



Community-Based Tourism Potential and Its Impact on Limbu Community, India

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Abstract *An attempt has been made here to explore the CBT potential and its possible impacts on the Limbu community at Looksan village, India. Non-participant observation and interview have been applied to conduct the study. Data have been collected through a structured schedule from 131 Limbu people based on purposive sampling. Weightages to different variables under each of the six domains of tourism potential have been put by calculating simple mean scores based on five point likert scale. Principal Component Analysis and Pearson Correlation Coefficient have been used to identify major tourism impacts and relationship between CBT and tourism impacts respectively. The results show that cultural attraction (4.22) and accommodation (1.37) have received highest and lowest weightages. Correlation result indicates positive correlation between CBT and economic, cultural, social and environmental impact. Therefore, the study proposes the development of CBT to make the area socio-economically developed and environmentally sustainable.*

Keywords: CBT, Tourism Potential, Limbu, Economic, Environmental

INTRODUCTION

It is not now a new concept that tourism is one of the rapidly growing industries of the world that accelerates the economic development. Rather, it is a challenging job to maintain environmental sustainability along with the economic development because popular tourist destinations promote mass tourism activities which are environmentally sensitive. Community-Based Tourism (CBT) has been emphasized as an alternative to overcome the problems of mass tourism (Dodds & Galaski, 2018; Giampiccoli, 2020), that helps to sustain the natural environment, brings socio-cultural and economic benefits to the local communities (Deng et al., 2011; Arcana & Wiweka, 2015; Zielinski et al., 2020). This type of tourism signifies amicable guest-host interaction by meaningful participation of both and generates economic and conservation benefits for local communities and environment (Mtapuri & Giampiccoli,

2019). Therefore, the local community has substantial control over, and involvement in CBT development and management, where a major proportion of the benefits remain within the community (Denman, 2001; Guzman et al., 2011; Tamir, 2015) that may be achieved by forming co-operatives, joint-venture community associations, starting business, generating local employment, and operating small and medium-sized works (Andereck et al., 2005; Phuong et al., 2020). CBT does not only promote economic development of the community but also help to conserve natural and cultural resources of an area with the help of the local community (Nair & Hamzah, 2015; Prakoso et al., 2020). It enables the preservation and promotion of unique characters and heritages of an area with opportunities for the tourists to learn about the traditional cultures, indigenous practices, and unique history of an area that foster cross-cultural learning and human dignity (Twining-Ward, 2007; Lopez-Guzman et al., 2011; Chadha & Onkar, 2019; Lo &

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Janta, 2020). There are plenty of opportunities for tourists to participate in CBT through observations, discussions, and activities (Bansal & Walia, 2015). Due to the involvement of more friendly interactions between host and guest, and arrival of fewer number of tourists at the destination areas (Keogh, 1990; Simmons, 1994), this type of tourism can minimize the adverse impact of natural and socio-cultural environmental damage (Prakoso et al., 2020). CBT has emerged as one of the rapidly growing forms of tourism in different parts of the world, particularly in the developing countries like India, where tourism is considered as an important source for the country's economy because of its 6.8% share to the total GDP of the country (WTTC, 2020).

Looksan village, the study area is inhabited by Limbu community with their unique cultural heritages like folk dances, folk songs, local cuisines, and traditional festivals. The utilization of natural and community resources is the main attraction of the village that has made it one of the potential CBT destinations despite having difficulties related to funding, management, and community awareness. Therefore, there is a need to determine the direction of the development and management system of CBT (Wibowo & Ronggowulan, 2021) and without an appropriate strategy and planning, the community people may be deprived of obtaining the benefits from tourism (Banik & Mukhopadhyay, 2020). Under these backdrops, this study aims to evaluate the CBT potential and its impact on Limbu community on the basis of the residents' perceptions about existing CBT resources and infrastructure facilities in the study area.

