditional plants and medicine. Previously, less people appreciate and know about her knowledge. However, with the visits of tourists to the medicine garden and increased visits through homestay programme, people started to recognize her knowledge. Through tourism, or the appreciation from outsiders or tourists, the importance of traditional matters was reinforced and revitalized within the local community such as the knowledge in traditional medicine and plants.

Besides, a special fund was set up by the women group with some money allocated specially into it. This special fund can be used for the villagers who need the money with the purpose being hospitalised and for children. It is actually bringing the benefits to the family also.

Psychological Empowerment

The women involved have gained self confident through tourism. As indicated by Madam Anne, Executive Director of PACOS:

> 'The women when given responsibility were confidently taken it up. They execute the responsibilities. It is the process of learning, 'let's implement it', being able to handle. Normally the women feel shy and scare but they are willing to welcome the tourists, make them feel comfortable, talk to tourists. Women also learn to manage their time, negotiate with husband to go out and involve in tourism programme.'

The women involved have the desire to learn, especially learning English, in order to communicate with the tourists. They also became more confident and able to communicate with tourists especially when they started to speak even with some basic English. As indicated by Madam Regina, Coordinator of Kipouvo Community Homestay Programme:

'Before, they feel scared such as how to communicate with foreigners but we held meetings, we encouraged and advised them to prepare themselves with reading and by using dictionary. Lately, I can see that the women involved, they all carry a bag with pencil, dictionary, and book. They feel proud now, they are starting to understand English and can provide answer with English.'

The women group in Kg. Kipouvo has also demonstrated their pride in traditions and culture. They feel proud to apply and play traditional music and music instrument in the homestay programme and even gain motivation to go for competition with this traditional music performance as stated by Madam Regina, Coordinator of Kipouvo Community Homestay Programme:

'We held welcoming ceremony for tourist with traditional 'gongs' and music. Those who involved mostly are women. We feel proud and now become quite good in that because we always practise. We even think of joining for competition in the future.'

Political Empowerment

Women empowerment through tourism in terms of political perspective in this case study is found only on basic decision making level. In the women group, the women involved had provided their ideas quite frequent and make decisions in planning and arranging for homestay programme. Madam Regina, Coordinator of Kipouvo Community Homestay Programme stated that:

'Now, the women have more confidents while making decision. They will become better while making more and more decisions. The women are very good in handling their duty now, taking up the position such as treasurer, secretary etc. and can make decisions… It is quite frequent (for the women in providing their suggestions and opinions). They are good in thinking and giving ideas, for example, how to develop homestay programme and make it better, how to beautify the environment etc.'

5.3.6 Social Entrepreneurship Perspective

Based on the characteristics of social entrepreneurships as indicated by Bessant and Tidd (2007), PACOS as an organisation has shown in certain extent some of the characteristics of social entrepreneurships. PACOS had ambitious to tackle major social issue, in this case is to provide alternative economic source for the indigenous communities and equal opportunities for women to be involved. Secondly, PACOS used certain strategic to kick off the homestay programme and secure regular tourists for homestay programme in the early stage of developing homestay programme by cooperate with international travel agent. PACOS was result-oriented where they are motivated by a desire to develop indigenous community in terms of economic while holding onto their traditional ways of life.

PACOS also can be analyzed from the perspective of social entrepreneurship in more details as follows:

Positive and Forward Thinking

PACOS has shown their positive and forward thinking where it was willing to engage new approach to assist indigenous community in tourism area i.e. homestay programme. PACOS is positive to cooperate with Camp International, the international travel agent in the pilot projects, in developing this programme and to secure the regular tourists. PACOS tailored their efforts to different communities in which the local community actually demand to be involved in tourism field. It helps the local indigenous community to put it into action.

5.3.7 Linkages of Women Empowerment through Tourism with Solution to Social Issues

Promote Gender Equality

Through homestay programme, women were given more opportunities to be involved in income generated activities and learning process although homestay programme might reinforce traditional gender role and similar work of nature as doing housework. It did promote gender equality although in very limited extent at this early stage of development of homestay programme.

In general, PACOS was implementing an agenda where they encourage 'gender balance in all their activities as ndicated by Madam Anne, Executive Director of PACOS:

> 'PACOS tries to get the women to involve (in decision making body for example in Village Development and Security Committee-JKKK). It is the policy of PACOS 'to

give the chance first to the women' where we expose them to trainings. Normally for the activities, we go for 'gender balance' which is 1 male 1 female.'

Eradicate Poverty

PACOS although in the early stage of development, has created a few employment opportunities and income generation opportunities which eventually will help the community to enhance their economic status.

5.4 EMPOWERING WOMEN OF NEPAL (EWN)

The descriptions regarding EWN is written based on the official website of EWN and Three Sisters Adventure Trekking ("The Chhetri Sisters: Empowered Women", 2009), interviews which were conducted in this research, information shared directly by EWN and sources which are related to EWN and available in the internet such as Changemakers.net webpage (Chhetri, 2008).

5.4.1 Establishment

Empowering Women of Nepal (EWN), a NGO was established in 1999 in Pokhara, Nepal. Pokhara is located about 200km west from Kathmandu, capital of Nepal, approximately 827 metre from sea level, and can be reached from Kathmandu by plane in 35 minutes or in 5 hours by bus. Pokhara receives a lot of tourists who come for trekking around the area and also to Annapurna Base Camp.

EWN was founded by three Nepalese sisters i.e. Lucky Chhetri, Dicky Chhetri and Nicky Chhetri. The three sisters grew up and received their education in India. They went back to Pokhara in 1993 and opened a restaurant and a lodge. Subsequently, they met a lot of female trekkers who shared with them their problems regarding male trekking guides. Since then, the oldest sister, Lucky started to think that she could do something about that.

In earlier years, Lucky, who had been trained as a trekking guide in The Himalayan Mountaineering Training Institute in India in 1990 has already had a social mission to help the women in the difficult situation in Nepal. The idea came to her during her previous trekking when she saw the hardship of the women.

She shared her mission with the other two sisters and with the supports and ideas from friends and trekkers, they started to combine the social mission and the tourism business.

They first established a travel agent called 3 Sisters Adventure Trekking (P) Ltd. in 1994. Subsequently, they started to examine the possibility to take in women as trekking guides. During off peak season, they explored the potential trekking routes to facilitate women as trekking guides.

As Ms. Dicky, co-founder EWN indicated:

'We were working in the field and we realized that women need training (as trekking guides). Without training, they cannot become trekking guides because a trekking guide has a lot of responsibilities, duties and need skills. Training is very important. The women from the rural areas also have more capabilities because they always go into the forest, very tough...'

In early 1990s, Nepalese society is ruled by the Orthodox Hindu religion where women are considered second-class citizens and no one would have dreamed of a Nepalese woman guiding a trek ("The Chhetri Sisters: Empowered Women", 2009). However, EWN realised that women have the potential to become trekking guides especially women who come from rural areas as they are often very tough and used to go into forest. Furthermore, EWN also realised the women are needed to be trained in order to have capability to lead the foreign trekkers. They then combined the ideas and started to organize female trekking guides programme and subsequently registered as a NGO. T train and take in women as trekking guides are a novel concept in Nepal as stated by Ms. Lucky, CEO of EWN:

"Women (trekking) guide is a new concept in Nepal. We faced a lot of problems. Being a woman, so many things we had to face. But we know it is something good. So three sisters continue and keep working ourselves. We share the joy and sorrow with our friends. They were supporting us and said this is a genuine work, this is a good job, and a lot of them were helping us especially the Western people.'

3 sisters started from zero experience and they gathered their experience and knowledge through working along with it by themselves. They also overcame a lot of problems in their effort to empower women through tourism. There is a story told by Ms. Catriona, volunteer of EWN about the setup of 3 Sisters Adventure Trekking as a women owned company:

"When the 3 sisters wanted to register their company in year 1994, it was so unbelievable for the staff, and they asked them to get their father or their brothers to

register. Lucky said 'No, we want to register by ourselves'. It was unusual for the women that time to register their own company."

5.4.2 Organisation Structure

EWN is led by Lucky, Dicky and Nicky with nine board members. As of July 2009, EWN employs eight full time staff (six female and two male) and twenty part time staff (including trainers who are paid accordingly). EWN has about ten international volunteers throughout the year. As of June, 2009, EWN has carried out 20 Female Trekking Guide Training Programmes and approximately 700 women being trained since its establishment. In 2008/2009, there were three trainings conducted with 121 participants. For the upcoming training in August 2009, it is expected to have 40 to 50 participants.

There were several advance training programmes conducted since 2003 with a total of 242 participants being trained which include 172 women and 70 men as per Table 5.1 bellow:

Table 5.2   *Advance Training Programmes conducted by EWN*

No.	Type of Advance Training	Number of trainings have been conducted	Total Participants
1	Rock Climbing	4	69 (61 Female)
2	Wilderness First-Aid	2	38 (22 female)
3	Ice-Climbing	1	15 (12 Female)
4	Eco-Tourism and Leadership	1	21 (9 Female)
5	Local Tour Guide Training	1	13 (5 female)
6	Leadership Training	1	51 (45 female)
7	Bird Watching	1	12 (8 female)
8	Pro-Literacy for Social Change	1	23 (10 female)
	Total	**12**	**242 (172 female)**

Source: EWN

EWN works hand in hand with its sisters companies i.e. 3 Sisters Adventure Trekking (P) Ltd as a travel agent and Chhetri Sisters Guest House. Chhetri Sisters Guest House has 10 rooms and 10 staff (9 full time and 1 part time) are employed. 3 Sisters Adventure Trekking has 71 full time staff (63 female and 8 male) which including 19 female trekking guides, 16 female assistant guides, 24 female assistants (porters) and 4 female administrative female

staff. Men are employed as trekking guides (4) and drivers (2). There are also 31 part time staff employed with 5 women and 26 men. 3 Sisters Adventure Trekking provides 19 trekking routes for the trekkers including 6 routes in West Nepal. They have organized many women's only group trekking. The length of trekking are ranged between 2 days trekking to a month trekking based on the trekkers' interests with an average of 10 days trekking.

For the first three years of establishment, EWN obtained financial support from Ashoka, the global association of the world's leading social entrepreneurs. Now, they are self support and independence in terms of financial. Some profits of 3 Sisters Adventure Trekking goes back to EWN and support the activities. EWN also able to secure some funding to support certain projects such as Mobile Training in West Nepal.

5.4.3 Activities

EWN has four main activities i.e. Female Trekking Guide Training Programme, Female Advanced Training Programme, Mobile Training in West Nepal and Child Labour Rescue and Children Home.

Female Trekking Guide Training Programme

The mission in Female Trekking Guide Training Programme is to help foster the growth of independent, self-sufficient, decision-making women, by encouraging self-empowerment. The aims and objectives are to:-

-        Empower women through adventure tourism.

-        Assist women towards financial and social independence.

-        Provide women with practical skills to enter the workforce.

-        Supply women with opportunities for gainful employment.

-        Encourage the development of professional service oriented women.

-        Instil courage and leadership in women.

-        Broaden women's perspective of their social situation.

Training

Female Trekking Guide Training Programmes were carried out twice a year, around January/February and August/September. It is opened to all the women from all over the Nepal and priority is given to women from remote areas. Women from remote areas are provided with free accommodation and food in EWN hostel. The age of a trekking guide normally is below 30 years old. The programme takes 4 weeks which cover general knowledge in tourism and hospitality, trek guiding, communication in English, flora & fauna etc. The programme not only provides general knowledge but also assist in self confident

building, capacity building etc. It is also the practical experience sharing from the experience teachers. It also involves professors, lecturers and some professionals in disseminating knowledge such as women rights, hygiene etc.

Apprenticeship

After 4 weeks training, the women can choose to continue with 5 months apprenticeship as a trainee guide with 3 Sisters Adventure Trekking, with wages from the agency, equivalent to their male counterparts. This action based and apprentice training approach allows the women to gain the essential working experience required to improve their skills and knowledge.

Job Offer

After the training, they can apply job with 3 Sisters Adventure Trekking and start to work as assistant guide. Later on, they will be examined whether they are ready to become a trekking guide through getting feedback from the trekkers. The women also can decide again whether they want to continue to become trekking guide. On the other hand, the women can always join the training again which allow each woman to learn at her own pace, possibly going through training again for several times until she has refined the necessary skills enough to become a fully qualified trekking guide. Until now, 3 Sisters Adventure Trekking has still not enough female trekking guides due to the huge demand of the female trekkers.

During Quiet Season

The work as trekking guide is seasonal because of the season closure of certain trekking routes during monsoon period and winter time. However, during the off-season, this is time for the women to go back their home in rural area for holidays and family gathering. There are also additional trainings available for them on flora & fauna etc. Furthermore, there are also trekking request in off-peak seasons. There is also a fund set up by EWN to support the women in financial matter during off-peak season.

Female Advanced Training Programme – Ice and Rock Climbing

The mission of Female Advanced Training Programme is to provide advanced skill training in adventure tourism, promoting gender equality in the workforce and economic independence for women and the aims and objectives are to:-

- Empower women through adventure tourism.
- Provide women with the practical skills for mountaineering
- Encourage women to explore their outer limits.
- Develop a teamwork attitude.

-        Improve leadership skills.

Starting from year 2008, EWN offer advanced training in ice and rock climbing for more experienced trekking guides, introducing them to the skills required to become mountaineering guides, a rare profession for women in Nepal. The first ice-climbing training (winter 2007/2008) was run in collaboration with Magic Mountain Foundation from Poland and filmed by National Geographic Traveller.

Mobile Training in West Nepal

The mission of Mobile Training in West Nepal is to help deprived communities in the mountainous regions of Western Nepal by providing rural women with the knowledge and skills needed to earn an income. The aims and objectives are to:-

-        Provide on the spot training to help the whole community.
-        Promote community development through eco-tourism.
-        Give women the chance to become self-supporting.
-        Establish a local centre to provide the programme regularly.

In Nepal, the rural women lead a particularly hard life. Women in the mountainous regions work very hard in a challenging environment. Many men go abroad to find work, often losing all contact with their families, leaving the women to look after the family, home and land with no cash support and little or no chance of earning cash. The women face many obstacles in a country where the female mortality rate is higher and their literacy rate is lower than the men's are. For the women of Nepal, it was only in 2005 that it was made legal for women under the age of 35 to apply for a passport without either their husband's or parents' permission and inheritance rights to property were safeguarded for unmarried women. In addition, the rural practice of exiling women to the cowshed during their period was made illegal.

The Karnali zone lies in Western Nepal. This area is greatly neglected by the national development programme. People are desperately waiting for the co-operation of the development programmes. These people are tired of talk and are ready to contribute their skills.
In 2003 EWN followed up trainees from Jumla who had gone through the Women's Trekking Guide Training and surveyed the Humla and Mugu districts. We met with local leaders, government officials and women's groups to discuss their development needs. All sectors requested an awareness programme on health, hygiene and sanitation, lodge management and hospitality, nutrition, preparation of food and English language skills.

In 2005 EWN started a mobile training programme. Since then EWN have run mobile training courses ("Women's Initiation in Ecotourism") in Jumla, Humla and Dolpa. Since 2005, a total of 8 mobile trainings have been conducted in Humla, Jumla, Dolpa and Mugu areas. Besides, one local lodge management training was conducted for lodge owners from Karnali district who were brought to Pokhara with field trip to Muktinath area. Furthermore, one cultural exchange and interaction programme was held between Karnali women and journalists from Sweden in Pokhara on the occasion of Internationl Women's day 2009. These women also brought to Muktinaath for their field trip. An office has been set up on temporary basis and has one full time and one part time staff.

This newest initiative in the poorest districts in West Nepal encourages the enhancement and conservation of traditional culture while minimizing negative tourism impact. In these remote communities, we are training people to grow local products to supply trekking groups with food. We are expanding this programme by opening a permanent office in West Nepal to make it easier to run regular training courses.

This previously untouched area can provide a wonderful atmosphere for cultural and rural tourism. Working with 3 Sisters, EWN are now promoting treks in these areas to directly alleviate poverty. By building a new system to buy locally and hire locally instead of bringing all food, supplies, and staff from urban areas (which is the current standard), there is immediate economic benefit to the region.

This new system was successfully put into practice in March 2008 through the organisation of 'Women Trek for Peace and Development' in West Nepal. It was a joint effort of EWN and Canadian Organisation, Center for International Studies and Cooperation (CECI), as part of International Women's Day. Another one will be organized in coming September 2009.

In 'Women Trek for Peace and Development' 2008, 20 Canadian women with couple of Nepalese women from different background, journalists, nurses and social workers has participated. The main objective was to give visibility both nationally and internationally to women's hopes and creative potential for building peace and participating in development. The specific objectives consist of the followings:-

- Promote women's participation in peace building through local empowerment and international awareness raising.
- Promote the participation of women in economic development and the eco-tourism industry.

-       Promote women's role in the well-being of their community through improved health awareness.

3 treks were identified as Peace (*Shanti*), Livelihood (*Jibeka*) and Health (*Swasta*) as follows:-

Peace: What role can and do women play in creating and maintaining peace? What support do women need to improve this role and have more of an impact?

Livelihood: Improve the economic level of women by promoting their role in eco-tourism development and other related fields. EWN have identified an area Jumla-Humla. This trek could be more of a usual trek with feedback mechanisms and more of an interchange with the women, culturally, socially etc. This could be promoted to tourism developers, development practitioners, business people or just average tourists.

Health Development: Building the skills of local health workers and raising awareness in communities on women's health issues. Trek promoted to health professionals and development practitioners.

Child Labour Rescue and Children Home

The mission of 'Child Labour Rescue and Children Home' is to declare the Annapurna Trekking Route as a child-labour free trekking route. The aims and objectives are to:-

-       Provide help and support for children rescued from child labour.
-       Stop child labour practices by involving local community leaders and government bodies.
-       Educate the community about the negative impact of child labour on tourism.
-       Identify working children who can either be returned to their families or given shelter at EWN children's home in Pokhara.

Mustang is one of the least populated mountain districts of Nepal with only about 20,000 inhabitants and lies on the Annapurna Trekking Route. There are a large number of hotel and restaurants on the Annapurna Trekking Route catering to both international and domestic tourists. Working abroad is another major source of income for the district. The economic status of people involved in tourism in this district is far ahead of the national figure.

The hotels and restaurants in the district are normally run by family members. To assist in their business and household chores the majority of hotels, restaurants and domestic homes

use child labour. Most of the children are brought from the poor settlement areas of Pokhara Municipality.

On a visit to the Mustang area in 2006, EWN spoke to many of these children. Most of the children told how their parents were not able to provide them with food, education and care and sent them to this hard place with the assumption that their children would get such things from their employers. Some of the children very aggressively told how they had been sold by their parents for money. Most of them are deprived of education and health care. Physical and verbal abuse is common and they are also very vulnerable to sexual abuse. They normally work more than 15 hours a day, starting early in the morning and working until late at night. Their hands and feet are swollen and bloody. They look very dirty and smelly and it seems they have not washed for months. A child worker complained that even at the night her employers locked her inside the room, fearing that she might run away.

Child labour restricts children's potential to become productive adults. It deprives them of good health, education and takes away their future. It is an affront to social justice. Child labour is prohibited by the government of Nepal. In EWN children's home in Pokhara, EWN provides shelter and support for girls aged from 7 to 16, who have been rescued from child labour, and send them to school. There have been 24 girls rescued since 2006 and as of July 2009, there are 15 girls living in the children home.

5.4.4   Future Plan in Tourism Field

EWN is planning to establish an adventure trekking centre which is especially for high mountain guide training with different facilities available for the women.

Their focus also on the West Nepal where Ms. Lucky, CEO of EWN indicated:

> 'We want to develop West Nepal which is isolated, but we don't feel really hopeless.'

For the organisation, EWN is planning to work for better curriculum for the training programme, to be more structural and categorized, hold in bigger scale and focus on different areas at the national level.

5.4.5   Women Empowerment through Tourism

In Nepal, mountain tourism or adventure tourism with the demand of trekking guides in the mountainous areas has created the space for women empowerment. EWN has make use of this tourism as the tool to empower women who really need it.

Economic Empowerment

The opportunities for employment created by EWN have two folds. First, the women can continue in tourism field as the trekking guide, assistant guides and assistant/porter (both full time and part-time job) which are available for the women in 3 Sisters Adventure Trekking. Not even restricted to this travel agent, the women have the opportunities to easily work with other travel agents because of the demand of female trekking guides. Secondly, they can choose to work in other professional fields with the knowledge they learned from the training programme. Some women go back to their community in remote areas and become teachers.

Women as a trekking guide earn relatively good income in Nepal society. With this income, many women support their families; support their younger sisters, brothers or children for the education. A lot of cases, they use their income through working part-time and support themselves with the study in the college and university at the same time. There is visible evidence of livelihood improvement resulting from the earned cash (Mwamwaja, 2001).

The women have greater economic autonomy like what Ms. Rai, trekking guide, 3 Sisters Adventure Trekking said: *"I can spend with my own income",* and Ms. Salu, trekking guide, 3 Sisters Adventure Trekking, said: *"I have the ability to look after my parents and family"*

The participants in the Female Trekking Guide Training Programme are not restricted to stay for the apprenticeship or become the trekking guide. They are given the choice to choose. Some women they team up with each others and open business. There is a woman open a massage centre with her husband.

Another important economic empowerment is capacity building. As mentioned by Ms. Catriona, volunteer of EWN:

> *"50 per cent of women who join the training programme for job and income and 50 per cent of women come for empowerment. Through the training programme the women have deepen their knowledge and gain valuable skills. They learn about their own country and cultures, about the flora and fauna and geographical environment, how to lead the tourists, how to communicate, learn about the route, learn English for communication etc. They also aware about the environmental issues, about the women and human rights etc."*

Through tourism, women are also able to access to productive resources such as employment, knowledge, experience, income etc. Economic empowerment also mean to have own possessions. In Nepal, it is not common for women to own a company. 3 Sisters Adventure Trekking is a women owned company, as what explicitly shown in their logo and appear in their website.

Social Empowerment

One of the real achievements of EWN has been to challenge existing perception towards caste system which segregates the lower caste people from the upper caste people. As indicated by Ms. Dicky, co-founder EWN:

> "There are a lot of girls from the low caste (to participate in trekking guide programme). EWN keep everyone together, no mater what caste they come from, they eat and sleep together. At the beginning people cannot accept that and said EWN not following the social system properly. Now people is appreciating (the equality among caste) which EWN has practised it since long time ago. If the girls want to learn something, it is our duty to teach them (no matter what caste they come from)."

The women have good working spirit among the trekking groups and develop good relations with other society groups such as other male trekking guides and porters along the trekking route. As per Ms. Catriona, volunteer of EWN observed:

> "The spirit of working is not only within the guides and between porters but even between guides and porters. You will see that they are so supportive to each other and there is no competition among them… the weight of the bag to be carried by women porters is 12 kg whereas normally for men is 15 kg. Even though this, sometimes, you will see someone (the porters) with more experience is helping to carry the bags. Or else if the bag is heavy, they will swap around. When they are trekking, sometimes they will meet other male porters along the journey…they were glad to see each others, especially the young one, they enjoy having chatting with the girls, very friendly and happy, mixing with other groups and have fun together. They were dancing, singing, drumming together, very sociable and friendly."