LITERATURE REVIEW AND THEORY

Residents' perceptions have been widely investigated by national and international researchers to understand CBT potential. Al-Oun and Al-Homoud (2008) studied the potential factors for CBT development among Bedouin community in the desert region of Jordan. Their paper demonstrated the importance of involvement of indigenous community people in tourism as decision-makers, partners, and as sources of salient attractions for the tourists. This study was based on a descriptive qualitative method where field interviews, field surveys, archival researches, and pilot tests were conducted. Guzman et al. (2011) in their study in the island of Fogo elaborated the opinions and perceptions of tourists about quality of services offered by the CBT enterprises in the island of Fogo (Cape Verde) and stated a need of training programme to the tourism staffs by taking aids from international organizations, NGOs and universities. Another study of Salazar (2012) focused on how local guides handle their role as heads of communal cultural heritages and how community members react to their narratives and practices. Ethnographic method and in-depth interviews

were used in this study. Amerta (2017) described the concept of CBT and its potential in Karangasem Regency, Indonesia which is rich in natural and cultural diversity. Karangasem is considered to have a good strategic location for tourism development that may enhance the economic growth of that locality. Durkin and Peric (2017) studied the attitudes of key local tourism stakeholders towards the establishment of a new CBT organization, its potential characteristics and their personal involvement in Ravna, Croatia. Data were collected through in depth interviews and questionnaires survey to carry out the study. Alcoriza (2019) developed a CBT model on the communities of Agta Tabangnon in Tiwi, Albay wherein the socio-economic profiles of those communities were assessed and the prospects of developing CBT were determined. The descriptive qualitative research method was employed by using the interviews, focus group discussion, and observation of four tribal communities in that study. Havadi Nagy and Espinosa Segui (2019) tried to analyze CBT initiatives in the rural Romania in terms of the holism of the tourist project and the implementation of the participation of local people. Qualitative methods consisting of the interviews, on-site observations, and informal discussions were employed for the data collection to arrive at the results of their study. Lo and Janta (2020) presented CBT as an alternative to sustainable tourism in developing countries. The study tried to find out the benefits and challenges of CBT among Muen Ngoen Kong community in Chiang Mai, Thailand through qualitative methods. The findings of the study revealed several challenges like conflict over resource ownership, benefit leaking, financial issues and problems of community participation. Banik and Mukhopadhyay (2020) explored the potentials and limitations of the development of CBT in the drought-prone and poverty-stricken area of Ayodhya Hills of Purulia. They used the SWOT and AHP analysis to reveal the strengths and opportunities, threats and weaknesses of the study area. They also utilized strategy formulation using TOWS matrix for the development of CBT to provide a supplementary income source and better livelihood among the community members. Witchayakawin et al. (2020) focused on the factors for the development of CBT in Phitsanulok, Thailand. The in-depth interview method was applied for data collection by using structured interview schedule for their study. The result highlighted seven important factors of CBT development which included ownership, outside support and supportive policy, marketing, value creation and supply chain, empowerment and people potential, leadership, and partnership. Wibowo and Ronggowulan (2021) analyzed the potential tourists' attractions by employing observatory participatory case study approach, in-depth interview, small format aerial photographs by using attractions, amenities, accessibility, available packages, activities and ancillary service analysis. Their study included SWOT and TOWS methods to match potential

and proposed strategies of CBT to improve the welfare of the community at Kampung Menging, Indonesia. Andereck et al. (2005) used quantitative and qualitative methods where they explored residents' perceptions to understand impacts of tourism on the communities. The study result stated that residents recognized many positive and negative consequences. Ernawati et al. (2018) aimed to investigate the impacts of tourism on the popular tourist destination of Ubud in Bali, Indonesia from the perspective of CBT. It is a quantitative method based on field study where factor analysis, frequency, and mean were analyzed.

METHODS

About the Study Area

Looksan village is located along the foothill of the Himalayas between 88°56'0"E to 88°60'0"E and 26°50'0"N to 26°56'0"N and surrounded by tea gardens. The northern part of the village is bordered by Gatia tea garden and the Bhutan Mountains; the eastern part by Kuchi Dayna River, and Dhupguri block; the western part by Nagrakata block, and the southern part by National Highway 31C and Sulkapara *Gram Panchayat*. The physiography of this area is undulating with an average height of 200 to 400 meters above mean sea level. This area is composed of younger fluvial deposits consisting of quartzite and gneiss boulder gravels, having 5 to 6 meters in thickness. The climate of the area is characterized by tropical monsoon where the mean annual rainfall is more than 3500 mm during the monsoon months between May and October and the annual average temperature is 24°C. The rate of rainfall is higher due to the proximity to the hills (Sarkar, 2017). Following the establishment of tea plantations in this area, the population has greatly expanded due to immigration from the Chhotanagpur regions of India, Nepal, and Bhutan (Risley, 1892; Sarkar, 2017) resulting in a hub of multicultural communities.

Data Collection

The study has been carried out by explorative as well as mixed research method (Mason et al., 2010; Creswell & Creswell, 2013; Hunter et al., 2019; Banik & Mukhopadhyay, 2020). A total of 131 Limbu people consisting of 85 males and 46 females from 5 different age-group (<18; 19-35; 36-50; 51-65; >65) have been selected for the study by using the Yamane formula, 1967 (Chaokromthong & Sintao, 2021) with a 95% confidence level and 5% margin of error. This study is based on primary data, where purposive sampling

technique has been applied with a self-designed structured and validated questionnaire for the survey.

Selected factors influencing CBT development like natural and cultural attraction, activities, infrastructure and service facilities have been taken into consideration, where possible social, cultural, and economic and environmental impact of CBT development have also been considered in this study. Five-point likert scale has been employed to evaluate the perception to understand the CBT potential and its probable impact on the study area (Maddox, 1985). The interview includes a face-to-face survey technique for receiving a higher response rate (Lee & Jan, 2019).

The observation has been completed by non-participant observation method where the researcher was not involved but acted as an independent observer of the community activity (Arcana & Wiweka, 2015; da Conceição Walkowski et al., 2019; Priatmoko, 2021). The non-participant observation technique has been employed to understand the material and non-material culture of the Limbu community that included a three-day and three-night stay in a Limbu house to experience Limbu lifestyle such as rituals, festivals, hospitality, costumes, activities, and traditional cuisine. The observation results have been presented in the form of a description and photographs.

In addition, a pilot study has been conducted in February 2021 to judge the reliability and validity of the schedule with internal consistency (Cronbach's Alpha = 0.802) followed by the final study in August, 2021. The secondary data has been collected from Looksan *Gram Panchayat* Office and Booth Level Officer (BLO). During data collection, all respondents have been informed about the purpose of the study. Oral as well as written consents have been taken from the participants and confidentiality of the information has been assured. Few of them denied written consent due to unknown reasons.

Statistical Analysis

Collected data have been analyzed in SPSS version 20 software. Chi-square (χ^2) goodness-of-fit test has been used to test whether the sample from each age category is fit to a particular hypothesized distribution (Jasrai, 2020). The result of Chi-square (χ^2) goodness-of-fit ($\chi^2 = 1.32$, $df = 4$, $p > 0.05$, .857) reveals that the sample taken for this study is equally distributed. In addition, Run Test (Z test = -.134, $p > 0.05$, .984) has been used to examine the randomness in sample population on the basis of gender. That means, the male and female respondents are randomly distributed in the study. Descriptive statistics used in this study includes Cronbach alpha for checking the reliability of the interview schedule; frequency and percentages for showing

respondents' demographics; mean, and standard deviation for understanding CBT potential resources, infrastructure facilities and impacts of different variables. Here, variables have been grouped into different domains by using factor analysis (Ernawati et al., 2018). Principal Component Analysis (PCA) with the varimax rotation method has been employed to identify the CBT impacts (George & Mallery,

2018). The factor analysis classified the impacts according to the Eigenvalue >1 to identify the main potential factor influencing CBT development in the study area. Pearson correlation coefficient has been utilized to calculate the correlation between CBT potential and its impacts for tourism development.