The women involved in tourism also received recognition from other members of the community as what Ms. Catriona, volunteer of EWN, observed that owners of the lodges along the trails have recognized female trekking guides as part of the business:

"The change is really noticeable. Previously, there is a big issue that only male guides are provided with free accommodations in the guesthouses along the trekking route and when there are female guides, they have problem to prepare separate accommodations for the female guides. Now the guest house owners will prepare separate room for female guides… You will see that the guest houses support EWN very much, they support each other…The guest houses have given recognition that women guides are part of the trekking tourism business. "

Previously, commends of the community members towards the involvement of women in trekking field were very negative. They think women should be stay at home. As mentioned by Ms. Lucky, CEO of EWN:

"In the beginning, nobody think it is a good job. The local people think it is a wrong concept and exploiting people, women should not be exposed to outsider. It was not good to work in tourism, not good to go to mountain, totally forbidden."

Now, people have changed their view towards women involvement in trekking field. Like what the trekking guides indicated that previously the comments were not good but now their family, friends, neighbours and relatives are supporting them. For example, Ms. Catriona volunteer of EWN indicated:

"Previously in 1990s, the men very scared and try to say women should not do this, should not work in the tourism. But now men come to 3 sisters and ask them to educate their wives and daughters."

Psychological Empowerment

The women have gained extreme important value for their life which is self confident towards themselves. Through the involvement in the tourism, they have build up their confident to be able to handle responsibilities, earning income, to be independent and live their own life like what indicated by Ms. Lucky, CEO of EWN:

"They are more independent. They decide for their own life, everything they are able to do, not like traditionally. Some of them convince their parents on what they are doing, they become different and their believes are changing. They are active and smart now."

Decision making and leadership are other important aspects which the women gain from the involvement in tourism especially taking up the responsibility as a trekking guide. As a trekking guide, they have to have leadership to be able to lead the tourist to the destination in the long period of trekking, in some cases, 22 days to one month trekking period. They have to be able to make decisions for the group they lead and react to the situation especially if the group of tourists come from different countries with different opinions. They are facing the women who came from developed countries with their own way of thinking.

The women also gain satisfaction through their involvement and ambitious towards their jobs. As what Salu, trekking guide indicated when she was asked about what she intends to obtain from her work: *"I want to get new experience and want to be place in more high level work in tourism"*

In most of the cases, women involve in tourism has gain pride and become role model for other women in their community. The best example is the 3 sisters themselves where Ms. Luck, CEO of EWN said:

> *"We work ourselves. We lead by our own and become role model for many women and even many women also becoming role model now."*

Political Empowerment

The empowerment of women from the political perspective is more on the decision making within their responsibilities as a trekking guide as per indicated above. The suggestions from the women involved to the operation of the organisation are mainly occur during meeting and through the feedback forms and reports. It is more significant for the 3 sisters who are in the leading position, however, not involved in directly in tourism planning with the authority organisation.

From other perspective, EWN is working very hard in developing potential ecotourism or new route in West Nepal and have gained certain level of achievement. Their effort have indirectly create political significant as per indicated by Mr. John, Regional Tourism Advisor, Netherlands Development Organisation (SNV):

> *"I think politically EWN is very significant. EWN is asked to provide training for the Nepal Tourism Board. They are also over time presented as a very good case on how changes can be made and how changes can take place. In that sense they are very significance."*

5.4.6 Social Entrepreneurship Perspective

Lucky is the fellow of ASHOKA, among over 1600 fellows. Ashoka works as a social venture capital fund, helping selected 'Fellows' with start-up funds to launch their ideas with the direct impact as the role models who inspire others become active Changemakers and act as catalysts to bring about social transformation (Sen, 2007).

New concept (Women in Adventure Tourism)

Concept of women trekking guides, women porters, women cooks is very new concept in Nepal in the conservative society where women normally did not exposed to the outsiders. During that time, most of the women also not capable to take up such a challenging job because they are lack of confidence and skills especially trekking skill and communication skills in English to lead the tourists to the destination. EWN manage to see the potential of the women and start the training programme to produce capable women trekking guides etc.

It is the model in the tourism field, and now other tour operators also starting to learn from the success of the EWN and 3 Sisters Adventure Trekking. Mr. John, Regional Tourism Advisor, SNV said:

> *"I've seen that other travel agents also copy the success of 3 sisters, and now having women guides, women porters and women cooks."*

Concept of Retraining

The main obstacle for the women to become trekking guide is actually self confident. It is a long process and depends on the capability of individual. EWN encourage the women to go through several round of training until they gain sufficient confident in themselves to be a good trekking guides. Mr. John, Regional Tourism Advisor, SNV quoted:

> *"I really like the concept, women trekkers want to have women trekking guides, women porters and women cooks. But in Nepal, this is quite often not common for the women to take up these jobs and not confident to be the women trekking guides, women porters and women cooks. They need a lot of confidents. The setup of EWN is very interesting. EWN not only help with the skills but to build up the confident to use these skills with the tourists. If the women trekking guides, porters or cooks feeling not confident to go with the trekkers, they can go for another training round. That is really good because you really grew."*

Perfect Combination of Commercial (Tourism Entrepreneurship) and Social Mission (Women Empowerment) - Training and Apprenticeship

EWN and 3 Sisters Adventure Trekking identity is overlap and inseparable. In the interview, it is just normal to talk about these two organisations as if they are one. In one hand, they want separate identity for operation, EWN is an NGO with social mission of empowering women of Nepal and 3 Sisters Adventure Trekking is a tour operator or more exactly a tourism entrepreneur for profit earning. On the other hand, they are complimenting each other and match perfectly for the benefits of all the involved parties.

EWN works closely together with its sister company. The model of training cum apprenticeship has created win-win situation for the trainee guides and the company. For 3 Sisters Adventure trekking which need to generate business and income, the trainee guides of EWN are hired to become the porters (to be called as assistants) who help the trekkers to carry the bag and served as the attractive point as the cultural exchange for the trekkers.

Through the apprenticeship for the trainee guides, they continue with practical on field training and it was the perfect opportunity to gain experience, build up the confident and earn money at the same time. Both Ms. Lucky, CEO of EWN & Mr. John, Regional Tourism Advisor, SNV indicated that:

> *"When they women start their training, they are learning and earning at the same time."*

It is very important for the on field experience, because the trainee guides learn from the trekking guide how to lead the tourists and gain valuable on field experience, which lead them to become a good trekking guide in the future.

Demand and Supply - Marketing (Tap on the Demand)

There is a huge market for female trekking guides. Ms. Lucky was able to identify the need of the market where a lot of solo female trekker need female trekking guide for a safe and enjoyable trekking experience. Once they identify the need, they start to plan how to supply or the need which is female trekking guides. They do it through training. The supply side is that many women are capable and need the job for the better living of their own and their family. The success of this is to match it perfectly as what Ms. Carol, Vice President, Ashoka said:

"If we see it in broader way, the effort of EWN is not only in their trekking guide training programme, but also in mobile training where their focus is in West Nepal. EWN with their ability to tap on the demand, try to link the market to the supply, which is the most needed, marginalizes people in the mountainous region of West Nepal."

On the other hand, EWN tap of the demand with strategic marketing of their effort through website and spread of words through award winning at international level. EWN has very impressive website which explain attractively their social mission and business at one time. Both EWN and 3 Sisters Adventure Trekking website are together and linked to each other. EWN with its sister company 3 Sisters Adventure Trekking also appear in other international website such as Marketing Assistance to Nepal for Sustainable Tourism Products (MAST-Nepal) project which aims at expanding business opportunities of tourism entrepreneurs in Nepal by tapping into the sustainable tourism market of Europe.

EWN has a lot of exposure at the international level and online network. EWN is the winner in GameChangers: Change the Game for Women in Sport, sponsored by Nike and Ashoka's Changemakers; winner of Travel + Leisure's 2008 Global Vision Awards; winner in the Geotourism Challenge, sponsored by Ashoka's Changemakers and National Geographic; first prize winner for Sustainable Tourism development for the project 'Development of Ecotourism in Mugu District', their stories appear in radio programme, youtube, small film – 'Traiblazing' etc. ("Empowering Women of Nepal ", 2009)

Combining the Resources

EWN is good in combining the resources. In the initial set-up, they combine the ideas and support from women trekkers, friends and their own knowledge and experience in business and trekking skills and able to start of 3 sisters and eventually EWN.

Eventually, they manage to get in a lot of volunteers help in teaching English, maintaining website etc. They combine it with the participation in international competition, gain reputation and build up their image.

They also take in grant, to work hand in hand with their programme, for example, mobile training in West Nepal. Subsequently, to be able to test the new route for trekking in West Nepal, they get in support from donors again to organize the "Women's Trek for Peace and Development" in as part of International Women's Day in March 2008, which successfully put into practice the new system.

Practical

The effort of EWN is very practical. Ms. Lucky, CEO of EWN, indicated that she has no time to participate in other local institution because she want to have more time to work for EWN and joining other institution may required a lot of time especially in attending meetings. In the interview with Ms. Lucky, she indicated that:-

> *"EWN provide training to create platform for women to get their capacity and training to get their opportunities. We are not just saying….bla..bla..bla.. but really practically train the women, provide education in difficult area and we are optimistic about this."*

Ms. Lucky, CEO of EWN also indicate their sense of responsibility she was asked about the award winning of EWN in Gamechangers: Change the Game for Women in Sports. She indicated that:

> *"Yes, it is great to win the award. On one hand, you have the reputation but on the other hand, there are a lot of responsibilities."*

5.4.7 Linkages of Women Empowerment through Tourism with Solution to Social Issues

The linkages between women empowerment through tourism with the solution of social issues are actually interlinked and influence one another. However, it can be tried to explain through MDG.

Promote Gender Equalities

First, the main linkage would be getting equality or same opportunities for women. Trekking and mountaineering are major tourism activities that have helped uplift thousands of mountain people out of poverty especially for youths to work as mountain guides and porters (Sherpa, 2007). In this case, EWN is trying to give the same opportunities for the girls who are also among the youth in the mountain area, to engage in such potential employment. EWN also help to build up the self confident and mind set tuning on the perception of the caste. It is very important for the women in Nepal who has longed thought they are second class people.

Eradicate Extreme Poverty and Hunger

Second, it linked to poverty reduction through building up the economic active of female population. Girls who receive the training are not only become trekking guide or porter, but they pursue with their own education and use that knowledge in other field of professional. With the globalization, the mountain community no longer can survive without cash earning. When women involve in economic, they bring cash back to their communities. With the focus

on West Nepal, which is less popular area for trekking and mountaineering, EWN has developed possible route with the support of the local community and disseminate the understanding regarding ecotourism. Trekking and mountaineering create opportunities for enterprise generation through the operation of tea houses and lodges along the trails (Sherpa, 2007). Thus, it will certainly help to spread the benefit of tourism to the area needed.

5.5 SOCIETY FOR HEALTH, ENVIRONMENT AND WOMEN'S DEVELOPMENT (SHEWD)

5.5.1 Establishment

The Society for Health, Environment and Women's Development (SHEWD) was established by a group of young people in 1998 as a NGO working at grassroots level in rural Lalitpur district of Nepal. Lalitpur is located in Kathmandu valley which is very near to the capital Kathmandu and is situated about 25 kilometres from the international airport. However, it is a remote area consists of approximately 49 villages, with the people among the poorest in the country and majority working as farmers and craftspeople.

SHEWD has been dedicated to work for the interests of the poor on issues of health, income-generation, environment and women's empowerment. SHEWD started with tourism project with the plan to explore possible international link and market for the Hipknit project in the remote area for women empowerment. Tourism field was seen as an easiest way for them to empower the women. By empowering the women, it is expected the influence would reap benefit to the family especially their children and to the society in overall. As per Mr. Shree, President of SHEWD said:

> '*A lot of women are illiterate, cannot make decision and spend a lot of time (only) at home with man in higher position. SHEWD have done some small researches and found that in one family, if the father is educated but the mother is not educated, the children would have difficulty in education. However, if both parents are educated, the children are okay…Most of the women wanted their children to be educated.*'

Also, indicated by Ms. Bina, programme officer and board members of SHEWD-Hipknit Team:

> '*The place where I am living is rural area. Lots of people are looking for changes and development that will support the economic development at first. The only easiest*

way is tourism where it does not need investment like for factory. Therefore (local) people here are willing to attract more tourists to their area and make travelling environment in this region.'