FINDINGS

Respondents' Perception About CBT Potential Resources and Infrastructure Facilities

Table 1: Respondents' Perception on CBT Potential Resources and Infrastructure Facilities

Domain	Variables	Mean	Standard Deviation
Natural Attraction	Proximity to the forest	2.92	.785
	Abundance of flora and fauna	3.56	.692
	Attractive tea plantation	4.34	.675
	Presence of hill	3.55	.757
	Attractive landscape beauty and clean nature	4.48	.612
	Proximity to the river	3.79	.801
	Average	3.77	.720
Cultural Attraction	Temple and churches for tourist attraction	4.07	.704
	Fascinating fair and festivals	4.30	.664
	Indigenous artwork and handicrafts	3.81	.946
	Traditional music and dance	4.40	.688
	Traditional dress for tourists	4.40	.688
	Traditional cuisine for tourists	4.34	.752
	Average	4.22	.740
Activities	Community based cultural events	4.13	.706
	Cooking and tasting local cuisine	3.66	.810
	Visiting local market	3.88	.860
	Walk around the village	4.24	.692
	Sightseeing	4.37	.704
	Storytelling by elders	3.56	.962
	Average	3.97	.789
Transportation	Availability of public or private road transport to the destination	3.28	.648
	Rail connectivity to the destination	2.92	1.21
	Transport network efficiency	3.63	.659
	Average	3.27	.841
Accommodation	Available hotel	1.38	.601
	Available homestay	1.37	.573
	Average	1.37	.587

Domain	Variables	Mean	Standard Deviation
Service Facilities	Availability of clean water	4.26	.589
	Availability of quality food and beverage	3.85	.696
	Quality of healthcare facilities	3.74	.729
	Cleanness and hygiene	3.85	.718
	Quality electricity connection	4.15	.779
	Safety and security	4.17	.646
	Availability of bank	3.50	.600
	Availability of ATM	3.51	.649
	Availability of telecommunication	3.35	.607
	Availability of quality shops	3.51	.573
	Availability shopping and marketing facilities	3.47	.671
	Average		3.77

Source: Primary survey.

Cultural Attraction

Looksan is the abode of the Limbu community and the material and non-material culture is the part and parcel of their life. Limbu society is characterized by a strong sense of social kinship which makes them distinctive from the other communities. The results of Table 1 show that most of the respondents consider cultural attraction as highly prioritized domain having average mean value of 4.22 that may attract tourist. Music and dance under cultural attraction domain scores higher mean value (4.40) exhibiting higher potential to attract tourists. Different types of dances are performed for various cultural and ritual purposes in auspicious occasions. Out of the dances, *Chyabrunng or Ke Lang* is performed in the religious rituals related to construction of new house and marriage ceremony of Limbu community. Both males and females take part in this dance and wear traditional costumes in that occasion. *Yalang* dance is performed when the crops are reaped. Both young boys and girls and also older males and females perform this dance by holding each other, in the beat of *Chyabrunng*. This dance is organized at night or sometimes in the day time in different festive occasions. Similarly, *Damke Ookma* dance is performed while sowing crops in the field. *Nahangma* is popular dance performed by adults males and priests in their religious function of *Nahangma*. The purpose of this dance is to protect their lives from enemy and evil spirits. Limbu people are rich in folk songs. *Khyali* is a dialogue song between males and females that is poetically expressed. *Palam* is a folk song that is typically sung to express love and affection. *Hakparo Samlo* is solo song sung in almost all occasions by Limbu males and females. All these dances and songs are important aspects of Limbu folk culture (Dutta, 2014; Subba, 2022).

Limbu people have rich traditional cuisines (4.34) including *Chyakla ko vat* (rice made from maize seeds), *Khareng* or *Khoreng* (baked bread made from wheat, millet, and rice flour), *Gundruk* (fermented leafy vegetable), *Naktuk*

Sumbak (mushroom soup), *Funak Sumbak* (fried fermented bamboo shoots), *Kinima* (fermented soybean), and *Karyang* (pork sauce). They eat a variety of pickles such as *Filinge* (made from niger seed), and *Nambong Muchhi* (made from silam mixed with chili and dry jam). *Phando* (chutney made from soybean and chili powder) and drink different types of tea such as *Sirukma-Cha*, *Khiring tukma-Cha*, *Khekrokma-Cha*, *Yanglukma-Cha*. They make handmade drinks also like *Rice beer* (made from rice), and *Tongba* (made from millet).