5.5.2 Organisation Structure

SHEWD was established and operated by the board of members which consists of 7 members. SHEWD has about 60 local volunteers involved directly with the activities. SHEWD does not have fulltime employed staff but the entire staff work on a voluntary basis.

SHEWD sustain their financial through community donation and project funding by project basis. At the initial stage, SHEWD was supported by the board members themselves.

5.5.3 Activities

Travel Package/Fair Trade Tourism

From 2001, SHEWD started their efforts in tourism with two villages at Lalitpur District. However, it was only a small project where only approximately 40 to 50 tourists have been received. Most of the 'tourists' received are volunteers, international university students and visitors from fair trade organisations, who came to visit SHEWD's projects especially in Hipknit project. The tourists were brought to the remote villagers to observe how the women producing knitting and weaving products.

In the website, SHEWD is promoting three types of travel packages which they offer these trips to raise funds for various community projects. SHEWD offers four days trip to Thaiba village to experience life with the Newari community, visit some women producing fair trade handicraft products, and discover some remote villages with their welcoming inhabitants and authenticity. SHEWD also offers three options for their day trip i.e. half day visit to two Newari villages i.e. Kokarna and Bungamati for their tapestry and woodcarvings; full day tour to Charghare, an authentic village only reachable by foot and situated on top of a steep hill; and full day with one night tour to Lakhuri bhanuyang with breathtaking sunrise and wide Himalayan range view and some remote villages visits along the trip. SHEWD also offered city trip with English speaking guide. Most of these villages have not yet profited from the recent tourist hub in Kathmandu as only few travel agents operate in these very remote areas. By visiting the area, the tourists not only gain lifetime experience but also support the local community.

The tourists were normally brought to the village by the volunteer who have free times. They will normally live in the local people house and eat whatever food prepared by the people. SHEWD also had made some efforts in conveying knowledge and awareness to the local communities about the important of cleanliness and neatness in kitchen and toilet, in relations to tourism field.

Starting from year 2009, SHEWD started to develop fair trade tourism. It served as an option for those tourists to visit the remote areas to support local community development and deeper cultural sharing and environmental appreciation. SHEWD targeted the tourists who normally come to Kathmandu to continue their journey and activities in mountain trekking in high mountain areas or rafting. In developing fair trade tourism, SHEWD aimed to benefit the women in rural area in Lalitpur. SHEWD also linked this tourism project to the women groups which were formed under Hipknit project. As indicated by Mr. Jyoti, board member of SHEWD:

> 'We believe that trading can directly help the poor. Buyers have to donate to the poor people. We motivate them for a new concept, the fair trade tourism in a bigger scope in terms of if we are able to attract the tourists, we want them to support the nation and mobilise it.'

Hipknit project group assisted in handling tourism activities in their areas. There are about 15 women in a group. SHEWD planned to tap on knitting market in Europe and United State through networking with the international tourists who visited the areas. It was hoped that the tourists will buy the knitting items and assist SHEWD in certain aspects to explore the potential market for knitting products in their home countries. SHEWD and women involved have a unique perception on tourism as indicated by Ms. Bina, programme officer and board members of SHEWD-Hipknit Team:

> 'Tourism means not only travelling but also sharing and supporting each others from their level that they can afford. So I think it is humanitarian cultural development in the world.'

SHEWD also works in four other activities on four different issues in which Hipnit knitting & weaving project was closely related to their tourism projects. Hipknit is a microcredit programme providing free training for women in knitting, cross-knitting and weaving. The project aims to empower, raise living standards, and help create a network for the women, breaking them free of social and economic isolation.

As of today, 30 women from rural areas knit sweaters, hats, and scarves amongst other products, using organic wool, cotton and hemp. The only investment the women make is 40 NRs (0.60 USD) for two knitting needles. SHEWD strictly applies fair trade principles: the women earn significantly more than what is paid by other buyers. The increased income has enhanced the women's socioeconomic status and was being used to send their children to school. SHEWD aims to increase this project to 60 women within the next two years by selling the products to Fairtrade Stores in Europe and the United States. Profits from this project were directly reinvested into expanding the programme and supporting other community projects. In June 2009, the women group also started to produce handicraft using recycle materials.

SHEWD also works on health issues and emphasizes on providing basic medical care to people in remote areas deprived of medical facilities. SHEWD organized "Eye Camps" where over 1000 villagers had their eyes checked and were given medication. A total of 26 villagers underwent successful eye surgeries where they are free from blindness and life in isolation. Eye problems were a key healthcare concern for the villagers of the rural Lalitpur district.

SHEWD also organized "Women's Health Camp" where basic medical care is very urgently needed by the women in Lalitpur. It was normally organized for 1 whole day with the assistant of 10 female doctors and volunteers. Many local women suffer from gynaecological problems but lack the means of consulting specialized medical care. Women who are deprived of basic medical care will be given health care consultancy at a nominal fee and it was even waived for the women who are not afford to pay. Various teaching camps were also conducted with regards to health and environment, hygienic food preparation, HIV/Aids etc.

SHEWD also works on environmental issues with the main objectives to raise awareness among villagers of the impact of their actions on the environment and to inform villagers how a healthy environment is closely linked to the general health of the villagers. Various awareness raising and teaching camps were organized for the villagers in the rural Lalitpur district. A conference was organized with 30 participants of three Village Development Committees on the problem of safe rubbish disposal and encouraged habitants to clean unhealthy sites and households to reuse, recycle, and reduce refuse. Environment Day also was held, where a group of 200 students and 130 members of various local organisations passed through three different villages raising awareness of the need to combat deforestation and tackle pollution and carbon dioxide emissions. As a result of SHEWD

projects, the villages are now significantly cleaner and both sewage and rubbish disposals have improved and health risks have diminished.

The fourth issue SHEWD is working is on youth issues. Nepal suffers from severe brain drain with educated youth leaving the country to search for jobs abroad. Current statistics suggest that a total of 20,000 young Nepali are leaving the country every month. In doing so, they face the risk of exploitation, while Nepal looses a major resource. SHEWD has setup IT programme as one of the solutions through technology development.

SHEWD first project started in 1999, with the establishment of the Oracle Computer School for poor youth in order to increase their employability through basic computer skills. Approximately 200 students were successfully graduated from the Oracle Computer School. With the increase in the number of competent computer schools in the area, the need for computer training has become less pressing. Thus, SHEWD is now looking into other projects related to employment and technology.

5.5.4   Achievement in Tourism Field

SHEWD have achieved a lot in non tourism field. For tourism related field, they have successfully disseminated the ideas to the local community and bring some tourists there. The fair trade tourism project was just started and in the stage of planning. The achievement at the moment was the positive respond and support form the local community. The important point here is that SHEWD is still continuing with the effort in tourism field as indicated by Ms. Sybylla, volunteer of SHEWD:

> *'SHEWD is a small organisation and the project was developed slowly. But something is going on which is important.'*

5.5.5   Future Plan In Tourism Field

SHEWD is developing network and collaboration with related organisations to bring regular small groups of tourists to the remote area. SHEWD is also trying to get funding from international donors so that it can operate in better way, rather than limited by human resource problem in which volunteers have vey limited time and energy to push SHEWD further without the supports of people who can fully committed and work full time in SHEWD.

5.5.6   Women Empowerment through Tourism

Women empowerment through the tourism projects under SHEWD in this stage is not significant. The project is small and still developing with small impact created until today.

However, SHEWD is still working on this and getting in volunteers to assist in planning for fair trade tourism in the villages, starting this year 2009. In some cases, women empowerment through Hipknit project can be seen closely connected to, as part and parcel of tourism projects.

Economic Empowerment

Women involved received some pocket money when they guided the tourists around their area and host them in their home. Although the money is little, it was however important for the women who normally do not have other source of income in the areas.

A very important aspect under economic empowerment in this project is the opportunities created for business where SHEWD sees international tourists as the potential market for the knitting products directly and indirectly. Some of the tourists bought the products directly from the women knitting group whereas some brought the information back to their home countries and get further cooperation and market for the products in these areas. On top of that, the tourists also share with the knitting group some of the modern demand and design on the products. As indicated by Ms. Bina, programme officer and board members of SHEWD-Hipknit Team:

> '…I joined SHEWD-Hipknit, which has developed tourism for the community by (bringing) direct participation of tourist volunteer in various sectors such as education, economic development, skill development i.e. handicrafts knitting and weaving training. The purpose that carried by it is more hopeful because it is directly connected with the international level where people and women products can directly shown and sell to the tourist that will help to find the market and further co-operation in coming (future) for the community development.'

The local people also learned about the knowledge regarding tourism, how to treat tourists, the hygiene and cleanliness especially in kitchen and toilet etc. Through communicating with the tourists, they also learned more about the cultural and information of other people in other countries.

Social Empowerment

If we see Hipknit group as part and parcel of tourism field, the women involved have started to form a cooperative from their income gained, in which they collect some amount of money from each members every month and if there are any emergency or other interest, they can use the money. Some villages started to use these funds to build modern toilets and well

kitchens in some houses, with the hope to receive some tourists in the future and meet the basic requirement of foreign tourists in terms of cleanliness and neatness. They also planned to use biogas system for the kitchen for lighting and cooking purposes.

Psychological Empowerment

In terms of psychological empowerment through tourism, the women were optimistic about the future in two folds. On one hand, they hoped that the tourists will visit their areas and help one way or another in their knitting business and on the other hand, it was hoped that through SHEWD, the international partners and contacts will form groups of tourists to visit their area and bring benefits to the local community.

The women also became more aware about their environment when the tourists express their view on environmental issues for example the use of plastic is not good for environment and stop deforestation etc.

Political Empowerment

The political empowerment of women through tourism was also not visible in this stage. However, through tourism projects, the women group who handle the tourists have more opportunities to practise decision making in terms of planning for visiting places, guiding, creating good environment for the tourists etc.

5.5.7   Social Entrepreneurship Perspective

Characteristics

Social entrepreneur is working at the grassroots level and it is what claimed by SHEWD. SHEWD as an organisation has shown in certain extent some characteristics of social entrepreneurships as indicated by Bessant and Tidd (2007). First, they had ambitious to tackle major social issue of poverty in Lalitpur remote areas by bringing in tourists to seek potential business and market for knitting products which were produced by the women groups in these areas. Secondly, SHEWD managed to see the opportunities to bring the business for knitting products and thus acted upon by bringing in the tourists to the remote areas. It was their strategic, a new approach and solution to improve the current economic system and uplift the living standard of local community in the remote areas. SHEWD was result-oriented where SHEWD was motivated by a desire to help the poor community especially women to develop their community.

SHEWD also can be analyzed from the perspective of social entrepreneurship in more details as follows:

Bridging Tourism with Business Generation and Potential Market for Knitting Products in Remote Areas

SHEWD wanted to bring the tourists to the remote areas of Lalitpur, to showcase how the women group in producing the knitting and weaving products and their living environment. Through the visits, SHEWD wish to explore potential market of Europe and United States for these knitting products. Apart from that, some tourists purchase certain knitting products directly from the women groups during their visits. Some of the tourists share their ideas and knitting techniques with the knitting group which had benefited the groups at certain level. As indicated by Mr. Jyoti, board member of SHEWD:

> 'Tourists came and looked how the women work in knitting and weaving, what assistant they need (not directly in term of money), but what modern demand regarding knitting style, the way how the products were produced etc. The recent example was that the tourists made us learn about the new technique which has created a lot of business in new season.'

Indirectly, by revealing the real situation of local people, SHEWD encourages tourists to play their potential roles in helping the local community in poor remote area of Nepal. As indicated by Mr. Shree, president of SHEWD:

> 'The tourists will stay with women group and observe how they work, how they knit etc. The women will sell the knitting and weaving products to the tourists. Some tourists promised when they go back to their own countries, they will help to assist in exploring the market. They can also assist in sending more tourists over here, who will be able to work with the community.'

5.5.8 Linkages of Women Empowerment through Tourism with Solution to Social Issues

Eradicate Extreme Poverty and Hunger

It is important to take note that in the case of SHEWD, women empowerment is two folds which are through tourism and also 'trading' by producing and selling knitting products. First, the main linkage of women empowerment through tourism with the solution of broader social issues would be poverty reduction where SHEWD was trying to create potential market for

the knitting products which were produced by women in remote area in Lalitpur. Women who were previously working at and for home only, have more opportunities to gain income and benefits after being trained with knitting and weaving skills with the combination to receive tourists to their community. The remote areas of Lalitpur have low productivity in agricultural, but have rich in culture and historical items, natural beauty and people in their authenticity. It was seen as the tourism potential area to attract tourists who arrive in Kathmandu. SHEWD had created opportunities for the local community to convert their limited resources available to cash i.e. attract tourists to learn about the cultural and nature beauty of the area, and to observe the women in producing knitting and weaving products. As stated by Mr. Jyoti, board member of SHEWD:

> *'They are overall poor, worry everyday for food, when they eat for morning, they have to start thinking 'what about the evening' (starvation). The productivity of soil is not good, very little agriculture and they are not motivated themselves. The whole day work for women is to go to forest for firewood to be used at home and feed the cattle. They devote themselves but only able to get some milk for a whole day. SHEWD is working to make some changes for women.'*

Eradicate Illiteracy (links to Gender Equality and Children Education)

Secondly, SHEWD wish to empower illiterate women as they sees as the most vital thing to do in order to assist in community development. It links to the issues of gender equalities and children education at the same time. SHEWD perceived that by educating the mother, the children will secure for their education. SHEWD empowered the women through delivering related information and new ideas such as forming groups for discussion and working together and encourage them. The women were also empowered with technical skills if the knitting project was seen as part of the tourism activities. As indicated by Mr. Jyoti, board member of SHEWD:

> *'We need to focus on women, if 1 woman in the society has the knowledge, she can pass the knowledge to the other women in the society. We have to think by empowering women, it is the key factor especially in tourism sector because the area are not agricultural productive but having natural beauty and culture beauty, which can make the tourists feeling amazing and adventure. We need to convert to cash, and it will be much productive through fair trade tourism.'*

5.6   COMPARISON

In this section, the four case studies are compared in order to gain better picture for the whole thesis research. They are compared in terms of getting the significant similarity and differences, using the name of KOPEL, PACOS, EWN and SHEWD.

Different organisations or different people have different perceptions and understanding regarding the word 'empowerment'. There is no one clear definition of empowerment and it is also applied in this research. For example, Madam Anne, Executive Director of PACOS indicated that:

> *'Empowerment refer to an individual or organisation who is able to confidently say, 'this is good for me', make decision themselves, negotiate with different stakeholders and governments; about what are their right etc.'*

For Ms. Lucky, CEO of EWN, 'empowerment means:
> *'Empowerment is when the women are working hard and getting a lot e.g. confident, learning much…they change slowly, live in the city and earn money, lead the people and change their life.'*

Besides, in the case of Nepal, it has to conscious that 'women' mentioned in this research are referring to the women in general in Nepal who experience lower status in the society. It is necessity to recognize the diversity and heterogeneity of women population in Nepal where in several mountain communities, women especially the elderly, held respectable positions which are considered keepers of indigenous knowledge and spiritual wisdom, cultural preservation and maintenance of group stability and coherence (Sherpa, 2007).

5.6.1   Characteristics of Organisation and Tourism Activities

KOPEL and PACOS are both situated in state of Sabah in Malaysia. EWN is situated in Pokhara, the third largest city in Nepal and headquarter of Kaski District in central of Nepal whereas SHEWD is situated in one of the remote areas in Lalitpur District within Kathmandu valley in Nepal. Homestay programme of KOPEL involved local community in Batu Puteh District which consists of four villages; for PACOS, two villages in this stage and for SHEWD, approximately two villages. Compared to the other three case studies, the coverage and influence of EWN on women empowerment through tourism was larger and not restricted in Pokhara, but the whole Nepal (in getting in women for trekking guide training) and also the

areas in West Nepal. Besides, both KOPEL and EWN have established in tourism field but PACOS and SHEWD have just started (developing) their tourism projects.

KOPEL is a cooperative organisation where the members are at the top of the organisation structure. At the same time, KOPEL actually also maintain it's NGO identity in which this organisation is not for the profit of particular individual but for the benefit of the whole local community in Batu Puteh District. KOPEL works in both conservation and homestay programme. The other three case studies, PACOS, EWN and SHEWD are all NGOs. PACOS is an NGO working for indigenous people of Sabah in various fields and signed the MoU with an international travel agent i.e. Camp International to secure regular international tourists to their homestay programme; EWN is an NGO working to empower women in Nepal but work inseparably with its sister company i.e. Three Sisters Adventure Trekking, a travel agent with private company identity for women empowerment through tourism or women trekking guide training. SHEWD is an NGO working in the remote area of Lalitpur District, in various fields such as health, youth development and women development, trying to bridge knitting trading with tourism.

5.6.2   Women Empowerment through Tourism

Economic Empowerment

In terms of economic empowerment, in general all case studies have created opportunities of income generation to women. For employment generation, it was more obvious in EWN case, where the women involved were provided with employment opportunities even when they are still in the training. Besides, capacity building is another important aspect in which all four case studies have managed to empower women through knowledge and soft skills building, albeit at different levels. EWN appears to be outstanding as it showcased various positive examples in which women involved in training programme were able to explore other professional fields.

Social Empowerment

All the four case studies have empowered women through tourism from the social perspective. The women in general gained respects and recognitions from other community members with their involvement in tourism industry. In these four case studies, welfare fund was setup (which appears in different names in different cases) in which either the women involved or the local communities were provided with opportunities to borrow money for emergency use. For EWN case, it also reconsidered the caste stereotypes in Nepal and treated all the women the same in their training programme.

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Psychological Empowerment

All the four case studies have showcased a strong psychological empowerment to women involved. The most significant is self confident and basic knowledge building. Rising of awareness was also appeared to be important especially in environment and hygiene issues. For EWN case, the women even have raised their awareness about women right. It is also very important where the women involved in tourism have demonstrated their prides in traditional and culture, especially for indigenous community.

Political Empowerment

All the four case studies have empowered women through political perspective by providing more opportunities for the women to practice their decision making in the projects involved. It was not much political empowerment occurred. EWN, however, indirectly created political significant as they were always presented by national government tourism board as a very good example in how positive changes can be made and take place in tourism.

5.6.3   Social Entrepreneurship Perspective

This section is discussed by using the characteristics of social entrepreneurs as in Bessant and Tidd (2007) as follows:

Ambitious

The entire four organisations had the ambitious to tackle major social issues. In most of the cases, it is closely related to poverty although there are different level in Malaysia and Nepal. KOPEL engaged in homestay programme in order to create alternative living economics activities for the local indigenous community and give equal opportunities to everybody i.e. women group. PACOS also engaged in homestay programme in order to create alternative living economics activities for various indigenous groups in different villages. EWN ambitious to empower women especially women from remote areas, to free them from difficult life and situation, to get equal opportunities and thus started with its female trekking guide training programme. SHEWD is ambitious to assist the poor people in remote area of Lalitpur especially the women through various field and engaged in tourism as their approach to bring better income to the local community. All four organisations tried to make changes in their societies and engaged mix elements of non-profit and for-profit activities.

Strategic

The entire four organisations had used special strategic to tackle the social issues. Just like business entrepreneurs, they see and act upon what other miss: opportunities to improve

systems, create solutions and invent new approaches that create social value. KOPEL developed ecotourism activities in parallel with nature conservation effort. PACOS teamed up with international travel agent to develop their pilot test of homestay programme in indigenous villages. EWN trained women trekking guides to meet the market demand. SHEWD bridged knitting trading with fair trade tourism.

Resourceful

Although the organisations generally had limited access to capital and traditional market support systems, they were resourceful and have exceptionally skilled at mustering and mobilizing human, financial and political resources. KOPEL brought in grant from the international donor through conservation project and volunteers to assist in various projects which at the same time become their tourists in homestay programme. PACOS also have lots of networks with the international NGO and donors to fund the projects. EWN was very resourceful in terms of gaining supports of their previous customers and tourists who came for trekking, the volunteers, engaged in various international competitions which were mainly held by Ashoka, managed to gather the teaching resources for the training programme. However, SHEWD has less significant in this area in terms of tourism project but they had fully understood the importance to be resourceful and putting effort to network with related organisations. They also manage to get in volunteers from national and international to assist in the projects.

Result Oriented

Like business entrepreneurs, social entrepreneurs are motivated by a desire to see things change and to produce measureable returns. All the four organisations sought for result which is essentially linked to 'making the world a better place', however at different levels. KOPEL and SHEWD sought to make the local community life better in a certain region or certain place. For PACOS, it strived for the benefit of various indigenous groups in the whole state of Sabah whereas EWN sought to help all needed Nepalese women to secure a better life.

5.6.4 Linkages of Women Empowerment through Tourism with Solution to Social Issues

Linkage of women empowerment through tourism with issue of poverty is by creating employment and generating income. EWN has done significantly in this field as they prepared women to have employment opportunities in Three Sisters Adventure Trekking and also other travel agencies. Those women also have better employment opportunities in

various fields after they have completed their programme in EWN. KOPEL have created some employment opportunities for some women who worked in the cooperatives, income generations especially to the host of the homestay. They economic distributions have reached a lot of women who involved directly in the bureau or projects and also to the female cooperative members. PACOS was trying to develop additional forms of income for indigenous communities and assisting the village development and yet hold on to the traditional ways of life. SHEWD has generated income for the women through bringing in tourists who buy the products or get the potential market.

Gender equality is closely related when we talk about women empowerment through tourism. EWN and KOPEL have created equal opportunities for women to involve in the tourism activities and through that women became less dependent and have more balance relationships with their male counterpart in the community.

Women empowerment through tourism also can lead to the solution to issue of migration of people from village or remote areas to big city in certain extent. In KOPEL case, some youths were able to stay in their home community with some employments created through tourism programme. Besides, EWN was developing their programme to West Nepal and the women there can then become trekking guides near their communities. With the creation of new trekking routes in this area, there will be some opportunities for tea houses to be established along the routes.

CHAPTER 6   CONCLUSION

In this section, some conclusions would be drawn based on the four case studies carried out in Malaysia and Nepal. These four case studies which are all working on women empowerment through tourism in different level and having different background and environment settings, have provided comparable contexts, which allowed us to draw some conclusions concerning to their linkages with broader social issues from the social entrepreneurship perspective.

First conclusion is regarding women empowerment through tourism with some highlights of the positive sides of women empowerment through tourism in the study countries would be shared within the broader context of social, economic and political environment. In overall, these four case studies have empowered women through tourism with more significant empowerment from psychological perspective. In all case studies, women involved were mostly empowered from psychological perspective which actually closely linked with other three perspectives. Through tourism, women have built up self confident and faith in the abilities to work and support the family and society. It is very vital and urgent in Nepal on self confident building in order to include women into economic active population in the country. Self confident also an important element in Nepalese women's life because with the self confident and self esteem, they can live without fully depend on male counterparts and able to decide their own life. In Nepal, the mere presence of educated Western women tourists was an inspiration to local women to fight for gender equality (Nyaupane, Morais, & Dowler, 2006). Through tourism, women were empowered psychologically and become role model for other women in their society. It is very important because role model making can lead to chain effect in which other women are following the path and become empowered as well. The influence can be very wide and deep. Besides, through tourism, women demonstrated prides in traditional and culture along with the culture and custom revitalisation in the community. Women are often at the centre of efforts to preserve aspects of cultural traditions and knowledge, and therefore build strong communities through supporting religious functions and various cultural practises such as local handicraft, traditional medicines, local dialects, traditional costumes, traditional music and dances etc. (Scheyvens, 2000). Through tourism, the various cultural practises were strengthen and subsequently built a strong community.