They have also rich cultural festivals (4.30) celebrated in special occasions such as *Chasok-Thisok*, which is a harvest festival when they offer newly produced crops and fruits to the goddess *Yuma*. During this festival, they enjoy a lot and cook a variety of local cuisines. They celebrate *Kokphekualagange* (*Maghe Sankranti*, the first day of the Limbu New Year on a day in the month of January), *Sisekpa-Lagenge* (celebrated in mid-July), *Bali Hangtongnam* (celebrated in October or November), *Te Ansi Sirijungha Sawn Tangnam* (*Sirijungha*'s birthday celebrated on a day of December). One of the main festivals of the Limbu community is *Antarastiyo Mahaadhibason* i.e. foundation day of *Yuma Mangheem*. This is celebrated every five years' interval. In this important occasion, Limbu people come from different parts of the country to participate.

They have their distinct religion known as *Yuma Samyo or Yumaism*. The deity *Yuma* (Literally mother earth) is an important goddess and is worshiped by them on all occasions in the *Yuma Mangheem*, which is religious center of Limbu community having potential to attract tourists (4.07). They are animists or worshippers of nature and believe in deities, evil spirits, and natural elements (Limbu, 2010).

They believe in *Silam Sakma*, which is a symbol that is used to confirm their residential identity. Limbu people believe that the symbol resists the path of death and protects family members from evil spirits. It is also worn by the Limbu people on their hands, throat, and chest. They have their own

priests as ritual practitioners namely *Phedangma*, *Semba*, *Yeba*, and *Yewa-Yema*. They have three types of marriage customs- *Maghi biha* (negotiated by parents), *Chheri biha* (elopement), and *Jari biha* (taking away another's wife). Among these three, *Maghi biha* is most prevalent (Limbu, 2019; Subba, 2022) and a theme of tourist attraction.

They also make traditional handicrafts (3.81) like *Pira* which is made from rice straw or betel leaves. It is used for sitting purpose.

Activities

There are no active CBT activities at Looksan. Due to the absence of tourism-related occupations among the members of Limbu community, they migrate outside very often. However, the community has expressed a strong interest to involve in some of the potential tourism aspects like activities (3.97), sightseeing (4.37); walk around the village (4.24); community-based cultural events (4.13); visiting the local market (3.88); cooking and tasting the local cuisines (3.66); and listening to elders' traditional tales (3.56) (Table 1).

Natural Attraction

The mean value of natural attraction is 3.77 that consist of attractive landscape beauty and clean nature (4.48) followed by attractive tea gardens (4.34) proximity to the river (3.79) that flows from the Bhutan Mountains. The northern part of the study area has attractive and wonderful view of the mountains of Bhutan (3.55) (Table 1).

Service Facilities

Service facilities (3.77) are essential to promote a destination's potential image for tourism development. The result shows that there is availability of clean water (4.26), quality food and beverage (3.85), quality healthcare facilities (3.74), cleanness and hygiene (3.85), electricity connection (4.15), safety and security (4.17), bank and ATM (3.50 and 3.51), telecommunication (3.35), shops and restaurants (3.51), and availability of shopping and marketing facilities (3.47) in Looksan village (Table 1). The village does not have any restaurant, lodging and tourism information center. The cleanliness of public toilets is also poor. Therefore, Looksan needs due attention to strengthen its supporting infrastructure for future ready tourism.

Transportation

Accessibility (3.27) is one of the essential requirements for making an area as a tourist destination. The mean value of the availability of public or private transport to the destination is 3.28 and the rail connectivity to the destination is 2.92. The Carron rail station and bus stop are located near Looksan village. The National Highway 31C has also passed through this area. The road serves as a public transit route for local, intercity, inter district and foreign buses. Moderate mean value indicates that the village has moderate transport network efficiency (3.63) (Table 1). Therefore, it is simple to travel to Looksan by bus or train. For travellers who want to travel by using personal vehicles or motorcycles, the road is of better option.

Accommodation

The study reveals the fact that there is no accommodation facility available in the area. Hence, average mean value is found lower in accommodation (1.37) where it is 1.38 in case of hotel and 1.37 in case of homestay (Table 1).

Hospitality

The study explores an enchanting hospitality. Anyone visiting Limbu village is welcomed by a drink, which is the main manifestation of their friendliness. The typical beverage options include water, juice, tea, or coffee. They converse a lot and are highly friendly.