Tourism is relatively high profile in contributing to the employment (Shaw & Williams, 1998). In term of economic empowerment, women are empowerment through tourism with the

creation of employment and income generation opportunities. It is a common understanding of women especially in rural area that women's economic activities provide only a subsidiary income for families (Chee, 2007). It is true in the case studies in Malaysia. Especially in the case of PACOS at this stage, the involvement of women in tourism activity or more accurately homestay programme were seen as special activities to be involved and created additional side income for the women rather than a main source of income. However, it is not the case in Nepal where the poverty is prevalent. In EWN case study, women were empowered and offered to be trekking guides. The income of the trekking guide is considered good compared to other works available in the market. On top of that, the women are not limited to become trekking guides but with the knowledge learn and self confident gained through training programme, many women have involved in many different types of professionals and even business. The employment created directly and indirectly is very valuable in Nepal where the employment opportunities are extreme limited for women especially in the remote area. In SHEWD case study, the income generated although is small but is precious in the remote area where cash earning is very scarce. The potential of economical empowerment behind the scene is even bigger where SHEWD is seeing tourism as the tool to network to potential market for the knitting products.

For social empowerment, women were empowered in general through gaining greater respect, wider recognition and appreciation within their communities with their involvement in tourism. In all the four case studies, a welfare fund was set up because of the tourism activities. This welfare fund has provided emergency use for either women involved or the people in the community who need it for hospitalisation or for the use of children. For EWN case study, the women from lower caste were empowered because EWN reconsidered caste system stereotypes, provided and promoted equal opportunities for women from all castes.

In term of political empowerment, it is found not to be significant. The women were overall having increased their ability in decision making through frequent practice while involved in the tourism activities.

Secondly, a conclusion from the social entrepreneurship perspective is drawn. Social entrepreneurship is a form of innovation undoubtedly fit into entrepreneurship mould which pursues social goals and also an increasingly important component of large organisation in fulfilling their corporate social responsibility (CSR) (Bessant & Tidd, 2007). In this research, social entrepreneurship is used as the perspective to examine the women empowerment through tourism in the case studies and not involve with CSR.

Social entrepreneurs seek to provide social improvements and enhancements to their communities, including attractive (both social and financial) return to their key stakeholders; assess their impact and influence in terms of the social outcomes, not simply in terms of size, growth, or processes; create nonprofit ventures (Gundry & Kickul, 2007). The four case studies have shown their social entrepreneurship characteristics.

Among the four case studies, EWN appear to be outstanding positive example in social entrepreneurship in tourism. Innovation is one of the most basic tenets of entrepreneurship, where new and different things, and changes or transmutes values are created (Wall, 1999). Training and taking women in adventure tourism are indeed a completely new concept in Nepal. Concept of retraining and apprenticeship is also a novel concept to solve the problems in which women need longer time to build up their confident and skills as a trekking guide and ensure the supply to meet the high demand of women trekking guide in adventure tourism. Social enterprise is an organisation that is market oriented, community based and striving for financial surpluses that ultimately result in a sustainable venture (Pheby, 2007). The most important highlight in EWN case is the financial independent which was built on their structure of NGO-private bond for the same social mission. Both EWN and Three Sister Adventure trekking are strongly interrelated and yet independent and free from the influence of other donor and development organisations in pursuing their social mission.

KOPEL is quite independent as they have established a strong network and operation base on the local community. Their organisation is a cooperative, owned and run by the local community. They also work hand in hand with their conservation projects which thus bringing in the demand for accommodation in homestay programme and maintain their image and exposure to the outside world in certain extent.

Compared to the two case studies above, the main activities of PACOS are not in tourism field. Thus, PACOS used the strategic to cooperate with international travel agent and signed 5 years MoU with them to develop the homestay programme and secure the regular tourists. Finance is the biggest single problem facing by social enterprises which can distract the enterprise from following its declared mission as well as engendering a grant dependency culture that does not necessarily encourage entrepreneurial activity (Pheby, 2007). There are possibilities in which the benefits of local community and social mission of PACOS may be influenced by this private organisation which is profit making, rather than solely for the benefits of local community. Some proportion of profits generated is needed to go into this travel agent for their effort in marketing and operationalise the programme.

SHEWD is somehow very optimistic about tourism field and still making their effort in this direction. Entrepreneurs are characterized by high ability in innovation and value-added activities (Raka, 1999). SHEWD bridged tourism field with knitting product trading which is a totally new approach to the solution to find potential market for the knitting women group in remote areas. Until to date, the influence of this effort is not significant due to the limitation in human resource of the organisation. However, they did not give up and continue their effort by keep getting new ideas and make changes. It can be seen through the recent effort in developing fair trade tourism. It needs a long time to see what will be the result and there are many factors such as human resource capability of SHEWD to networking with appropriate organisation to work together effectively in developing fair trade tourism. There are also many technical problems and issues needed to be solved along the process. It might not be the best model using tourism as a tool to get potential market, but it is definitely a new and positive way out to find solution for the remote areas of Lalitpur with limited resources available.

Third conclusion is to relate women empowerment through tourism with the solutions of social issues and MDG. In this research, the linkages between the two topics were identified on six topics as follows:

Create Equal Opportunities for Women and MDG 3 Promote Gender Equalities and Empower Women

Women empowerment through tourism has created equal opportunities for women with the self confident and knowledge gained. With the basic self confident and knowledge, the women have equal opportunities to choose their own way of living and make adequate contributions to the society and gain adequate income and survive in the social system.

The report of 'Assessment of Rural Poverty - Asia and the Pacific' produced by International Fund for Agricultural Development (IFAD, 2002 page 47) revealed that the unequal gender relations affect the way in which the burden of poverty is distributed, and unequal gender relations can also be the cause of poverty. Thus unequal gender relations need to be addressed both as a cause and a factor in the intensification of poverty. It thus shows that promote gender equality is a key of the chain effect of poverty and other following social issues due to the poverty.

Create Opportunities for Employment and Income Generation and MDG1 Eradicate Extreme Poverty and Hunger

The major problem of the day was poverty (Dees, 2007 page 25). Women empowerment through tourism has created opportunities for women in employment and in most of the case income generation either as the main source of income or as the additional side income. In Nepal, it is important to encourage women to work, in order for the women to be included in economic active population for development of the country. The amount of the income generated sometimes are not much but plays an important role in the extreme poverty remote area where the opportunities to earn cash is limited.

The employment created offers one way of maintaining the viability of local communities, by providing a source of income and employment in the area for young people (Hinch & Butler, 1996). It assisted to ease the issues of migration to the city in one way or another.

Promote Adult Education, Reduce Illiteracy and MDG2 Universal Primary Education

Women empowerment through tourism promoted adult education and reduce illiteracy through the knowledge building, soft skills training such as able to communicate and mastering in English language, basic management skills etc. It also indirectly assisted in achieving the goal of universal primary education with the influence of mother to secure education of the next generation. The illiterate mother with some awareness and basic understanding in education in general wish their children to be educated. An official document of Government of India - Economic Survey of 2000-2001 (IFAD, 2002) revealed that the likelihood of children being enrolled in school goes up with their mother's educational level.

Adult education as indicated by the women in Nepal is much needed because there are still so many youths and adults who have missed the formal education. It is important to give them some basic education for better life. Adult education can fill up the gap between formal education and illiteracy for the large group of people in the community at this point of time. It is most priority and vital for the people who are illiteracy, living in the remote and poor area, to become literate, understand and gain basic knowledge. With this basic knowledge, they can learn more new knowledge, able to communicate, earn a living and have better life in the future etc.

Increase Awareness on Health and Hygiene and MDG 4: Reduce Child Mortality

It is now accepted that women's 'capability fulfilment' is instrumental in reducing child mortality and fertility (IFAD, 2002). An evaluation of an IFAD-funded project 'Nepal: Country

Programme Evaluation Volume 1-1999' revealed a strong correlation between child nutrition and the health and status of women (IFAD, 2002 page 42). Hungry mothers give birth to underweight children, and most mothers are unable to provide an adequate and balanced diet to their children because of illiteracy, limited freedom to adopt better child care practices, excessive workload, domestic violence, infrequency feeding etc. In an official document of Government of India - Economic Survey of 2000-2001 (IFAD, 2002) revealed that women's extra income have a greater positive impact on household investments in nutrition, health and education of children, relative to extra income accruing to fathers. There is definitely strong link between women and children. Through tourism, women were empowered with basic knowledge regarding the health and hygiene at home and environment. The awareness to take care of cleanliness and neat at home might protect their children from the risk of health problems. Thus, women empowerment through tourism has indirectly help in reduce child mortality through health and hygiene awareness with good diet, sufficient food and clean living environment for the children.

Increase Awareness on Maternal Health and MDG 5: Improve Maternal Health

Subsequently, the knowledge on health through workshops and trainings has also improved maternal health, for the women themselves. Besides, the communication with foreign tourists also helps in raising the general knowledge and awareness about health, environment, and healthy food etc.

Others

For indigenous community, tourism industry offer an option for viability of local community and at the same time being able to maintain the traditional lifestyle and do not need to undergo major modification to meet the requirements of the tourism industry.

Subsequently, the conclusion is drawn based on the concept of 'Door, Lock and Key' as per discussed in Chapter 1 & Chapter 2.

Use the KEY to open the DOOR (Tourism as a Tool to Solve Social Issues)

As per discussed in the section of 'Linkage to the Solutions of Broader Social Issues and MDG' above, it is clearly showed that tourism can definitely work as an effective tool to solve social issues directly and indirectly. It is more significant and easy in the area with extreme poverty where there are no other better options and with the limited resource in terms of employment and cash earning.

Tourism can be used as a KEY or tool to open the DOOR in which it creates equal opportunities for women; create opportunities for employment and income generation; promote adult education and reduce illiteracy; increase awareness on health (maternal health) and hygiene; offer option for viability of indigenous community which allow them to maintain their traditional life etc. Tourism as a KEY which is able to open the DOOR thus symbolise providing solutions to solve various broader social issues and assist in achieving MDGs.

To unLOCK the Barrier in between (Women Empowerment through Tourism to solve the Social Issues)

It have proved in all the four case studies, where the organisations see 'women' as a key factor for community development or in other words, in solving major social issues. It demonstrates that how women gain 'power' through building up their self confident and basic knowledge and awareness, and subsequently seek for development for themselves, family and society. Through tourism, the opportunities to gain power have been created.

Thus, in this study, it can be illustrated by KEY and LOCK where tourism is used as a KEY (or a tool) to open the LOCK (empower women). Tourism has been proved as a useful tool to empower women if compared to many other economic sectors, in providing jobs and entrepreneurship opportunities accrue to women.

The Importance of the ELEMENT in the KEY (Social entrepreneurship and Tourism)

The four case studies as per discussed in the section 'Social Entrepreneurship' above, have shown how the social entrepreneurship skills have been practiced to empower women through tourism effectively and efficiently. It again proved the results of Brouwer (2002) where the involvement of NGO can build a bridge between the supply of the local and the demand of tourists where NGO can more easily open ways for participation, and can relate tourism development to overall community development. It was in EWN case, where high quality women trekking guides were trained through retraining concept to meet the demand of female trekkers in adventure tourism field.

Furthermore, NGO which are often working at grassroots level can effectively empowered women and local community in remote and needed areas in long term, compared to other government and international agencies as per indicated by a few authors such as Constantino-David (1995) in Sofield (2003) and Sofield (2003). Not limited to that, NGO can develop social entrepreneurship characteristic as per demonstrated in these four case studies to achieve their social missions. The four case studies have shown the social

entrepreneurship characteristics as per in Bessant and Tidd (2007 page: 299) in which with the social missions and ambitious in making changes for the benefit of local community, they have identified and acted upon what other miss with the creation of new and innovation approaches and to be resourceful, although in the limited resource situation.

In this research, the importance of the ELEMENT - 'social entrepreneurship', is found very important in the context of tourism – the KEY. It is found in EWN case with the new concept to take in women into adventure tourism field; in KOPEL case, to work hand in hand with conservation projects; in PACOS case, to involve in new activities i.e. tourism and tale up the new challenge to work in cooperation with international travel agent; in SHEWD case to bridge tourism with knitting product trading.

Without the ELEMENT of social entrepreneurship in the KEY of tourism, the end product might not be the solutions of social issues.

In overall, the concept of 'Door, Lock and Key' has enable us to explore the positive sides of women empowerment through tourism in the study countries i.e. Malaysia and Nepal, within the broader context of social, economic and political environment. The four case studies have demonstrated four interesting stories of positive practises and examples of women empowerment through tourism; how women empowerment was constructed and developed within tourism context; the link between women empowerment through tourism with the broader social issues in the society and the implications and to what extent it might influence and impact lives and development of their society.

Finally, some suggestions to future research are proposed in the last section in conclusion. As per indicated by Dees (2007), social entrepreneurships which are operating outside the constraints of government, significantly enhance our ability to find and implement effective solutions to social problems. Social entrepreneurship should be taken seriously as an important driver of social progress. It is even much vital in Nepal, which is in unstable political situation for more than 10 years. Thus, future research should work along the direction to survey in depth how social entrepreneurship can work effectively in NGO and also in the situation with the cooperation and the support of the government.

More studies can be carried out to explore the relations between social entrepreneurship and tourism, in which tourism can be an effective tool of development under the social entrepreneurship perspectives.

In this current situation of economic downturn, it would be interesting to study how a social entrepreneurship survives using the limited resource and novel approach in their effort to bring benefits to the needed community. More studies and positive examples in social entrepreneurship in tourism needed to be unfolded. It can raise the attention of public and enhance the awareness in using the social entrepreneurship skills among the development organisations especially for local NGOs. It can give them some important ideas to plan their strategic and subsequently achieve their social mission effectively.

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APPENDIX 1   INTERVIEW TOPIC LIST – KEY PERSON OF THE ORGANISATION

For Organisation's Key Person/Founder/Management Board Member/Person in Charge

Topic for Interview: "Women empowerment through tourism"

(I) Introduction

(II) Main Section
-     Organization and Tourism Related Project Information and Structure
-     Background and Setup/Initiative
-     Current situation
-     Empowerment gained through Tourism
        o Empowered women/volunteer
        o Key Person/Founder/Management Board Member/Person In Charge of the
           Organization/Tourism Project
        (a) Economic Empowerment
        (b) Social Empowerment
        (c) Psychological Empowerment
        (d) Political Empowerment
-     Linkage with Solution to (Broader) Social Issues in the Society
-     Future
-     Others

(III) Appreciation

Main Section Topic List

(i)   Organization and Tourism Related Project Information and Structure

        - Can you tell me something about your organization? (Brief Information of the
          organization)
        - What type of organization you are?
        - What are the main missions/objectives of the organization?
        - Can you describe the organizational structure of your organization?
        - How is the decision-making process?
        - What are the projects and effort done in tourism field?
        - How did your organization involved women in these tourism projects?
        - Do the women need to meet any criteria to be involved? What are the criteria?

(ii)   Background and Setup/Initiative

        - Can you tell me about how was this organization form or tourism project getting
          started?
        - Is there any special reason for you to start the organization related to tourism/the
          tourism project?
        - Why tourism?

- Why women?
- Why this organization/tourism project is important to be setup in this particular location?

(iii) Current Situation

- How is the operation of the organization currently? (Business)
- Which organizations (government; NGO; private; donor etc.) do your organization work closely? (support most/most difficult to deal with)
- How do you think regarding the achievements of the organization? What make it a success? (Success factors)
- What are the (main) strengths of your organization?
- What are the (biggest) weaknesses/need to be improved in your organization?
- What are the (biggest) opportunities you can see for your organization?
- What are the (main) threats your organization face?
- What kind of support did you get from the government/local authority/policy maker (regional & national)? Was there available credit, financial and technical support services going to your organization from government/ non-government sources?
- How does your organization sustain financially? Income generation?
- What is the arrangement of surplus?
- How is the link and forms of dependency between this organization with _____(e.g. three sister adventure trekking company and guesthouse in EWN case)
- Since the establishment, is there any significant shift or adjustment made/change in the main direction/mission of the organization? Why?

(iv) Empowerment gained through Tourism

(a) Empowered women/volunteer (how your organization involve women and through that how the empowerment was facilitated)

- Can you tell me what does the word 'empowerment' means to you?
- Can you tell me some best examples of women were empowered through tourism in your organization case?
- Do women involved perceive that they are becoming more empowered? Why?

Economic Empowerment

- What kind of employment does your organization provide to the women involved?
- How your organization enable women to access to the resource such as knowledge and skills (through organizing training, workshop etc.) etc.?
- How were the distributions of direct financial gains to the women in the society/community?
- Is there possibility for the women to depend fully in tourism?
- Are the women being assisted to take part in other source of income generation?
- Do women perceive that they are now having greater economic autonomy? Why?

- *Opportunities of employment (in formal & informal sector; type of income-periodical, irregular issues)*
- *Income generation: gaining good income; gaining control on own income; gain economic independence; control on household finance; have own possessions*
- *Capacity building: deepen knowledge (e.g. environmental issues); gain valuable skills (e.g. business management and marketing); through e.g. training, education etc.*
- *Opportunities for business*

- *Access to productive resources*
- *Women retain their hold over management of the initiative*
- *Afford the fees to send their children to school (Ways of enabling earned cash to be shared among the households)*
- *Visible evidences of livelihood/infrastructural improvement resulting from the earned cash i.e. improved road and water systems, housing etc.*
- *Equitably distributed economic gains in a community*

(Scheyvens, 2000; Mwanwaja, 2001)

Social Empowerment

- What are the comments from your community regarding the involvement of these women?
- To what extent these women obtain the recognition from the community?
- How was the spirit of working together among the women in the tourism project? and their relationships with other groups of people in the society?
- To what extent the generated income of these women benefit to the others in the community (also to their family)?

(It refers to a situation in which a community's sense of cohesion and integrity has been confirmed or strengthened by an activity. Empowered community; strong community groups, good participation in community meetings)
- *Enhance community cohesion & spirit (community and family cohesion and integrity by working together in tourism projects)*
- *Gaining greater respect within their communities and this can indirectly lead to greater freedom e.g. men felt compelled to allow their wives to attend meetings.*
- *Reconsideration of gender role stereotypes (e.g. need not be restricted to household work, but may encourage men's involvement in what are seen as women's domains /wider spectrum of work than previously such as kitchen work)*
- *Gaining wider recognition and appreciation within their society*
- ***Greater local access** to services and better facilities e.g. water supplies, health clinics, kerosene stoves, solar water heaters (reduce drudgery aspect of women's works considerably)*
- *Supports the upkeep of the village (money for temple festival and hardship fund for locals who face difficulties such as illness etc.) (Funds raised to be used to finance social development projects, such as schools, water, healthy services etc.)*
- *Tourism as a source of revenue for community projects (e.g. fund raised by women's group through performance to tourists to restore local monastery)*
- *Various community groups such as church, schools, rural cooperatives etc. engage in tourism activities.*
- *Reduced income and wealth inequalities between different groups.*
- *Reduced incidences of negative impacts associated with tourism such as crime, overcrowding, displacement, prostitution etc.*

Psychological Empowerment

- Can you give me some best examples of women empowered from psychological perspective, like what are their feelings about themselves after involved in tourism project?
- Do women make decisions independently of men in their home? What sorts of decisions they made independently?
- What about their respect and pride to local culture and traditions?
- How does your organization encourage the women involved for acquiring more knowledge and skills?

- How does your organization encourage the women involved in applying local knowledge in tourism project?

(Psychologically powerful: optimistic about future, has faith in the abilities of themselves, is relatively self-reliant and demonstrates pride in traditions and culture)
- *Improve self-esteem; develop self confidence*
- *Increase self-reliance and pride*
- *Having feeling in control over the pace and direction of development*
- *Gain confidence and motivation to go back to school themselves (e.g. learn English to communicate with tourist; learn mathematics to serve tourist and understand bookkeeping system etc.)*
- *Recognition of local culture and knowledge resulting in high self-esteem.*
- *Increased confidence resulting in desire for training and education opportunities.*
- *Levels of awareness of literacy skills, of project activities, and threats of tourism development and current production practices.*
- *Self perception of social status and as perceived by other*
- *Impact of status perception on ability to influence decision-making*
- *Individual's role in the group organization and decision making powers of the marginalized.*

Political Empowerment

- The last perspective is from political empowerment. How were women involved in decision making process in the project? In the organization?
- How frequent (and enthusiastic) the women involved provide their suggestions and opinions to the operation of project and organization?
- How was the involvement of the women in the whole process?
- Do the women have adequate influence in decision-making and control over the development of project in the organization?
- Are the opinions and needs of the women heard by the organization?
- Does the organization structure in use facilitate decision-making power among women?
- Does the women involved in other group in society such as federation/association/local councils?
- Is there sufficient representation of the majority in the external decision making bodies?

(If a community is to be politically empowered (by tourism): their voices and concerns should guide the development of any tourism project form the feasibility stage through to its implementation; involved in monitoring and evaluating the project over time; diverse interest groups within a community have representation on community and broader decision-making bodies.)
- *Has control over an ecotourism initiatives*
- *Decision making: heighten decision making power of women at household and community levels; effective political structure which allows local institutions be involved in decision making and also represented in other, higher level decision making bodies*
- *Greater voice: within their communities and beyond (e.g. in meeting, forum etc.); formed representative body to convey interests; opportunities for the local community's interests and views to be aired and heard*
- *Participation in whole project cycle from the project's feasibility to implementation stages.*
- *The role of technocrats and NGOs in decentralizing power*

(b) Key Person/Founder/Management Board Member/Person In Charge of the Organization/Tourism Project

- What is your role/main responsibility in the organization?
- Do you perceive that you are becoming more empowered? Why?

Economic Empowerment

- How about you? Was there any changes in time use in selected activities, particularly greater sharing by household members of unpaid housework and child-care?

Social Empowerment

- Can you tell me in the case of yourself?
- Do you participate in local institutions (e.g. women's associations, income generating groups etc.)?
- Did you have control on your decision in your own life or decision regarding the children?
- How was the mobility of you within and outside the area you live?
- What are the people around you or family members' comment (especially your husband) in your job and activities (going out for task/project or meeting)?

Psychological Empowerment

- What about your own feeling?
- Do you make decisions independently of men at home? What sorts of decisions you made independently?
- Are changes taking place in the way in which decisions are made in the household, and what is the perceived impact of this?

Political Empowerment

- Did you hold any position in other tourism related group/association/ local councils/ decision-making bodies/union?
- Did you participate in any tourism development project?
- Did you hold any position in other development related group/association?
- What is your role in the society in general?

(v) Linkage with Solution to (Broader) Social Issues in the Society

- What are the biggest social issues in your society/country?
  [E.g. poverty & hunger (MDG1: Eradicate extreme poverty and hunger); gender issues/discrimination/prejudice (MDG 3: Promote gender equality); illiteracy/low education (MDG2: universal primary education); child mortality (MDG4: Reduce child mortality); maternal health & mortality (MDG5: Improve maternal health) etc.]
- In your opinion, what is the most important issue to be solved first/urgently?
- How would you describe the current situation of women in your country and region?
- How do you think your organization linked to the social issues? What do you think the roles can your organization play in addressing social issues? For example, how your organization helps in reducing poverty in your country?
- What do you think are the contributions of (effort done by) your organization to the society?
- What are the comments/responses from people around you/in the society regarding the efforts done by your organization? (support or criticism)
- How do you see your organization with 'development'?