Residents' Perception Towards the Possible Impact of Community-Based Tourism Development

The findings of Principal Component Analysis (PCA) with varimax rotation method reveal 4 components. The Kaiser-Meyer-Olkin (KMO) overall measure of sampling adequacy is 0.714 (Table 2), above the critical value of 0.6, indicating that the data are suitable for the PCA (Kaiser, 1974; George & Mallery, 2018). The Bartlett's Test of Sphericity is also significant (Chi-Square = 578.175, $p < 0.000$), that means correlation is existing in the dataset. The four components consisting of 13 items have explained 64.56% of the total variance and have an overall Cronbach's alpha reliability coefficient of 0.814 (Griethuisen et al., 2014; Taber, 2018). Reliability test has been conducted for internal consistency of each component. Pearson Correlation Coefficient has been used to know the significant validity (>0.42) of impact variables of different domain at the level 0.01.

Table 2: KMO and Bartlett's Test

Kaiser-Meyer-Olkin Measure of Sampling Adequacy		.714
Bartlett's Test of Sphericity	Approx. Chi-Square	578.175
	df	78
	Sig.	.000

Source: Primary survey.

Table 3: Principal Component Analysis on CBT Impact Factors

EV	VA %	Component	Item	Factor Loading	Comm.	Mean	SD
4.1	31.72	Environmental	Local wildlife and habitat protection	0.827	0.367	4.24	0.606
		$\alpha = .729$	Consciousness about environmental values	0.787	0.582	4.1	0.763
			An understanding about different cultures	0.746	0.561	4.09	0.749
2	15.33	Social	Promotion of local entrepreneurs	0.794	0.486	4.34	0.697
		$\alpha = .691$	Preservation and promotion of unique culture and heritage	0.731	0.526	4.45	0.726
			Income generation for community members	0.661	0.486	4.39	0.697
1.2	9.42	Cultural	Community participation in local cultural events	0.754	0.517	4.26	0.719
		$\alpha = .685$	The strength of life of local community	0.726	0.622	4.09	0.789
			Intergenerational cultural promotion	0.606	0.461	4.42	0.679
			Revitalization of culture and art/craft	0.534	0.767	3.9	0.876
1.1	8.07	Economic	Create business opportunities for local products	0.825	0.554	4.43	0.745
		$\alpha = .703$	Improve living standards	0.652	0.417	4.19	0.646
			Infrastructure development	0.638	0.589	4.32	0.767

Rotation Method: Varimax with Kaiser Normalization. Rotation converged in 5 iterations. Note: EV = Eigenvalue, VA = Variance, Comm. = Communalities, α = Cronbach's Alpha, SD = Standard Deviation.

Source: Primary survey.

Environmental Impact

The first component is environmental impact that explains 31.72 % of the variance and has a mean of 4.14 and SD = 0.57 (Table 3). This component consists of three variables, where a majority of the respondents emphasize on local wildlife and habitat protection (mean = 4.24, SD = .60), consciousness about environmental values (mean = 4.10, SD = .76), and an understanding about different cultures (mean = 4.09, SD = .74). Therefore, the mean score indicates that there shall be environmental impact, if CBT is developed.

Social Impact

The second component is social impact which explains 15.33% of the variance having mean value 4.39 (SD = 0.55) (Table 3). This component includes three variables related to promotion of local entrepreneurs (mean = 4.34, SD = .69), preservation and promotion of unique culture and heritage

(mean = 4.45, SD = .72), and income generation (mean = 4.39, SD = .69). So, the CBT approach has positive impact on the local entrepreneurship.

Cultural Impact

The third component is cultural impact which explains 9.42 % variance having mean value of 4.16 (SD = .55) (Table 3), that consists of four variables related to increase of community participation in local cultural events (mean = 4.26, SD = .71). The strength of life of local community (mean = 4.09, SD = .78) is increased by rendering equal opportunities to learn their own heritage, improve infrastructure facilities and empower communities. Similarly, intergenerational cultural promotion (mean = 4.42, SD = .67) is achieved by preserving cultural ideas, values, beliefs, knowledge, practices and transmission of those from one generation to the next, whereas the revitalization of culture and artwork/craft (mean = 3.90, SD = .876) remains intact by protecting

cultural identity, maintaining knowledge, skills, cultural pride and heritage. Therefore, CBT supports tourism development and subsequent economic development in that area.

Relationship between Potential Community-Based Tourism and Its Impact Factors

Table 4: Correlation of Each Variable with the Potential CBT

Dependent Variable Independent Variable	Potential CBT	
	Correlation Coefficient (<i>r</i>)	<i>p</i> = Value
Environmental Impact	.243**	.005
Social Impact	.245**	.005
Cultural Impact	.281**	.001
Economic Impact	.505**	.000

** . Correlation is significant at the 0.01 level (2-tailed).

Source: Primary survey.

The results of correlation analysis on the CBT development and its economic, cultural, social, and environmental impacts are listed in Table 4. The environmental impact ($r = .243, p < .005$), social impact ($r = .245, p < .005$), cultural impact ($r = .281, p = .001$) and economic impact ($r = .505, p = .000$) are significantly correlated with potential development of CBT. The study results ensure that the local people will be able to get the benefit from the development of CBT in the study village. The success of tourist activity and the long-term viability of the tourism sector depend on the support of the local population (Muresan et al., 2019; Perez & Nadal, 2005). Thus, the economic impact is more vital for the betterment of the local community's livelihood (Manzor et al., 2019; Rasool et al., 2021).

DISCUSSION AND CONCLUSIONS

The research reveals the residents' perception of the potential of CBT and its impact on the Limbu community of Looksan village. The Looksan village is very suitable for CBT potential. The primary attractions of Looksan village are natural attractions, cultural attractions and a variety of tourism experiences, as found in this study for the tourists. The potential CBT development is supported by the availability of basic service facilities and the hospitality of the community. Consequently, potential resources and infrastructure need to be improved for the development of CBT destination. There is a positive view among the respondents regarding CBT development for its community-centered approach to enhance their overall development. The findings show that CBT potential and its

Economic Impact

The fourth component is the economic impact which explains 8.07 % of the variance (Table 3) consisting of three variables related to create business opportunities for local products (mean = 4.43, SD = .74), infrastructure development of the study area (mean = 4.32, SD = .76), and improve living standards of the community (mean = 4.19, SD = .64).

impacts are significantly positive effects on the local people. Individual benefits shall be gained from social, cultural, and economic factors, such as improving infrastructure, creating employment opportunities, conserving and promoting cultural heritage. However, lack of skill enhancement training programs, loss of cultural values and beliefs, limited infrastructure facilities, conflict and tension in the community, and seasonal employment are the key challenges for the CBT development in the study area. The previous study's representation of the potential of tourism and its impacts is supported by these findings (Hanafiah, 2013; Polnyotee & Thandani, 2015; Djaha, et al., 2021; Allen et al., 1988; Ngo & Creutz, 2022; Lapeyre, 2010; Teshome et al., 2022). According to Akunaay et al. (2003) through CBT, rural livelihoods are diversified and local people are empowered to benefit directly from their lands. According to Lo and Janta (2020), the livelihoods of local residents are affected by CBT efforts in the community in two ways: the abundance of tourism resources and security concerns. In another study, it was discovered that there is potential for developing community-based tourism (CBT) in the Cham community of Ninh Thuan province. The Cham community is aware that developing tourism has the potential to improve their livelihood and preserve their culture (Dai Quanga et al., 2023).

The study concludes by suggesting few proposals for the awareness of local community about CBT development and simultaneously inspires them to get involved for resource utilization and sustainable management. *Limbu Subba Vikash Samiti*, The West Bengal Limbu Development Board may play the vital role in building awareness among the

local community about CBT and its benefits. They may also work in a collaborative way through Public Private Partnership (PPP) model by communicating with state and central government also. The village of Looksan community members have not been involved in tourism planning and management. Furthermore, the target community requires basic education, training, and communication skills which are related to the CBT development. Therefore, it is very essential to develop a blueprint in a planned way considering strengths, weaknesses, opportunities and threats of the area concerned for the tourism development in a sustainable way so that adverse impacts of tourism can be minimized and optimum utilization of available resources goes in favour of local community people for their socio-economic and environmental development.

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There is no potential conflict of interest to report for this study.

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