- What is the influence your organization has towards the society? (economic, social, political etc.)
- What is the impact of the effort your organization done to the women in your area, and society (country)?
- What do you think by 'empowering women', it can be related to other issues in the society?
- What do you think is the main reason why by empowering women through tourism, it leads to the solution of (broader) social issues in the society?
- What are your suggestions to the policy makers in taking into account the role of tourism in social issues/development? Women empowerment? Women empowerment through tourism?
- What are the most important things to be done?
- Can you give me some examples?

(vi)   Future
- What is your expectation/hope and target (what to achieve) of your organization for the society in the future?
- What is the future plan of your organization in tourism field and women empowerment?
- Do you hear about 'social entrepreneurship'?
- What do you think 'social entrepreneur' is?
- Do you think you are 'social entrepreneur'? Why?
- What do you think you need to do in order to achieve the targets/wish?
- What is the potential development space for your organization?

(vii) Others
- Is there anything you would like to add?
- Can I contact you later if I have something to clarify with you related to this interview?

Final Section (Personal Details/Demographic of Respondent)

Name   :
Age   :
Education Level:
Position in the organization:
Function/Role Play in the organization:
Length attached to the organization:
Contribution to the organization:

APPENDIX 2   INTERVIEW TOPIC LIST – WOMEN WHO WERE EMPOWERED

For women who were empowered through tourism

Topics for Interview: "Women empowerment through tourism"

(I) Introduction

(II) Main Section
-          Information of Involvement in Tourism Project
-          Background and Motivation
-          Empowerment Gained through Tourism
-          Linkage with Solution to (Broader) Social Issues in the Society
-          Challenges at Work & at Home
-          Gender Issues
-          Future
-          Others

(III) Appreciation

Main Section Topic List

(i)   Information of Involvement in Tourism Project

    - Can you tell me something about yourself and area you live? (current life & family
      situation)
    - How do you involved in the tourism project? (Type of employment: full time/part
      time/seasonal, place of work)
    - How long have you involved in the tourism project or other tourism project previously?
      (since when)
    - How frequent do you involved in the tourism project?
    - Is there anything interesting happen?
    - Who support your involvement most?
    - How do you think you have achieved through the tourism project? Why do you say so?
      (Success Factors)

(ii)   Background and Motivation

    - Can you tell me about why you get involved in the tourism project?
    - Why tourism? Why did you choose to work for this position? What interest you most
      in your job? What motivated you to continue with the job?
    - Why with this organization?
    - What is your previous job before you involve in the tourism project?
    - How do you think regarding your previous job?
    - How was the life/family that time? What do you think about that?
    - What normally/routine you do at home? (Role play)

(iii)   Empowerment Gained through Tourism

    - How do you think to be involved in the tourism project?
    - How do you feel to be involved in the tourism project?

- What is important for you to work in this position?
- How much this job contributes to your life? What benefits does this job provide you? (economic, social, psychological, political)
- Can you tell me what does the word 'empowerment' means to you?
- Do you think you were empowered through this tourism activity? Why?

Economic Empowerment

- Do you think you experience change economically? For example income?
- How about the gaining of knowledge and learning of skills (through participating in training, workshop etc.) etc.?
- Is there possibility for you to depend fully in tourism?
- Do you have other source of income generation? (related to the organization)
- Do you think that you are now having greater economic autonomy? Why?
- How did you help other women (in your community) to generate income through tourism?

Social Empowerment

- What about people around you? What are the comments and attitudes of people around you towards yourself regarding the involvement in tourism project? For example your family (husband, children, relatives), friends, neighbours etc.?
- To what extent do you think the recognition from the community towards you on your involvement in tourism project?
- How is your spirit of working together among the women in the tourism project?
- How are your relationships with other groups of people in your community?
- To what extent the generated income through involvement in tourism project benefit to the others in the community (also to their family)?

Psychological Empowerment

- What about your own feeling after involved in tourism project? If compare to previous job and life?
- What do you think regarding your local culture and traditions?
- Did you apply local knowledge in tourism project?
- How do you 'fit' the job/work into your life?
- What do you think of your job influence to your family (husband, children, parents)?
- Do you make decisions independently of men at home? What sorts of decisions you made (independently)?
- Do you want to learn more knowledge and skills?
- Do you feel satisfy with the job? Anything you would like to do differently?
- What do you want to get from this job?
- What do you want to achieve through this job?
- When you think of the word 'work', what does it mean to you? Any words to replace it?
- When you think of the word 'tourism', what does it mean to you? Any words to replace it?

Political Empowerment

- Do you provide your suggestions and opinions to the operation of project and organization? In what way (how) and how frequent? (e.g. through meeting)
- What is the reaction of the organization/people regarding your suggestion and opinion? (Accept/support; reject/disagree etc.)
- What kind of decision you made in the project? In the organization?

- Apart from your own function (e.g. as tour guide etc.), do you involve in other operation of the project/organization?
- Are the opinions and needs of the women heard by the organization?
- Do you involved in other group in society such as federation/association/local councils? What kind of position you are holding in this group?

(viii) Linkage with Solution to Social Issues in the Society

- What are the biggest social issues in your area/village?
  [E.g. poverty & hunger (MDG1: Eradicate extreme poverty and hunger); gender issues/discrimination/prejudice (MDG 3: Promote gender equality); illiteracy/low education (MDG2: universal primary education); child mortality (MDG4: Reduce child mortality); maternal health & mortality (MDG5: Improve maternal health) etc.]
- In your opinion, what is the most important issue to be solved first/urgently?
- How do you think your job linked to the social issues?
- What do you think are your contributions to the society through the involvement in tourism project?
- What is the impact of your effort done to other women in your area, and society (country)? Did you encourage other women in your community to involved in tourism (like you)?
- What do you think by empowering women, to be related to the other issues in the society?
- What do you think other people in the society see your effort? (whether they receive support or criticism)
- What do you think the role can you play in addressing social issues?
- How do you think whether you has place certain influence to the society? (economic, social, political)
- In what aspect do you think you can contribute to solve the broader issues in the society? For example economic, socio-cultural, political etc.? Why?
- How would you describe/recommend your job to other women around you in the area? Why do you say so?

(iv)   Challenges at Work & at Home

- What are the constraints and challenges related as a women in your job tourism project? (timetable, workload)
- Do you face any problem in your work place?
- How do you deal with this problem?
- What is it likely when you return home after work?
- How do your work impact/affect/change your actual work in your life/at home?
- What is important for you at home?
- How do you deal with the challenges at home?

(v)   Gender Issues

- What kinds of reactions do you get from family/friends/colleagues/boss about working as being a woman?
- What kinds of reactions do you get from the tourists in your work place the area you live?
- What's your general perception regarding women, like yourself, who work in tourism project? Can you think of a word to describe it?
- Do you think there is a difference between men and women who work and have children? At work place and at home?

(vi) Future

- Will you continue working in this position? In the tourism project?

(vii) Others

- The interview is almost comes to the end. Is there anything more you would like to add and share?
- Is there anything you would like to ask me or clarify?
- Can I contact you later if I have something to clarify with you related to this interview?

Final Section (Personal Details/Demographic of Respondent)

Name   :
Age   :
Status   :   (Married/Single)   Number of Children:
Monthly Income   :
Education Level:
Job Hold in the tourism project:
Length attached to the tourism project:

APPENDIX 3   INTERVIEW TOPIC LIST – OTHER STAKEHOLDERS

For Other Stakeholders who Work Closely with the Organisation

Topics for Interview: **"**Women empowerment through tourism"

(I) Introduction

(II) Main Section
-          Involvement in Tourism Project/Collaboration with the Organization
-          Observation on Women Empowerment through Tourism
-          Observation on the Organization
-          Linkage with Solution to (Broader) Social Issues in the Society
-          Future Plan
-          Others

(III) Appreciation

Main Section Topic List

(i)   Involvement in Tourism Project/Collaboration with the Organization

- How do you get to know _ organization? Key person/staff from this organization?
- Can you tell me how much you know about this organization?
- How did you (your organization) work/collaborate with _ organization/tourism project? How did you involve in the tourism project? (Partner/Volunteer/Tourist) (date started; location; form of collaboration/involvement)
- Can you tell me more regarding the activity you have done with _organization?
- How long have you involved in this tourism project or other tourism project previously? (since when; how frequent)
- Can you tell me about why you get involved in the tourism project and particularly with _organization?

(ii)   Observation on Tourism Project and Women Empowerment through Tourism

- What did you observe regarding the _____ (project)? How could you describe this project from the perspective of _____(e.g. trekker/director in development)?
- Did you meet any women in the project? Who are they?
- How did you meet them?
- What is your relationship with them?
- What do you think about them/your comment about their involvement in tourism?

Economic Empowerment

- Do you think the women involve experience change economically? For example income?
- What do you think regarding the distributions of direct financial gains to the women in the society/community?

Social Empowerment

- What about people around the women? What are the comments and attitudes of people around the women you did come across? For example the family (husband, children, relatives), friends, neighbours etc. of the women involved?
- To what extent these women obtain the recognition from the community?
- How was the spirit of working together among the women in the tourism project? and their relationships with other groups of people in the society?
- What do think the distribution of direct financial gain to the women in the society?
- To what extent the generated income of these women benefit to the others in the community (also to their family)?

Psychological Empowerment

- Did you ever meet any women who shared their feeling of their involvement in tourism? Can you tell me?
- Do you notice any changes in women before and after their involvement in tourism?
- How do you think their job influence their family (husband, children, parents)?
- What do you think the women can get from the involvement in tourism?

Political Empowerment

- How do you think regarding the capability of women involved in tourism in decision making?
- How frequent (and enthusiastic) did you observe that the women involved provide suggestions and opinions to the operation of project and organization?
- How was the involvement of the women in the whole process?
- Do the women have adequate influence in decision-making and control over the development of project in the organization? In general such as tourism industry?
- Are the opinions and needs of the women heard by the organization?

(iii)   Observation on the Organization

- What did you observe regarding this organization?
- What do you think regarding the operation of the organization?
- What do you think regarding the achievement of this organization?
- Do you think this organization is success? Why do you say so (reason/success factor)?
- What do you think regarding their effort done in empowering women through tourism? (new/good/innovative/etc.) If compared to other organization in the industry?

(iv)   Linkage with Solution to Social Issues in the Society

- What are the biggest social issues you can observe the area/country (you visited)? [E.g. poverty & hunger (MDG1: Eradicate extreme poverty and hunger); gender issues/discrimination/prejudice (MDG 3: Promote gender equality); illiteracy/low education (MDG2: universal primary education); child mortality (MDG4: Reduce child mortality); maternal health & mortality (MDG5: Improve maternal health) etc.]
- In your opinion, how do you think link these social issues with the tourism project you participated? Link with _ organization?
- What do you think are the contributions of tourism project to the society through the empowerment of women?
- What do you think by empowering women, to be related to the other issues in the society?

- What do you think _ organization play the important role in addressing these social issues?
- What do you think the influence of _ organization to the society? (economic, social, political)
- In what aspect do you think the _ organization can contribute to solve the broader issues in the society? For example economic, socio-cultural, political etc.? Why?
- How would you describe/recommend this tourism project to other people back in your country?

(v) Future

- What is your expectation/hope to the tourism project/organization? (linkage to the broader social issue) /
- How will be your involvement in this tourism project in the future? (Greater involvement? Which perspective? What kind of resource can be brought to the organization/community there?) - Is there any plan of collaboration in the future with this organization?
- Do you hear about 'social entrepreneurship'?
- How do you link 'social entrepreneurship' with this organization?
- Do you think _____ (key management) is 'social entrepreneur'? Why?

(vi) Others

- The interview is almost comes to the end. Is there anything more you would like to add and share?
- Is there anything you would like to ask me or clarify?
- Can I contact you later if I have something to clarify with you related to this interview?

Final Section (Personal Details/Demographic of Respondent)

Name   :
Age   :
Status   :   (Married/Single)   Number of Children:
Education Level:
Involvement in the tourism project/organization:
Length attached to the tourism project: