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ROLE OF HOMESTAYS FOR RURAL TOURISM DEVELOPMENT IN COORG, INDIA

Nellamakkada, Mamatha

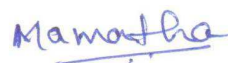
Promoter: Dr.Hamzah Muzaini

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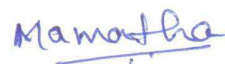
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The Promoter(s)

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(Mamatha Nellamakkada)

The Author

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Abstract

The aim of this thesis is to evaluate the positive and negative effects of homestay tourism for the local people and tourist particularly as an antidote to the issue of CBT. The result of the qualitative research revealed that homestay tourism has emerged with the principal to benefit local people, and to protect natural environment and traditional cultures. This study found that there was good host-guest relation, hospitality and services to the tourist. It has been noted that homestay tourism has restored the pride of the community in its culture and traditional heritage. However the internal problem within the local community and external problems with state were the main issue among homestay operators. More over the study revealed that the extent of CBT in Coorg is still in the initial stage of development, because the role of Coorg homestay association and state government were not coinciding with the decision making power of the locals.

Key words: Homestay tourism, CBT, local community, culture, tradition

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Abbreviations

CBT- Community Based Tourism

CHSA- Coorg Homestays Association

HT- Homestay Tourism

CHAPTER 1: INTRODUCTION

1.1 Tourism in India

Tourism in India has grown in leaps and bounds over the years, with each region of India contributing something to its splendor and exuberance (Kakkar & Sapna, 2012). As per the Travel and Tourism Competitiveness Index¹ (TTCI) report 2013 of the World Economic Forum, India has ranked 65th out of 140 countries. This TTCI aims to measure the factors and policies that make it attractive to develop the travel and tourism sector in different countries. Under Asia-Pacific regions Singapore ranks first, India is ranked 11th followed by India's neighbors, Sri Lanka with 74th place while Nepal (112), Pakistan (122) and Bangladesh (123). The report mentions that as with China, India is well assessed for its natural resources (ranked 9th) and cultural resources (24th). The role of Tourism is essential for economic development of a country. In India tourism is the second largest foreign exchange earner after metals and mineral trading. An important feature of the Indian tourism industry is its contribution to national integration, preservation of natural as well as cultural environment and enrichment of the social and cultural lives of people (Kaur and Johari, 2011). The outcome of growing tourism cannot be considered as isolated phenomena. It has significance relevance to economic, socio-cultural as well as natural environment of the concerned economy. In many countries, domestic tourism is also a significant market. Indeed, according to the WTO, the growth of domestic tourism in the next 20 years is expected to be particularly more in developing countries (Scheyvens, 2002; WTO, 1988). Perhaps it is evident that tourism is a force for revenue generation, mass mobility, and social interaction and development opportunities on both domestic and international level. Tourism in India is witnessing widespread growth of inbound tourism, because of successful government campaigns for promoting "Incredible India". Infrastructure development holds the key to India's sustained growth in Tourism sector. In the year 2011, India has witnessed 19.4 million international tourists and 850 million as domestic tourists. Below Table: 1 shows the statistics of domestic and international visit to different states of India.

¹ TTCI is based on three broad categories of variable that facilitate Travel and tourism (T&T) competitiveness, this include(1) the T&T regulatory framework which captures elements that are policy related (2) T&T business environment and infrastructure this captures elements of business environment and the "hard" infrastructure of each economy (3) the T&T human, cultural, and natural resources - which captures "softer" human, cultural, and natural elements of each country's resource endowments. Among this Switzerland ranks first.

Table 1: Domestic and foreign tourist visits to different states of India

Year	Tourist visits	
	Domestic(in millions)	Foreign(in millions)
2000	220.1	5.8
2001	236.4	5.4
2002	269.6	5.1
2003	309.0	6.7
2004	366.2	8.3
2005	392.0	9.9
2006	462.3	11.7
2007	526.5	13.2
2008	563.03	14.3
2009	668.8	14.3
2010	747.7	17.9
2011	850.8	19.4

Source: Indian Tourism Statistics, (2011)

India offers a wide choice of tourism activities. It has 29 States with vast diversity and encompasses many languages, castes or religions each with its distinctive rules, customs and practices. Due to diverse life styles, vast cultural heritage and its colorful fairs and festivals, it holds multiple attractions for the tourist. The other attractions include beaches, forests and wild life sanctuaries, majestic rivers, magnificent architecture, beautiful landscapes, snow clad mountain peaks in Himalayas, centers of pilgrimage and hill stations. The major tourist attractions in India can be explained by dividing India into four zones. North India is famous for hill stations and fantastic scenery. East India attracts tourist for its heritage and historical relics. In West India the tourist attractions are for beaches and pristine waters. And in south India it is famous for its lush greenery, coconut canopies, exotic beaches and verdure valleys. Because of these it has lot to offer in cultural aspects of different states. So, domestic tourists visiting different parts of the country every year, return with a better understanding of the people living in different regions of the country. It is need to note that sound cultural edifice provide a fertile ground for tourism. At the same time tourism should satisfy its obligations towards the culture of country (Bhardwaj, 1998).

Rural tourism is certain for a country like India, where almost 74% of the population resides in its 7 million villages (Annual report of Government of India, 2011). Rural tourism can be defined as *“any form of tourism that showcases the rural life, art, culture and heritage at rural locations, there by benefiting the local community economically and socially as well as enabling interaction between the tourists and the locals for a more enriching tourism experience”*(Nagaraju and Chandrashekara, 2014). The importance of rural tourism as a part of the overall tourism market depends on each country’s tourism resources, infrastructure and market access. So even if rural tourism may be minor in relation to the overall tourism market of many countries its importance to the development of specific rural areas may be critical. Rural tourism in its minority tourism market, can contribution to rural development in terms of jobs, service retention, community diversification, enhances and revitalizes community Pride. Wilson et al., 2014) notes that one of the most popular nontraditional rural development strategies has been is tourism, because it bring in dollars and to generate jobs and support retail growth. He points for the successful rural tourism development it includes attractions which can be natural and manmade features, promotions, tourism infrastructure like water and power services and mainly services like lodging and hospitality that is how tourist are treated by community. So Babu and Gade (2014) consider rural tourism as part of both rural development and sustainable development. He argues that rural tourism as another kind of sustainable tourism that utilizes resources in rural regions, and has no harmful impact, at the same time it generates increasing benefits to rural areas in terms of rural productivity, employment, as well as conservation of the rural environment and culture. Therefore the success of tourism depends on the active support of the local population, without which the sustainability of the industry is threatened.

For the diversification of many new tourism products, one of the efforts is CBT. CBT started to gain popularity in India since 2002, after country’s National Tourism Policy announced its plans of spreading tourism development to rural areas. Nevertheless, CBT is generally considered to be an approach to tourism development in which the local community should be partners in the development process in order to engender a sense of environmental responsibility within the community (Kneafsey, 2001). CBT as a way of involvement of the host community in planning and maintaining tourism development in order to create a more sustainable industry (Richards & Hall, 2000).Development of a destination is not an easy task and it cannot be done without

involving the local community (Dogra & Gupta, 2012). Local community of a destination is an important component and their role in the development of a destination cannot be ignored. So it is very important to include host communities in the process of tourism development in a more positive way to get the best support from them. Community participation is an important tool to achieve sustainable tourism development, greater the degree of community participation is, the better development will be (Ibid). As a result local communities are aware of the advantages of the tourism industry, which could provide opportunities for them to improve their socio-economic status and create awareness about the importance of their culture and heritage. Mass tourism and mainstream development have been generally criticized as it fails to benefit local people and for causing environmental and cultural destruction. India with its cultural, spiritual and natural richness, offers an experience unparalleled to other country. Its traditions, cultural heritage, lifestyles, and colorful fairs and festivals all serve to make India a unique tourist destination (Dhariwal, 2005).

1.2 Problem Statement

Rural Tourism in India started in the year 2002, to showcase the rural life, culture and heritage to the tourist. The main factors which are shifting the trends towards rural tourism are increasing levels of awareness, growing interest in heritage and culture, improved accessibility and environmental consciousness (Babu & Gade, 2014). Rural tourism is potentially a complementary activity for local communities. The benefits of rural tourism include economic, social and environmental. Nevertheless there are some negative impact upon the physical and socio-cultural environment such as, the volume of tourists, their activities, robustness of the local environment and strength of local cultures and traditions. So CBT is good course of action due to the image of tourism is based on the assets of local community, including not only the local people but also on natural environment. CBT is regarded as being less harmful to the socio-cultural environment, because the local population is in control; they decide which cultural traits they share with their guests (Telfer & Sharpley, 2008). One of the CBT approaches for rural communities practiced in India is homestay tourism (Anand et al., 2012). In India there are different ways to attract domestic and foreign tourist. Rural tourism like homestay will bring people of different culture, faith and languages close to one another and it will provide a broader outlook of life. In this context homestay tourism in India has been developed in efforts to

diversify the tourism product and contribute economically to the rural population. However there are no official statistics for the scale of rural homestay tourism in India either in terms of geographical distribution.

Homestays are good initiatives for CBT where the locals take initiative and work together for the well-being of communities, which can result in sustainable development. In Homestay tourism tourist stay with the host's family and experience everyday way of life of the family in both direct and indirect manner. Mass tourism has been generally criticized as it fails to benefit local people and for causing environmental and cultural destruction. Coorg people have many cultural differences from other communities in southern India, this makes added advantage for the locals to showcase their living style to the tourist. With this context, in the present study I want to investigate how the concept of homestay tourism raised and how it is implemented in Coorg? What are the pulling factors to start homestay? And how the homestay tourism has impact on the local community as well as on tourist?

1.3 Research Questions

General research question

(a) 'To trace the genealogy and rise of homestay tourism in Coorg, India, and evaluate the positive and negative impacts of homestay tourism for the local people and tourists, particularly as an antidote to issue of cultural rural tourism and an alternative form of CBT'

Specific research questions are:

- a) How did homestay tourism emerge in Coorg, India?
- b) What are the perceived impacts of homestay tourism from the perspective of operators?;
- c) How has homestay tourism been perceived by (i) the domestic and (ii) foreign consumers?

1.4 Significance of the study

Coorg commonly known as Kodagu is one of the smallest districts in the state of Karnataka situated in the western ghats of India. The place is blessed with forests, its hazy hills, lush green valley's sprawling coffee & tea plantations, streams and waterfalls. The Coorg people have a

distinct ethnic identity they have zealously safeguarded over centuries. They have their own unique language customs and traditions. The people, their tradition and culture are the major attraction which draws people to Coorg. It is a region of scattered villages and hamlets which are the epitome of old world charm. In homestay the visitors get a chance to spend time with family observing their customers values and culture. This gives them the opportunity to feel the experience of the rural life. As a result of its unique location and culture, it is ideal place to benefit from homestay tourism. Since growth of tourism was emerging in this area due to new regulation by government, locals recognized the importance of preserving the natural and cultural resources of villages. Unlike regular bed and breakfast activity the homestay tourism allows guest to participate in the hosts daily activities. This is an important strength of this tourism; no other tourism can offer similar view of culture and realism of this place. Through CBT the local community formed association called “Coorg Homestays Association”, which is maintained by the members of group. The number of participants had risen year-by-year indicating that awareness of tourism product. At present there are 200 registered homestays in Coorg (Coorg Homestay Association, 2013).

It has been argued that in rural areas presence of more tourist and provision of attractions and facilities to satisfy their needs, may diminish or even destroy the characteristics that originally attracted them to the countryside (Cánoves, 2002). Due to this reason it can be noted that CBT is best course of action. Because in CBT the image of tourism is based on the assets of the local community, including not only the local people but also the natural environment, special events, festivals or traditions; therefore, the cooperation of the host community is crucial (Murphy, 1985). With this context this study could be applied to investigate the role of CBT in the context of homestay tourism emerged in Coorg and how it is perceived by operators and tourist, not only in terms of improving the local community but also to enhance the experiences of the tourists. Moreover from the literature there are more studies on homestays in Malaysia and Thailand compared to other countries like Nepal, china and India. In India as homestay concept initiated in the recent years there are hardly a few literature. Thus this study would contribute to know, what extent CBT is effective in Coorg.

1.5 Structure of the Thesis

This thesis is organized into 7 chapters. Chapter 1 gave a brief overview of tourism in India, Problem statement, research questions in which the study is seeking to address and significance of the study. Chapter 2 deals with the literature review. It starts by discussing the meaning, concepts and critiques behind the rural tourism, cultural rural tourism, and CBT then how it led to homestay tourism. Chapter 3 provides the rationale of methods to be used in my research and how the research is conducted. Chapter 4 provides a broader frame on how homestay tourism emerges in Coorg from CBT. Chapter 5 deals with the potential and limitations of HT as CBT in Coorg. Chapter 6 evaluates how homestay tourism has been perceived by the tourist, followed by chapter 7 and 8 discussion and conclusion.

CHAPTER 2: LITERATURE REVIEW

2.1 Rural tourism

Rural tourism has been recognized as one of the most effective means of rural socio-economic development in many countries. This increasing dependence on and support for rural tourism is based upon a number of perceived benefits it potentially provides to rural areas (Perales, 2002). Rural tourism is an activity which takes place in the country side. OECD (1994) distinguished characteristic of urban and rural tourism as - urban tourism is characterized by little open space, densely populated, built environment, cosmopolitan in atmosphere, national and international owned firms, and rarely influenced by seasonal factors. Where as in rural tourism there is much open space, sparsely populated, natural environment, locally owned firms and often influenced by seasonal factors.

The term Rural Tourism is applied in a wide sense. It covers a wide range of activities that are being developed in rural areas. Rural tourism can be defined as a form of tourism which platforms the rural life, art, culture and heritage at rural locations, in that way benefiting the local community economically and socially, in addition to enabling interaction between the tourists and the locals for a more enriching tourism experience (Cánoves et al., 2004; Wani & Shafi, 2013). The development of rural tourism increased because of the demand from tourists who want to enjoy natural environment which available in rural setting and cultural heritage which still preserved by local folks. It has been argued that rural tourists have varied motivations, which might include ecological uniqueness, special adventure opportunities, cultural attractions, or the peace and quiet of the countryside (Yusof et al., 2013; Sharpley & Sharpley, 1997). The motives attracting people to the countryside are a reflection of a growing interest in heritage, the search for peace and solitude, increasing interest in the outdoors, and a number of other general trends of tourist motivation (OECD, 1994). As rural tourism areas are especially rich in culture, landscape variation, gastronomy and traditions it provides varied options for advanced societies looking for enjoyment from a wide range of perspectives. Rurality is closely related to the traditional and simple lifestyle as perfect integration of man in his natural environment. Thus, Krippendorf (2010) describes the nostalgia of the origins, the need for recuperation of the lost link with nature, highly organized, congested and stressful urban constitutes the principal attraction of rural areas. Also it disconnect from work worries, to discover new but somehow

familiar places in a safe setting, to rest and relax, to spend and enjoy time with friends and family members (Perales, 2002; Tsephe et al., 2013).

2.1.1 Social aspects

Canoves (2002) explored a study in Spain and pointed out that it provides personal satisfaction for the women involved and contributes to the family budget, and brings them into contact with more people-often a valuable bonus in isolated rural areas. Okech (2012) pointed that rural tourism is based on local initiatives, local management, it has local spin-offs, which are rooted in local scenery and it taps into local culture. This encourage local communities to generate income then can used towards the sustainability of their traditional activities, promotion and conservation of their local arts, cultures, and even prevents rural-urban migration(Roberts & Hall, 2001). It attracts tourists from out of the village as much as it brings the extra textual expenses into the rural region and increases the traditional productions of rural regions.

2.1.2 Cultural aspects

Rural areas have a special appeal to tourists because of the mystique associated with rural areas and their distinct cultural, historic, ethnic, and geographic characteristics (Edgell & Harbaugh, 1993). It has Cultural assets such as village's site or ethnic heritage, rural arts, manifests and so on. It contributes to the preservation of traditional forms of rural occupation such as home handicraft which are restricted by the globalization of the markets. Roberts & Hall (2001) states that rural tourism reinvigorate local culture as well as instill sense of local pride, self-esteem and identity.

2.1.3 Economic and environmental aspects

Economically rural tourism is less costly and easier to establish than other rural economic development strategies such as manufacturing. Rural tourism can be developed locally with participation from local government and small businesses, and rural development is not necessarily dependent on outside firms (Wilson et al., 2001; Shaw &Williams, 1994). Although tourism can be expensive to develop in certain cases (e.g., large resort areas) or can involve large firms and chains, rural tourism can be developed with relatively with small investment credit, training, and capital (Wilson et al., 2001). Hence, rural tourism can be less costly to develop as compared to other economic development strategies. Rural tourism provides environment

benefits like preservation of landscapes and a stimulus for the conservation, protection and improvement of the natural environment (Cánoves et al., 2004)

2.1.4 Negative Impact of Rural Tourism

Nevertheless various studies also draw attention to the disadvantages of rural tourism. Mansfeld & Jonas, (2006) argued that there are some socio-cultural impacts as a result of rural tourism. Among them are ‘demonstration effect’ whereby locals adopt tourist’s eccentric normative behavior while visiting a tourist destination. A ‘demonstration effect’ can direct to intra and intergenerational crisis among host communities and a rise in crime rates, commercialization of local cultures and creates stress between those who are financially or occupationally beneficiaries of tourism. The massive influx of foreign goods, people, and ideas to rural host destinations, ultimately, “erodes people’s self-esteem” (Erisman, 1983: p 350). The presence of more tourist and provision of attractions and facilities to satisfy their needs, may diminish or even destroy the characteristics that originally attracted them to the countryside (Canoves, 2002). The scale of these impacts among the rural communities might be distinct, due to a number of factors, such as special location, the volume of tourists, their activities, the robustness of the local environment and the strength of local cultures and traditions. Sometimes rural communities are particularly susceptible to outside influences. Cánoves et al., (2004) argues that the adoption of new ideas, styles and behavioral modes can alter traditional and cultural values and the daily life-styles and the privacy of the local residents, can cause conflicts between locals and incoming tourist. Further he argues that rural tourism can cause environmental related problems like presence of large numbers of tourists and the provision of attractions and facilities to satisfy their needs, may diminish the characteristics that originally attracted them rural areas. Activities like skiing, hiking or rock climbing cause damage to the natural environment, because of intensive visitor use. Physical pollution such as through litter and rubbish or air pollution through increased in traffic. However increased activity may also disturb the ecological and biological ecosystems and the fauna. (Cánoves et al., 2004).

2.2 Development of cultural rural tourism

One important aspect of rural tourism that this study focuses on is the cultural element of rural tourism. Sharpley et al. (1997) argue that rural tourism concept has much interpretation. Now many tourists seek rural destinations which offer pleasant experiences connected to the natural

environment, historic heritage, and cultural patterns. It is this culture and tradition that are often well preserved between generations in rural areas and it is in periods of economic decline that their residents seem to cling more to a distinct custom (MacDonald & Jolliffe, 2003).

2.2.1 Definition of cultural rural tourism

Richard (1996) defined cultural tourism as “the movement of persons to cultural manifestation away from their normal place of residence, with the intention to gather new information and experience to satisfy their cultural needs”. However this definition does not take into consideration culture as a way of people, but later definition by Richard is more comprehensive suggesting that cultural tourism covers “not just the consumption of the cultural products of the past, but also of contemporary culture or the way of life of a people or region.” So Scarborough (1998) defines culture as “*the set of values, attitudes and beliefs shared by such a group, which sets the standards of behavior required for continued acceptance and successful participation in that group...it is learned by newcomers from more-experienced predecessors, and members of a culture sharing common experiences and a heritage that establishes and reinforces common values*”. The sector of rural cultural tourism is becoming more diverse, as it comprises typology like festivals and special events (eg. music festival and sporting events), rural environments (eg. Villages and farms) and indigenous communities and traditions (eg. Tribal people, ethnic groups, minority culture).

Richards (2003) argues that major reasons for the growth in rural cultural tourism is the growth in culture supply, as the places are forced to compete against each other for capital, city marketing or place marketing becomes an increasingly important issue. Arguably, in a globalizing world one of the few distinguishing features that a place has is culture. Because of this reason festivals and events have become so important in recent years. Cultural events are nothing new, but the scale of supply is new. In culture there is tangible and intangible culture. Tangible culture heritage is the culture which is touchable like artifact, buildings or landscapes. Whereas intangible culture heritage includes song, music, value and tradition. These intangible cultures are transmitted from generation to generation and constantly recreated by communities and groups in response to their environment. Besculides (2002) argues that cultural tourism exposes the host to other cultures and can result in benefits such as tolerance and understanding. The act of presenting one's culture to outsiders strengthens the idea of what it means to live

within a community thus increases identity, pride, cohesion, and support. So MacDonald and Jolliffe (2003) integrated rural tourism and cultural tourism into a new concept called cultural rural tourism. This cultural rural tourism can be defined as a kind of rural community with its own traditions, heritage, arts, lifestyles, manufacture of locality with a community's religious rituals, dances, or songs that might encompass its intangible heritage are often passed along from generation to generation. New forms of imitation of the past and connected consumption patterns are reflected in the ways that people choose. Visit of tourist to these areas can experience about the culture folklore customs and historical landmarks. They form an integral part of community's identity of particular place. The notion of past and present implies that cultural rural tourism is based on both the history and heritage of a place and its people as well as on their contemporary lives.

2.2.2 Issues in Cultural Rural Tourism

However postmodern society thought that certain aspects of the society are commoditized. Local culture generally serves as the principal example of commoditization. In particular, "colorful" local costumes and customs, rituals and feasts, folk and ethnic arts become touristic services or commodities, as they come to be performed or produced for touristic consumption (Cohen, 1988). So Greenwood (1977) used the concept of commodification in association with tourism to describe how the alarde festival in the Basque town of Fuenterrabia lost its cultural and symbolic meaning to locals once it had been opened to tourists and marketed like any other commodity. Stronza (2001) argue that commodification is the idea that people in host destinations will lose their cultural identity as a result of tourism. As tourism may cause hosts to forget their past or "lose their culture" as they adopt the new lifestyles and ways of being they learn from outsiders. Moreover identifiable factors such as region's natural and human resources, community and family relationships, heritage and lifestyle will play a important role in cultural aspects of an area (Raj et al., 2013).The needs of the tourism industry, and the tastes of tourists, can lead to the trivializing of culture (Cohen,1988). The traditional dances for instance, are shortened to accommodate the schedules of tour groups, and traditional cuisine is internationalized to make it acceptable to the plates of visitors (Kumar, 2013). As Telfer & Sharpley (2008) indicate, the perception of the tourism varies significantly across groups. When tourists for instance might value an authentic environment, the local community might be more interested in exploiting a certain attraction for economic gains. Even the opposite also happens;

locals want to protect places that are sacred by keeping them from large groups of tourists. In this way cultural rural tourism has both overlaps.

There are many different types of tourist who are attracted by Cultural Rural Tourism – there are the independents/backpackers but mainly there are the mass tourists. The significance of having time to indulge in leisure and recreation is a key component in making decisions of where and when to travel. Because of increased working hours and the importance of employment enact a feeling of needing rest and relaxation on holiday. This can be described as one of the reasons why mass tourism began to grow. (Robinson et al., 2011) On the other hand companies that organize trips or tour packages is another reason. The term mass tourism is briefly used for pre-scheduled tours for the groups of people who travel together with similar purposes (i.e. recreation, sightseeing) more often under the organization of tourism professionals (Sezgin & Yolal, 2012). These are both positive and negative, but due to the nature of development the negative impacts of mass tourism are far more prominent in tourism literature (Robinson et al., 2011). For instance when a tourist purchase a typical good which are offered to them as a commodity in the market, locals in the host region can get frustrated because they are not sharing the economic benefits earned from the sale of the commodity. Hospitality offered to the tourists is just a technique of selling a set of goods or services at best of the prices. The reception to the tourists is not traditional but is purely commercial. Its style does not any longer reflect the personal lives of the locals. Robinson et al.(2011) points that socio culturally the issues include displacement and polarization. ‘Displacement elucidates the impact on local populations and decision-making power when this mass tourism is used as a catalyst for economic development. Whereas polarization explains the increasing separation between host and guest due to phenomena such as the ‘tourist bubble. He even argues that the mass tourist could be accused of ‘knowing better’ in terms of the fair and equal treatment of a local population when they are on holiday.

2.3 Sustainable tourism

Sustainability is a concept that is frequently used in relation with tourism development. While scholars agree that sustainable development includes long term positive economic, social and environmental outcomes (Hunter, 1997). A publication by the Tourism Concern and the World

World Fund for Nature defines sustainable tourism as tourism which "operates within natural capacities for the regeneration and future productivity of natural resources; recognizes the contribution that people and communities, customs and lifestyles, make to the tourism experience; accepts that these people must have an equitable share in the economic benefits of tourism; and is guided by the wishes of local people and communities in the host areas" (Tourism Concern & WWF, 1992). In relation to tourism development, sustainability often enters the discussion regarding different forms of tourism and their impacts. Sustaining the particular communities has become an essential element of sustainable tourism. The rationale of sustainable tourism development usually rests on the assurance of renewable economic, social and cultural benefits to the community and its environment. For a holistic approach to sustainability, it requires improved social cultural and economic well being of human communities which is an integral component of environmental renewal (Richards & Hall, 2000). Choi & Sirakaya, (2006) points that the economic sustainability implies optimizing the development growth rate at a manageable level with consideration the limits of the destination. The benefits from it should be fairly well distributed throughout the community. Environmental sustainability recognizes natural resources of the individual community, and this must be protected for its own intrinsic value and as a resource for present and future generations. Lastly the socio-cultural sustainability implies respect for social identity, community culture and its assets, as well as strengthening of social cohesiveness and pride which allows community residents to control their own lives. However the issue associated with the cultural rural tourism with respect to these elements is that there is not much sustainability these days. So it is indeed to have a alternative form of tourism.

2.4 Community based tourism (CBT)

In fact it is better to think of a truly alternative form of tourism. If being alternative is being different and individual, and how is it possible in contemporary world of tourism? What is alternative tourism alternative to? According to Wearing & Neil (1993) alternative form of tourism is "the set out to be consistent with natural, social and community values and allows both host and guests to enjoy positive and worthwhile interactions and shared experiences". This description could be taken as granted because it categorically has numerous forms of tourism which on the one hand, represents these values and on the other hand fits into the pattern of

alternative tourism. In general search for something that differs from the familiar is surely in the centre of tourism. Especially in the case when so called alternative tourism is under scrutiny. The development of the alternative tourism has fundamental condition that is the protection of the environment and the resources of the tourist destination, as well as development of the local economy. According to Wearing (2001) alternative tourism is also consistent with natural, social and community values and which allow both hosts and guests to enjoy positive and worthwhile interaction. One such alternative types of tourism is the CBT which is often recognized as a good example of sustainable tourism development and benefits the local population. In recent years social and cultural aspects are becoming increasingly important and this is reflected by concepts such as CBT.

2.4.1 Definition and concept

As argued above due to the issues of cultural rural tourism various types of alternative forms of tourism have emerged that seeks to improve the sustainability of cultural rural tourism. This thesis focuses specifically on CBT especially as it is reflected in Home Stay Tourism. By definition, CBT means *“tourism that takes environmental, social and cultural sustainability into account, and it is managed and owned by the community, for the community, with the purpose of enabling visitors to increase their awareness and learn about the community and local ways of life.”*(Goodwin & Santilli, 2009). A community-based approach recognizes the need to promote both the quality of life of people and the conservation of resources (Scheyvens, 1999). CBT implies individuals by some collective responsibilities and the ability to make collective decisions by representative bodies (Jamaludin et al., 2012; Hillery, 1995). In CBT local community participates in the development and provides positive economic benefits, such as income, for large parts of the community. CBT is regarded as being less harmful to the socio-cultural environment, because the local population is in control; they decide which cultural traits they share with their guests (Breugel, 2013). Scheyvens (1999) noted that the members of the host community should be involved in tourism planning because they have an historical understanding of how the region adapts to change, and they will be the ones most closely affected by tourism. Through CBT, the community will be aware of the commercial and social value placed on their natural and cultural heritage through tourism (Jamaludin et al., 2012). For the holistic approach of tourism it should be ecologically responsible, socially compatible, culturally appropriate and finally, economically viable for the host community. Through this it

can be noted that CBT can enhance the social, cultural and economic sustainability. As well as the problem of mass tourist can be reduced because here locals are taking part in decision making, unlike middle men or tourist brokers.

2.4.2 Issues in CBT

It is argued that CBT is the best course of action due to the image of tourism is based on the assets of the local community, including not only the local people but also the natural environment, special events, festivals or traditions; therefore, the cooperation of the host community is crucial (Murphy, 1985). So to increase the feasibility and longevity it should be linked with the overall socioeconomic development of the community (Okazaki, 2008). With the development of CBT there exist some impacts, Telfer & Sharpley (2008) specifies that social or cultural impacts are usually experienced between hosts and guests. This is more likely in developing countries because of the large differences in cultural and economic characteristics between local residents and (Western) tourists. Depending on the impacts, communities might respond differently to tourism development. Moreover the reaction towards tourists is influenced by the participation in the tourism development process, and the degree to which the community enjoys the economic benefits of tourism. However, Sebele (2010) noted that CBT may face problems like lack of community involvement and participation. Similarly Tosun (2000) pointed local communities may not have the investment capital, know-how or infrastructure necessary to take initiative in developing tourism. The concept of community approach may be difficult to grasp by people living in isolated rural communities and in some case in societies with heavily centralized political structures, members of the host community may feel that it is the government's duty to plan economic development opportunities for their region and that it would not be appropriate for them to take initiative (Timothy, 1999). Tosun (2000) in his study of limits to community participation in CBT mentions Operational, Structural and Cultural Limitations .operational level include centralization of public administration of tourism, lack of coordination, and lack of information. Under structural limitations includes attitudes of professionals, lack of appropriate legal system, lack of trained human resources, cost of community participation is relatively high and lack of financial resources. Under cultural limitations include limited capacity of poor people and low level of awareness in the local community.

Perhaps homestay has the potential to fulfill the CBT. In the present thesis I will be analyzing CBT in the context of Homestay tourism. Homestays are good initiates for CBT where the locals take initiative and work together for the well-being of the communities, which can result in sustainable development. Homestays are the new initiative in the tourism industry where the tourist stay with the host's family and experience the everyday way of life of the family in both a direct and indirect manner. It is to the tourists who desire to know and interact with the local people, cultural attractions, social cohesion and natural resources (LTSN Hospitality, Leisure, Sport and Tourism, 2003). Homestays are type of community based development projects where it acts as participatory in nature and community members are involved at all stages. Homestays as CBT can sustain the socio-economic, natural and cultural resources by adding values to the experiences of the tourists.

2.5 Homestay tourism

Homestay tourism is more sustainable form of alternative tourism or CBT that meets the needs of Cultural Rural Tourism for mitigating the issues identified earlier. Amirruding (2009) define homestay as an "alternative form of accommodation that involves tourist stay with selected families where they can interact and experience the daily life of these families as well as experience the host country's culture". Homestay are also one segment of tourism of hospitality and services with emphasis on ecotourism and rural CBT in which visitors will stay with foster families in rural areas (Othman et al., 2013; Carnaffan, 2010). From a broader perspective homestay can be defined as a type of lodging where the visitor or tourists gets to know a different culture, tradition, way of living in a homely settings by interacting with the homestay host during their stay period. During the early stage of development it was based exclusively on lodgings: rooms rented in the owner's private home, independent lodgings, or rural campsites, though under different labels. Different countries in the world have similar concept of homestay which are usually known as farm stay, home visit system, agricultural homestay or bed and breakfast, in which the guest are offered accommodation and breakfast by the hosts. However the context and definition of homestay might vary in undertone and importance from various countries. For instance in United Kingdom, the homestay concept is similar to bed and breakfast kind in which host offer accommodation for guests to stay in consideration for payment. In Australia homestay is related with farmhouse accommodation where students acquiring a place

to stay for their studies. In this type there is limited interaction with no cultural involvement and only host and guest dealings (Pusiran & Xiao, 2013). Whereas in homestays the guests have the opportunities to interact, gain knowledge, and experience the life style and culture of the host family as well as the local community. This constituent eating with guests, cooking, and engaging in many activities together with their adopted families, thus allowing two parties with different cultural backgrounds to interact and learn from each other. In Malaysia, government encourage the local authorities to actively involved in homestay tourism for promoting the country's traditional advantage i.e., its cultural and natural heritage (Ahmad et al., 2014). Some necessary components for home stay are entertainment facilities, local food availabilities, proper arrangement of accommodation and hospitality. (Levitt, 1986). However this study focus on homestays usually situated in rural areas where the whole community is still practicing the traditional way of life and embracing strong culture and traditional practices. In addition, it provides tourists multi ethnic life condition with cultural experiences (Liu, 2006).

Homestay is rural cultural tourism that has been developed in efforts to diversify cultural tourism product, contribute economically to the rural population and to a certain extent enrich the foreigners on certain regions culture and practices. It creates an opportunity for visitors to get closer to the rural world, to its culture and heritage, to the notion of the countryside, to peacefulness, and to physical and spiritual rejuvenation (Jamal et al., 2011). Some scholars argue that for a nation that cannot make extensive infrastructural investment a priority but can possesses an abundance of tourism richness in remote communities, homestays are attractive alternative tourism products (Acharya & Halpenny, 2013). Homestays can give better chance to the tourist for enjoying the tradition and culture of the local areas, as well as natural beauties of the tourism places (Bhuiyan et al., 2011).

2.5.1 Impact on locals/hosts

Lama (2012) explored a village homestays in Sikkim, northern part of India and found that since the introduction of homestay programme ten years ago, many cultural activities have resurged, including knowledge and practice of traditional songs, dance, and cooking which have maintained cultural importance to community. Bhuiyan et al., (2013) points out that homestays are increasing employment opportunities, local people living standard and public private investments. Anand et al., (2012) explored a case in Ladakh from north India and revealed that

homestays helps in the pro-environment sustainable mountain tourism enterprises and equitable development in spite of inadequate infrastructure, skills, meager income-generating opportunities and environmental challenges characteristic of many mountain regions of the world. A case study by Ahmad et al. (2014) reveals that the primary motivation to start homestays is not only for generating extra income but for personal satisfaction, ability to make own decisions, flexibility of lifestyle, interaction and new market potential in home-stay accommodation business were found. Moreover it ensures economic, social and cultural benefits for local communities as well as support the sustainable development of the region (Chaiyatorn et al., 2010). A case study in New Zealand explored by Tucker & Lynch (2005) argued that hosts have largely positive interactions with their guests, and the same for guests with their hosts, the importance of goal congruence between hosts and guests as an ingredient for a successful stay. Tucker (2003) found that home-hosting is usually a life style choice. He argued that very infrequently did hosts cite income as the primary incentive for operating a business, but rather they talked about the social benefits such as the opportunity to meet people from a wide range of backgrounds and nationalities and to exchange knowledge and develop potentially long lasting friendships. Even case study of Tucker (2003) in New Zealand found that hosts have largely positive interactions with their guests, and the same for guests with their hosts, the importance of goal congruence between hosts and guests as an ingredient for a successful stay. Tucker & Lynch (2005) suggested that host attitudes to guests can be differentiated on the basis of life cycle factors such as age, education, number of people in household and number of children in household.

2.5.2 Impact on tourist/visitor

Agyeiwaah (2013) conducted a study on tourists' motivations for choosing homestay accommodation in Ghana and revealed push factor are social-cultural immersion such as local foods, language, religious life and pull factor are environmental sensitiveness such as minimizing pollution at destination and preserving local environment. Jamal et al. (2011) identified few determinant in homestay tourism such as functional (eg. overall homestay experience, the local products available and handicrafts sold), emotional (eg. homestay experience, something new or different and memorable experience) and experiential (like traditional-oriented activities, host family members and cultural-oriented performances) are important perceived values where the tourist experience. Among tourist satisfaction, intention to return and positive word-of-mouth

communication plays a important role (Kozak & Rimmington, 2000). However, homestay accommodation enable the tourists to experience a life style and cultural different from their country of origin. It is closely related to nature, culture and local custom because of this it intends to attract certain segment of tourist market that desires real experiences.

2.5.3 Homestay tourism as Rural community development

In the case of Homestay, the product is not merely a rural tourism programme but it is also a strategy for rural community development. With the active involvement of villagers fostering understanding and cooperation in implementing activities in the village together with the better infrastructure funded by the Government (Pusiran & Xiao, 2013). Several literatures revealed that Homestays operated in rural communities can be stepping stones towards sustainable development by reducing poverty and enriching destination image (Pusiran & Xiao, 2013; Acharya & Halpenny, 2013). For example homestay tourism initiative in Nepal appears to be an appropriate alternative product, which fosters tourism that celebrates the remoteness of the country, and its wilderness, traditionalism and mysticism. Even it helped in addressing socio-economic, political, and ethnic and gender disparities. (Acharya & Halpenny, 2013). Homestays in the rural areas reduced the problem of mass tourism (Carnaffan, 2010).The rising global awareness and extent regarding preserving the environment have helped in encouragement of community-based rural tourism as a low-impact and environmentally sensitive way of travel. Homestay are type of community based development projects where it acts as participatory in nature and community members are involved at all stages (Kayat, 2002). Homestays as CBT can sustain the socio-economic, natural and cultural resources by adding values to the experiences of the tourists. Thus homestay tourism can be regarded as a rural-cultural-community-based tourism Product (Ibrahim & Razzaq, 2010)

2.5.4 Problems in Homestay tourism

The homestay program can create huge prospect to the rural communities and it is best alternative tourism product to attract international and domestic tourists. However certain studies specifies some problems faced by the homestay operators like specified competition with incompliance unregistered home-stay is a major threat, as it violates the rules and regulation of registered homestays (Ahmad et al., 2014). Lack of training facilities to manage home-stay accommodation makes it difficult to maintain standard levels of cleanness during the operation of homestay business. Pusiran and Xiao (2013) finds that some home-stay accommodation

operators in Malaysia are still lacking of basic infrastructure such as the provision of electricity supply are often distracted; lack of clean water or treated water as well as no network of inadequate road system.

CHAPTER 3: METHODOLOGY

3.1 Introduction

In the earlier chapter, the literature review considered concepts and discussions relevant to the central focus of this thesis. This chapter sets out to provide an insight into the methodological setting and explain the methods that have been used for the collection and analysis of the data, as well as justifies the specific research methods employed to meet the general research questions set out in Chapter 1. First I will clarify some of the terms, such as methodology, method, paradigm and qualitative research. Then I try to present the paradigm that would guide me through this study. After that, I will describe the methods of data collection, in my case, semi structured interviews, ethnographic observation and analysis of policy and other relevant documents were used. Then the chapter will describe my sampling procedure and interview profiling before portraying the means of data analyses. This is finally followed by research limitations.

3.2 Methodology, Methods and paradigm

A methodology is a model, which entails theoretical principles as well as a framework that provides guidelines about how research is done in the context of a particular paradigm (Sarantakos 1998, p.32). Guba (1990) sees the term 'methodology' as part of the structure that constitutes a paradigm. paradigm can be defined as “a cluster of beliefs and dictates which for scientists in a particular discipline influence what should be studied, how research should be done and how results should be interpreted” (Bryman & Bell 2007: 25). This is to be distinguished from methods which are the tools or instruments employed by researchers to gather empirical evidence or analyze data to answer research questions (Sarantakos 1998, p.32)

3.3 Qualitative research

A qualitative approach was chosen for the research. Traditionally qualitative research has been viewed as a set of different research methods that is distinct from quantitative research as it does not produce quantified findings or have measurement and hypothesis testing as an integral part of the research process (Phillimore & Goodson, 2004). According to Phillimore & Goodson (2004) qualitative research is as much a way of conceptualizing and approaching social inquiry as it is a

way of doing research. They claim that qualitative inquiry as a strategy can generate theory out of research. The emphasis should be placed on understanding the world from the perspective of its participants, studying things in their natural settings; and view social life as being the result of interaction and interpretation. These interpreting phenomena are in terms of the meanings people bring to them, humanizing problems and gaining an insider's perspective. In quantitative research information is not limited to preconceived questions and categories and as a consequence can provide rich and detailed data that lead to focused descriptions of a given phenomenon in the social world (Boeije, 2010). Gathered data reflects the participant's perspective. People talk about their social reality, they express their opinions on what they think is happening, they share experiences, show what they feel, and demonstrate what they do (Ibid). Qualitative research involves the studied use and collection of a variety of empirical materials—case study, personal experience, ethnography, introspective, life story, interview, observational, historical, interactional and visual texts—that describe routine and problematic moments and meanings on things due to context and subjectivity in individuals' lives (Phillimore & Goodson 2004).

3.4 Choosing a paradigm

This research is based on an interpretive and constructivist paradigm. As stated in chapter 1 the aim of this research is to evaluate the positive and negative impacts of homestay tourism for the local communities and tourist as an antidote to issues of cultural rural tourism and CBT in Coorg. Hence my focus is less on absolute impacts and more on perceived impacts. Thus as a qualitative strategy is a means for exploring and understanding the meaning individuals or groups ascribe to a social or human problem (Cresswell, 2012). So as to give a voice to individuals on the ground and understand the multitude of experiences, encounters and meanings that are forged on the ground. This approach is adapted in the research as it facilitates the understanding of individual or human problems through the methods of interviews and ethnographic research, in order to generate richer and more detailed information.

3.4.1 Interpretive and constructivism paradigms: link to the qualitative approach

Interpretivism is a strategy that gives the differences between people and the objects of the natural sciences and therefore requires the social scientist to grasp the subjective meaning of social action (Bryman & Bell 2007: 19). This is described as science which attempts the

interpretive understanding of social action in order to arrive at a causal explanation of its cause and effects (ibid.). Interpretivism believes that there is no single truth; rather, there are multiple interpretive knowledges (Denzin & Lincoln, 2009) and the qualitative researcher regards as that the truth is not revealed but constructed by human beings (Crotty, 1998).

Constructivism can be defined as a theory that describes how learners come to know (Airasian & Walsh (1997). Learners come to know by constructing knowledge when the available beliefs and past experiences encounter new ideas or situations. Their assumption is that knowledge is not an accumulation of facts in a subject area but an ever changing understanding (ibid.). Constructivism is more specific to the interpretivist that is based on the work of Max Weber and his term 'verstehen' or empathetic understanding. "*Empathic or appreciative accuracy is attained when, through sympathetic participation, we can adequately grasp the emotional context in which the action took place*" (Weber 1978, p.5 as cited in Jennings 2001, p. 38) However constructivism is underpinned by a relativist ontological worldview. Guba & Lincoln (1998 cited in Ayikoru 2009, p. 71) argues that reality exists in the form of multiple, intangible mental constructions socially and experientially based, local and specific in nature (although elements are often shared among many individuals and even across cultures), and depend on their content on the individual person or groups holding the constructions. Guba & Lincoln (1994) note that constructions are alterable, as they are associated with 'realities. There is no objective knowledge and truth but perspectival, it is created but not discovered by the mind (Sarantakos, 1998). With this sense constructivism means that humans do not discover knowledge so much as construct it. Guba & Lincoln (1998) argue that with respect to research methodology the constructivist paradigm is best suited when the research concerns human activity.

Therefore, since the aim of this study is to know the perceived impact of homestay operators and how homestay tourism is perceived by tourist, constructivism is an appropriate paradigm to explain how homestay operators and tourists perceived this homestay tourism from the view of cultural rural tourism and CBT. However in order to discover the truth constructed by local community the research is undertaken within a constructivism research paradigm that adopts a interpretation approach (Guba & Lincoln 1998) which is concerned with the interpretation of meaning and understanding (Gray 2004). Moreover constructivism frames the data analysis from

the meanings of the outcomes of research and also from other hand such as local community, local government and from visitors of homestay tourism in Coorg.

3.5 Research design

Research design is the framework for the collection and analysis of data (Bryman & Bell, 2007) the research design for this study follows the interpretivist paradigm. As previously discussed, constructivism and interpretivism are used to understand and interpret human perceptions as personal experience, while a qualitative strategy is employed to collect data.

The study used both primary and secondary data. The primary data consists of information gathered from respondents through semi-structured interviews and ethnographic observation. Along with this photography and video recording were also used during field work. For the secondary data I reviewed sources of academic publications, government publications, reports on district assemblies, journals related to the issues under consideration as well as information from websites of the Coorg Homestay Association.

3.6 Methods of data collection

3.6.1 Ethnographic observation

Wiersma (1986 as cited in Nurani, 2008) states that ethnography is concerned with what people are, how they are and how they interact; furthermore it tries to reveal what lies beneath. According to Wilson (1977), the basic characteristics of ethnography are (i) the observation takes place in natural setting and (ii) researchers should understand how an event is perceived and interpreted by the people in a speech community. Given that the researcher tries to interpret the situation being observed from the perspective of the participants, so ethnographers are considered as making the familiar strange (Gall et al. 2005). This can be stated that ethnographer examines the cultural phenomena from the perspective of outsider or stranger while trying to comprehend them from the perspective of an insider or familiar (Nurani, 2008). Observing the behavior from the context of which it occurs is a characteristic of ethnographic approach. (ibid). However this characteristic of data has to be interpreted in context of the situation in which the researcher had observed. The findings cannot be used to generalize to other context, it has to be considered in reference in their context.

Observation in ethnography is a comprehensive and the objective of the observation is to capture the perspective of the participants being observed (Nurani, 2008). In observation there are two types, namely participant observation and non-participant observation. In participant observation the researcher has to take part in the daily activities of the individual being observed (Jennings, 2001). Non-participant observation requires the researchers to watch and record the event on the spot (Nurani, 2008). However, in this research study data was also collected by other means, specifically through interviews (Bryman and Bell 2007), therefore, this research adopts non-participant observation. However non-participant observation was appropriate approach as I could still able to observe the behavior of homestay operators as well as the visitors who came to stay in homestays.

3.6.2 Interviews and Sampling

One of the main method of data gathering in qualitative research through interviewing because it provides individuals 'perception about their world and the way the interviewees construct the reality' of that world (Clark et al. 1998). Here the participants are given the opportunity to share and provide their own perspective on a range of topics. Oakley (1981, as cited in Jennings, 2001: p. 162) considers interviews an exchange, since the interviewer can engage with the respondent to establish rapport or in other words of a Holstein and Gubrium (1995) climate for mutual disclosure. However, for this qualitative research I have used semi-structured interviews as it encourage respondents to talk, to have the possibility for the interviewer to ask supplementary questions and ask respondents to explain their answers (Veal, 1997:p.132). Moreover in-depth interviewing helped to gain a better understanding of how homestay operators perceive the impacts of homestay tourism and how this is felt as something positive or negative.

For first research question i.e. How did homestay tourism emerge in Coorg, India- I interviewed with key informants of Coorg homestay association. Key informants are those people who can be easily approached, have knowledge about the subject matter, and are glad to provide information (Bernard, 2002). The information acquired through these interviews was important to explore the administrative structures and processes within which homestay tourism is managed in Coorg. The main key informants in this study were president of Coorg Homestay Association (CHSA). I approached him through taking appointment. The main reason to approach him was to get basic information regarding the homestay tourism in tourism, how it emerged and to get data of the

people who involved in this tourism. However I could manage to get the list of 200 registered homestay operators. But unfortunately the association was not keeping statistics regarding the arrival of tourist. It was just a small information centre with some relevant information given to the members who visited. CHSA is located at Madikeri. Madikeri is the headquarters of the Coorg district where all the administration produces takes place. In addition to that I used policy documents, other official documents and mapping to suitable the history and phenomenon of homestay tourism in Coorg.

With regard to second research question i.e. what are the perceived impacts of homestay tourism from perspective of operators- I used semi-structured interviews with homestay operators. The content of the questions was same for all the homestay operators. The question contents in the first part were related to their general information like age, gender, household size, education level and year of operation of homestays. In second part questions like how they started to be involved in homestays, relevant agencies involved for implementation of homestays, factors that attract the people to get involved in homestay, management, rules and regulation of homestays and problems faced by the homestay operators were interviewed with the respondents. All interviews were informal with respondents and I shared more moments than just the time of the interviews. Interviews with homestay operators were conducted in their respective home. Also I tried to make it as convenient as possible for the respondent in respect to the choice of time by taking prior appointment for visiting their home. From the list provided by the Coorg Homestay Association, I managed to contact the homestay operators through phone call. However through random selection 17 respondents from Madikeri division and 18 respondents from Virajpet division were selected. Altogether I interviewed 35 homestay operators.

And for third research question i.e., how homestay tourism has been perceived by tourist- I used semi-structured interviews with the visitors. For the tourist, I used convenience sampling (Sarantakos, 1998) that is a non-systematic selection process that was based on the proximity and ease of access I had to the participants. Total I interviewed 15 tourist participants. The interviews with the tourist were also carried out in respective homestay where I interviewed homestay operators. All the interviewed tourist were domestic tourist. This was not intentional; since my

sample size was small I could not manage to find international tourist as well as peak period for most of the international tourist was between November – December.

The fieldwork was carried out in Coorg for two months (March –April in 2014). Through the support of CHSA I could manage to get the list of 200 registered homestay operators. The selection of the respondents for this research was further restricted by geographical limitations. Coorg has three divisions, namely Madikeri, Virajpet and Somarpet. (Figure:1) In these three divisions I have selected two divisions for my data collection namely Madikeri and Virajpet. Madikeri is the headquarters of the Coorg district, having population of 33,381 (as per 2011 census). In the division of Virajpet population accounts 17 246 (as per 2011 census). The main reason to select these two divisions is that Madikeri is urbanized and most of the homestays are near to the city. Whereas in Virajpet division most of the homestays are in rural areas, interior of coffee plantations. To get different views, i.e. the perceived impacts of homestay tourism from the perspective of operators as well as how homestay tourism has been perceived by the local tourist and foreign consumers these two divisions were selected.

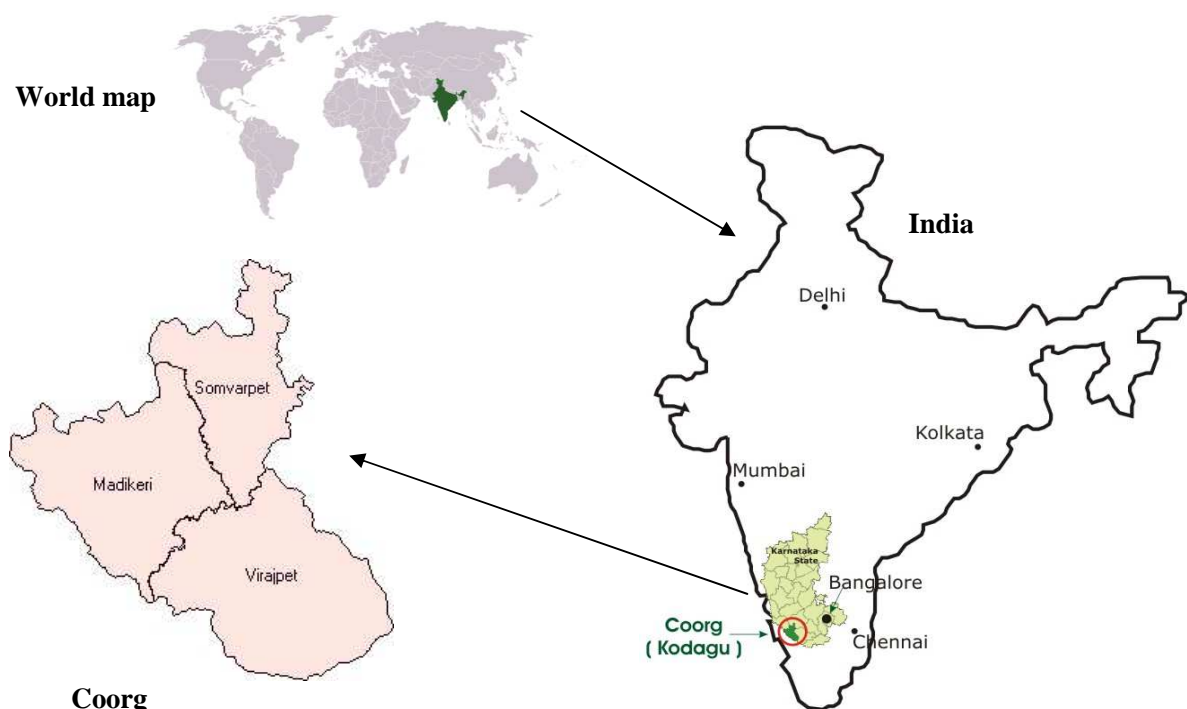


Figure 1: View of study Area

3.7 Ethical considerations

During the interviews appropriate ethical considerations were taken in to account. First the respondents were contacted through phone call. Then I would take prior appointment for visiting their home. Then at their respective home interviews were conducted. The respondents were provided with information regarding the research process. They were asked to respond freely during the interviews. In addition some gave opinion not to mention their name. So I had to convince them by telling the data will be used for study purpose as well as confirming the anonymity of the responses.

3.8 Data analysis

Data analysis is a process that involves splitting as well as detaching research fact into different components, selecting themes and identifying what is essential for the study (Boeije, 2010:76) For some authors, analysis refers primarily to the tasks of coding, indexing, sorting, retrieving, or otherwise manipulating data. The analysis gives the researcher an opportunity to uncover the complex phenomenon hidden in the data and aid in organizing the data efficiently, creating ability to link and annotating the relationships between data (Bringer *et al.*, 2004). The first step of the data analysis involves transcribing each of the interviews from the recorders and notes, and breaking up or disassembling the information into structured, manageable pieces. The answers from the recorders and notes were transcribed into text. To limit loss of information due to language barriers, most of the interviews have been conducted in coorgi language (kodava dialect) and then translated. Verbatim quotations were used to report the finding of the qualitative research. As argued by Walker, (1985, p. 41 as cited by Mkumbo, 2010), In analyzing qualitative data, a researcher will be mainly concerned to identify and describe the range of behaviour and opinions rather than to indicate whether people feel strongly or how many hold each view. In all cases the description [...] should be supported by evidence in the form of verbatim quotations from the interviews or discussions. This is the important part of the discipline of analysis and reporting on qualitative material. The collection of quotations (or the failure to find supporting quotations) is an essential corrective to false impressions that may be formed during the reading of the transcripts. Motsyn (1985, p. 140) argues that *“there is no formula to aid the researcher in interpretation of qualitative research data. Amongst the most essential qualities, is to be able to stand back from the problem and get a new perspective; work*

with contradictions; explore new relationships; turn the problem around, perhaps even upsidedown; understand basic motivations and apply ,what is the meaning of this?'". However the primary data from the respondents, data gathered through ethnographic observation, and reviews on secondary sources were used to answer the research questions of the present thesis.

3.9 Limitations of the study

As with every research, there are some limitations to this research as well

- i. The study did not comprise large sample for the tourist, because the homestay operators would schedule my appointments when they have no guests, because they thought they can provide maximum information without any disturbances. Even from my observation I noticed during presence of guest homestay operators were busy in home by taking care of guests, their requirements after arrival and females were busy with preparing food. During those situation they gave answer just for the asked question no broad elaboration was done. Because of these reasons homestay operators gave me appointments when they have no guests. This led me to get small sample size of tourist.
- ii. During my visit I couldn't find international tourist. This is because of my own time constraint during field work, as well as march was not the peak season of tourist. Moreover I would manage to get domestic tourist because of during April it is the summer vacation for most of the children. Indian family usually used to travel during this period. So I was able to get only domestic tourist.
- iii. This research has been conducted among thirty five homestay operators and is therefore not generalizable for the broader community. When I contacted operators through phone some were not willing to talk because they mentioned that they have guest and can't spend time. Perhaps when I approached unregistered homestays, they were not willing to talk because they thought that it is for official purpose even though I confirmed the real situation i.e. for study purpose.
- iv. Since the interviews have been conducted in local language (kodava dialect) instead of English which might have caused loss of small pieces of information while translating it. However, it might be considered that all relevant data has been noted down and covered by the amount of interviews being done.

- v. Often I felt during the interviews, I had to share my opinion or thoughts or feelings with the respondents particularly when they asked . I was not sure how much I shared and what not, but I always tried not to impose any of my ideas.
- vi. Another main issue is that there is a lack of critical homestay tourism literature in Indian context. The knowledge to explain some issues in this study like cultural rural tourism or possible positive impacts could not have captured to the full extent.
- vii. There are no statistical figures on total number of homestays in India, or Coorg. Moreover I could not manage to get state tourism official or statistics of tourist visit even from the CHSA. Because of these reasons it was complicated in chapter 4 and need to rely on the policy documents available in the websites.
- viii. The research was conducted in a relative short period of time. Two month was relatively short period of time for field work, especially considering the difficulty to travel. Transportation was unstable in Coorg and for visiting every homestay needed prior appointment which also took up some of the time.

However I remain quite confident that the methods used for data collection (semi-structured interviews, secondary data, and ethnographic observation) provided sufficient information necessary to address the research questions.

CHAPTER 4: HISTORY OF HOMESTAY TOURISM IN COORG

This chapter gives a detailed structure to understand the context in which homestay tourism has emerged in India. It describes how homestay tourism is positioned within the tourism industry in India and also identify the role of the Indian state and other stakeholders in homestay tourism in India more generally and Coorg specifically. This section covers few topics that is background of tourism in India, phases of tourism after independence, types of tourism emerging in India and governance mechanism. To answer the sub question stated in chapter one i.e. How did homestay tourism emerge in Coorg, this section covers topics of - Introduction to Coorg, socio-cultural elements, development of Coorg homestay association and state involvement in homestay tourism. Finally this chapter seeks to answer the question generally how homestay tourism emerged because of CBT in India.

4.1 Brief background of tourism in India

In ancient times, travel for Indians was primarily for pilgrimage, as the holy places dotting the country attracted people from different parts where they participated in large scale feasts, fairs and festivals in different parts of the country. For example festival like kumba mela in India which is held every 12 years, attracts millions of Hindus (Mishra, 2004). In ancient India, where travel was mostly limited, pilgrim was a major motive behind travelling (Sathe, 2012). The earliest rulers of ancient India build rest houses and monasteries for the pilgrims. Going on a journey to holy places to earn spiritual merit or an absolution of sins, goes back in India to the earliest times. Pilgrimages provided the impetus for a stay-at-home agrarian society to break out its narrow geographical confines. It exposed people to new customs and traditions as well as encouraged exchange of ideas and fostered trade (Bhatia, 2002). Some of the first foreigners travelers to India like Chinese during 625 A.D. have left details of accounts of their impressions on various aspects like culture, tradition and historic places of ancient India (Roy & Tisdell, 1998).The commercial intercourse between India and the western country started to take place for the trade purpose. During 1600A.D. queen Elizabeth granted a charter to the governor of a company of merchants of London trading with the east Indians. Thus in 1612 an English trading centre was established at India, the first English settlement in India (Bhatia, 2002).

During colonial period development of hill station was the major impact. British colonials looked forward to the annual summer migration up into the hills away from the heat, the dust, and the natives. India's most of the hill stations were created in the colonial era by the British (Baker, 2009). Hill stations were built by the British to retreats from the hot season of the Indian plains. They looked forward to the annual summer migration up into the hills away from the heat. As the climate was popular prescription for the physical health of British, the environment suited their mental health as well. As these were sparsely settled by Indians the hills were viewed as a blank slate on which British could create a familiar landscape, a "comforting little piece of England (Kenny, 1995). Other visitors in the early nineteenth century were soldiers seeking good health, but very soon a far wider civilian population was going to the hills for the same reason (Spencer and Thomas, cited in Kenny, 1995). Kennedy (1996) argues that the adoption of the term hill station was an attempt to scale down the remoteness, the isolation and the overpowering sensation of 'nature untamed' in what was really a mountain environment. It is confined that hill stations usually lie between altitudes of 1200 meters and 2250 meters (roughly 4000 and 8000 feet) and are to be found in the Himalayas and further in south India (Baker, 2009). However most of the hill station in India are in rural areas (Kennedy, 1996) and they are the main tourist places for domestic tourism because they were real places for recreation. During British rule in India travelling was more organized. However during the colonial period British used to travel extensively and establishment of the Indian railways by the British, development of hill stations, resort development contributed towards the growth of the Indian tourism industry in the 19th and early parts of the 20th century (Bhatia, 2002).

4.2 Phases of tourism development after independence

Tourism development in India has passed through many phases. The first and most systematic step to promote tourism in India was after independence. That is formation of a separate Department of Tourism under the Ministry of Transport and Communications in 1958 (Roy & Tisdell, 1998). Throughout the sixties and early seventies the extent of development in tourism for thirty years after independence was insignificant. This was a consequence of India's inability to provide funds for the promotion of tourism as resources were required for more urgent needs which included supply of food and development of basic infrastructure (Roy & Tisdell, 1998). But it was only after the 80's government took several significant steps to gained momentum.

The gradual, spontaneous proliferation of various kinds of tourist services opened up areas for tourists and paved the way for other forms of tourism development. However within course of time this led to the problem of mass tourism. It was believed that for the aspect of sustainability India cannot be marketed as a mass-tourism destination. (Menon, 1993). The reasons were the usual problems of lack of infrastructural linkages and frequent political disruptions which militates against consistent long-term planning necessary for mass-tourism. The problem of mass tourism has affected the environment and local culture. Because of mass tourism commercial activity increased in many areas. At some states 'mass' tourism was creating ecological problems and began to affect the well-being of the society at large (Menon, 1993). For example states like Goa are famous for beaches, and maximum tourism in Goa happens only for its beautiful beaches in coastal areas. Another state Himachal Pradesh is famous for hill station and outdoor activities like ice-skating, rock climbing, mountain biking and maximum tourism happens for this. These states attracted a relatively large share of India's international tourists and were to become India's main tourist states and 'models for tourism development' (Singh, 2001:143) Because of local population involved in opening up their towns and villages showed great adaptation and flexibility in identifying and trying ways of catering to the needs and tastes of (foreign) visitors. This held true for these states (Baken & Bhagavatula, 2011). Then in 1982, the Indian Government presented its first tourism policy. The rising economic significance and potential of tourism has gone hand in hand with a growing public interest in the sector. Different states of India started competing for their share of international and domestic tourists. Varied packages including nature, local tradition and culture, heritage were developed by a rapidly increasing number of tour operators.

There was need in Indian tourism development to recognize the distinction between the types of tourism activity. In the year 2002, the Government of India announced a new tourism policy to give boost to the tourism sector. It was based on certain core nationalistic ideals and standards which are: 'Swaagat'(or 'welcome'), 'Sahyog' (or 'cooperation'), 'Soochanaa'(or 'information'), 'Sanrachanaa'(or infrastructure), 'Suvidha'(or 'facilitation'), 'Safaai'(or 'cleanliness') and 'Surakshaa' (or 'security') (Annual report on Ministry of tourism, 2009). The intention of these core ideals is to expand the tourism industry to different states of the country and provide a good experience to the tourist regarding the places they visit and to have a good opinion for their stay. Another cause is for equal distribution of tourism development for all the states of India. These

ideals are supposed to follow in every states tourist destination. For example having a tourist information centre in each touristic places or good infrastructure for the convenient of tourists. Again in the same year 2002 Government of India started a campaign called “incredible India”. This campaign also promoted in all states of India to attract the tourists by showing different aspects of Indian culture and tradition. However some of the emerging types of tourism in India to name a few are rural tourism, cultural tourism and CBT. In 2009, the Ministry of Tourism launched a campaign titled “AtithiDevoBhava”(Annual report on Ministry of Tourism, 2012).This scheme “AtithiDevoBhava” aimed at creating awareness about the effects of tourism and sensitizing the local population about preservation of India's heritage, culture, and hospitality. It also attempted to re-instill a sense of responsibility towards tourists and re-enforce the confidence of foreign tourists towards India as a preferred destination

Table 2: Major tourism initiatives

Year	Initiatives
1958	Establishment of Tourism Department
1982	Declared First time Tourism Policy
2002	The concept of and rural tourism, A campaign titled as Incredible India was launched
2009	Another campaign titled as Atithi Devo Bhava was introduced

Source: Annual report on Ministry of Tourism, 2012; Baken & Bhagavatula(2011)

4.2.1Rural tourism

The development rural tourism is certain for a country like India, where almost 74% of the population resides in its 7 million villages. In order to support the nationalistic ideals the ministry of tourism started the scheme of rural tourism in 2002 with the aim to showcase art, rural life, and culture and heritage to the tourist at different rural locations and villages. The ministry intends to help the local community economically and socially together with facilitation interaction between local population and tourist, for a mutually enriching experience (Wani & Shafi, 2013). The main factors which are shifting the trends towards rural tourism are like increasing levels of awareness, growing interest in heritage and culture and improved accessibility and environmental consciousness. So far the Ministry of Tourism, Government of India, with the help of State tourism departments has identified 168 villages across the country as

Rural tourist sites². These rural touristic sites are based on the location of place: like famous for handloom sector, craft, pilgrimage, and adventure, historical sites, heritage, nature-tourism, or hill top tourism.

4.2.2 CBT in India.

CBT started to gain popularity in India since 2002, after country's National Tourism Policy announced its plans of spreading tourism development to rural areas. Nevertheless, CBT is generally considered to be an approach to tourism development in which the local community should be partners in the development process in order to engender a sense of environmental responsibility within the community (Kneafsey, 2001). CBT as a way of involvement of the host community in planning and maintaining tourism development in order to create more sustainable industry (Richards & Hall, 2000). CBT combines aspects of community development, cultural aspects and conservation. Community participation is an important component of tourism development of a destination. A number of tourism related organizations promote people in the community as the centre or heart of tourism development. Linking communities in tourism development makes the communities to choose how they wish to present themselves to the outside world as well as it can support conservation activities and create awareness. In India CBT plays a important role in the rural regions. Where the local communities joined together to start a CBT which would benefit for the growing tribe of rural hosts. The government (at centre, state and local level), the tourism industry as well as groups and organizations on the ground were putting in concerted efforts to see that this model of community-based tourism finds success. The basic concept of CBT was to benefit the local community through entrepreneurial opportunities, income generation, conservation and development of rural arts and crafts and preservation of the environment and heritage (Dogra & Gupta, 2012). Because of these factors CBT led to the homestay tourism in India (Anand et al., 2012; Bhatt, 2013). Homestay tourism is promoted within imaginations of alternatives to mass tourism, modernity and markets, it further integrates local communities (Bhatia, 2002). Apart from its economic significance it acts as an effective means for understanding and cultural exchange. (Roy & Tisdell, 1998). More over most of the hill top tourism which were during the colonial period, was under the British control now because of CBT the locals took initiative and started tourism activities like hill top tourism or

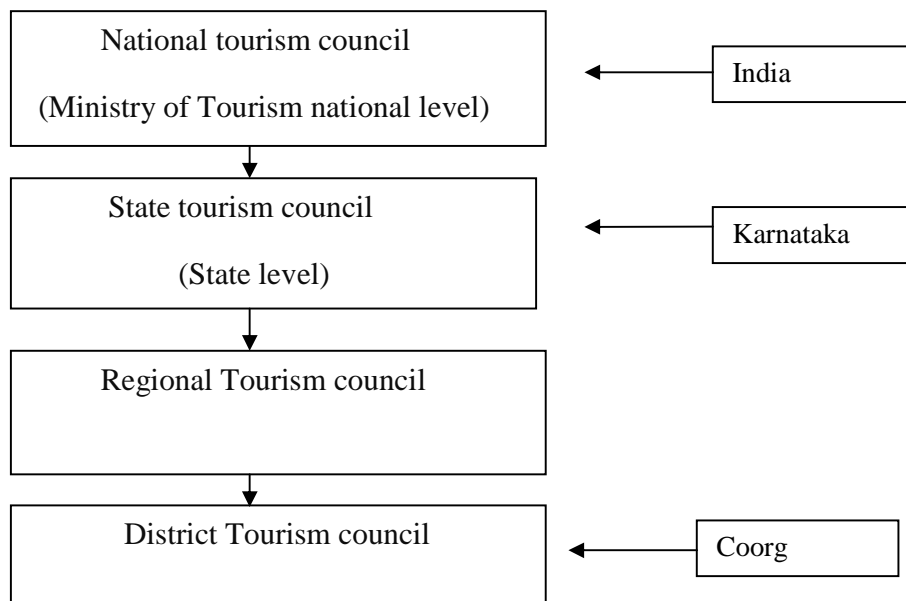
²<http://www.incredibleindia.org/images/docs/trade-pdf/product/rural-tourism/List%20of%20Rural%20Tourism.pdf>

homestay tourism. Some of the hill stations like Ladakh in North India started homestay tourism for the rural livelihoods and supporting green tourism (Anand et al., 2012). But homestay tourism in South India is very meager and still in initial stage. As of Homestay tourism in hilly region of north India is prevalent in states like Himachal Pradesh, Sikkim and Uttarkhand. In south India homestays are prevalent in few parts of Karnataka and Kerala (Bhan & Singh, 2014).

4.3 Governance Mechanism of Central and State

Coordination between various government and department is a crucial need. To deliver a better experience for the tourist, government agency needs to come together. In India department of tourism is under national (central) and state level for the planning and implementation of policy.

Figure 2: Tourism council



Source: MacDonald (2003)

The Ministry of tourism is the central authority for the initiation of the policy and it is the central board for all the 29 states of India. And for each state, respective state tourism council has the pivotal role of responsibilities to approve policy that binds all Stakeholders, identify, evaluate, inventory, and map all types of cultural and natural heritage sites in state.

For regional tourism and District tourism council - State tourism council is a central board and rolls out the specific initiatives that will reside with the Regional and district tourism entities. This is a grouping of all entities involved in making the wholesome tourism happen at the local level. This is essentially a decentralized arrangement, where local communities come together with local government to implement a shared tourism vision for the region across tourist verticals. District tourism council is the grass root level with local involvement. Homestay tourism comes under district tourism council as it is at the grass root level. Where community are key factor at local level for development of a particular region. Homestay tourism also comes under district tourism council.

4.4 Introduction to study area.

Coorg commonly known as Kodagu is one of the smallest districts in the state of Karnataka. Occupying an area of 4108 sq.km in the Western Ghats of Southern Indian peninsula, and located between North latitude $11^{\circ} 56'$ and $11^{\circ} 52'$ and East longitude $75^{\circ} 22'$ and $76^{\circ} 12'$ Coorg is covered with primeval forest with glassy glades and broken by a few cultivated villages. Since it is a hilly region, it presents grand panorama, verdant valleys, ravines, fast flowing streams, lofty peaks and an awe-inspiring spur. Perhaps it is not surprising that English visitors in the colonial period interpreted the landscapes of Coorg as a relic of India's colonial past both in form and function. Coorg lies in the altitude of 1525 meters above mean sea level. The highest peak of Coorg is Tadiyandamol (1750 m). Coorg is one of the top hill stations in South India and it is called the 'Scotland of India'. Most of the early planters (of Coffee) in Coorg during the colonial era were Scots. So it is they who first called Coorg the 'Scotland of India' (Krishnakumar, 2012). Coorg is located on the slopes of Western Ghats Mountains. one of the 34 global biodiversity hotspots in the world because of high levels of endemism and endangered flora and fauna (Mittermeier et al., 2005). This adds to the tourism in terms of ecosystem. Within this mountain chain lies Coorg a micro-hotspot. The terrain and climatic condition of Coorg makes it unique and the nature has bestowed the district with an abundance of forest wealth as well as most of the area is covered under coffee plantation and it enjoys typical tropical climate. Coorg also well known for hill top tourism and adventure tourism, where the tourist spend time for trekking, rafting, and mountaineering.

4.4.1 Socio-cultural elements

In the colonial period British called Kodagu as Coorg and Perhaps it remain the same. At present the Kodavas (also called as Coorgies) are the majority in race of the district and along with them gowdas, yeeravas, and kurubas are other small race present in the district. The Coorg people have a distinct ethnic identity they have zealously safeguarded over the years. They have their own unique language customs and traditions. The name of Coorg people are characteristic and include a clan name. The clan is the central to Coorg culture and families trace their lineage through clanes. These clanes names are imbibed from their ancestors through generations. Coorgs follow animism and Hinduism. Primarily, the people of Coorg worship ancestors. In their houses, they have idols or images of their ancestors to whom they offer obedience and prayer. Coorg people have many cultural differences compared to other communities in southern India, this makes added advantage for the locals to showcase their living style to tourist. People of Coorg have one of the martial cultures in the country. These are a people who ritually worship their guns and swords and their festivals are completely dedicated to weapons (Amazing coorg, 2008)³. For example, during a festival called 'puttari'⁴ (paddy harvest festival), the event is officially opened up with the firings of guns. The attractive kodava dress, unique from the rest of Indian traditional wear, has its own value in the Coorg community. It is worn on special occasions like marriages, festivals or other community gatherings. During the special gathering for festivals or religious ceremonies the community begins by performing their traditional dance or song in order to give respect. This makes them unique than other culture of India.



Figure 3: Traditional folk dance of Coorg

³<http://www.orangecounty.in/coorg-resorts/amazin-coorg/culture/>

⁴Puttari- it is a festival celebrated to initiate the harvest of paddy.

4.4.3 Demography and economy

Coorg falls under high precipitation zone and in conformity with the general pattern prevalent in the hilly regions. In Coorg, the population density is low and small clusters of houses amidst rich vegetation, that is scattered houses and homesteads, characterize the settlement pattern. The total population of Coorg is 554519 (as per 2011 censuses). It has a population density of 135 persons per square km and literacy rate of 82.5%. River Cauvery originates from the Brahmagiri hill of Coorg district is one amongst the seven most sacred⁵ rivers of the country and is the main and the largest river of south India.

The coffee plantation in Coorg was first established in 1854 by an Englishman of the name John Fowler. The British superintendents, took a deep interest in the prosperity of the land and this soon nearly each family in Coorg had started growing coffee and this left behind a legacy of the colonial lifestyle that is still followed⁶. Later, native local communities along with coffee plantation pepper and cardamom were introduced. The economy of Coorg is primarily accredited to the production of coffee and additional plantation crops. Paddy is among the other crops that are planted in the valleys of Coorg. Now in the economy of the state and the country, Coorg has a distinct place in view of its national reputation as a prominent coffee producing center. India is seventh largest coffee producing country and Karnataka state contributes seventy percent of total production. And the share of Coorg itself is thirty seven percent⁷. Although it contributes to the state still it not reap the rewards –some villages are still without electricity. However due to all these environmental, socio-cultural and historical factors, it provides the perfect setting for Coorg to develop homestay tourism

4.4 Development of homestay tourism in Coorg.

Coorg is famous for hill station and touristic sites like forts, wild life sanctuaries, mountaineering trekking and rafting. Coorg offers the tourist a variety of scenic beauty. Its continued attractiveness has given the impact of a growing number of visitors on the environmental quality of the hill station's role as a parasitic or generative settlement. Hill station is popular

⁵Rivers are India's lifeline and enjoy a special place in prayers and its traditional practices. A place of religious importance and the site for the people to gather here for holy bath from all over India. It is said that by taking a bath in the holy rivers, man can be freed from all the sins of his life so they are considered as sacred.

⁶<http://www.orangecounty.in/coorg-resorts/amazing-coorg/coffee-spice-more/>

⁷<http://www.indiacoffee.org/coffee-statistics.html>

because of its primitive, unspoiled, colorful images of the highland ethnic minorities. It is because of their distinctive ways of life and the natural circumstances that tourists have been attracted to the region. Now under the Ministry of Tourism, Coorg was considered as one of the rural touristic sites. The main attractions of Coorg are forts, temples, waterfalls, and wild life sanctuary. Some of the factors that led to Homestay tourism in Coorg are:

- i. It has cultural attractions like folk songs and dances which are rendered during festivals and other ceremonies. Most of the folk songs are related to specific occasions and there seems to be a song for almost every occasion. The most famous traditional dances are , bolukata, ummathata, kolata, olagathata and kathiyata⁸ which are also rendered under special occasions. Because of these special characteristics tourist used to visit Coorg. This grabbed the locals to start homestay tourism. As homestays are mostly in the middle of lush green coffee plantations in rural areas where it showcases the rural life and culture. Initiation of homestay tourism in Coorg was becoming popular because of the idyllic landscape.
- ii. The fall in coffee prices, which is the main bread and butter of Coorg residents, is another reason for starting home-stays in Coorg. The price of coffee saw a decline from Rs3200⁹ (US\$53) per bag in 1994 to Rs400 (US\$6.6) per bag in 1998-99. A respondent Vicky (homestay operators, male, 54 years age) who started homestays ten years back explains that *“I was in a condition of loss due to low return in coffee and pepper, and I had to sell my coffee estate to repay the debt and then I started homestays as my business for my living.*In this way the coffee growers was not able to cover the cost of production. Under this scenario, Coorg coffee growers tried other businesses like homestay tourism as it was a low investment. Example, during initial days for the start up of homestay tourism they just need to rent the rooms in their respective home for the tourist to stay. But the regulation has changed after state interfered for the registration, which is dealt in the later part in this chapter. So in mid-1990s homestays have quickly become a way for the people of Coorg to earn a supplemental income
- iii. During 2004 the worst hit of tsunami in coastal region of Chennai of southern India, made a significant changes in the domestic tourist. Because of this reason tourist started to visit

⁸ These are the folk dances of men, in the dance they use bamboo sticks and sword .

⁹ 1\$=60Rs.

hill stations instead of beaches, as hill stations are safe and secure. This significant change in the attitude of tourist about the place led to increase in the number of tourist to Coorg. However this made advantage for the people of Coorg to engage in homestay tourism activity.

- iv. Increase of tourist arrivals. A respondent Nanjunda(homestay operator, male, 57 years old.) explains *“I owned a restaurant and I observed that arrival of tourist in homestay places were climbing up. I closed my restaurant and became a homestay operator. It is better than being a restaurateur as I don’t have to make major investments except for refurbishing the existing property”*.

As homestay provide a good experience of rural life as compared to staying in restaurants or hotels and there will be more interaction among the guest and the host, so most of the tourist prefers homestay and the number was increasing. However Coorg was listed as one of the rural touristic sites by the Ministry of tourism (Ministry of state tourism, 2009). Where the purpose was to platform the rural life, art, culture and heritage at the rural locations. As most of the homestays are in rural areas it was a added advantage for the local community for this type of tourism. The intention is to benefit the local community economically and socially as well as to enable interaction between tourists and local population for a mutually enriching experience. Moreover the region of Coorg comes under the “hot-spot” of biodiversity, so state tourism classified Coorg under the eco-sensitive zone (Karnataka Tourism Policy, 2009). Where most of the homestay are in the lap of the coffee plantation which are rich in variety of tree species. However, beckon the connoisseur of nature probably, has led locals to offer homestay facility.

4.5 Coorg Homestays Association (CHSA)

Homestays started to emerge in random and disorganized way, there was no proper organization to guide and take the local set off. So the people of Coorg started CBT to promote both the quality of people and the conservation of nature. Moreover the objective is to let local communities manage themselves. The government only takes the role to mediate, advocate and build the network. The profit obtained is intended for the community. Community participation helps the decision making process, allowing the locals to become empowered in tourism development. Hillery (1995) argues that Community involves group of people who live in geographically distinct area; the quality of relationships within the groups, with members tied

together with common characteristics such as culture, values and attitudes; and a group of people engaged in social interaction. CBT implies individuals by some collective responsibilities and the ability to make collective decisions by representative bodies (Jamaludin et al., 2012; Hillery, 1995). In CBT local community participates in the development and provides positive economic benefits, such as income, for large parts of the community.

4.5.1 Establishment and organization

In the year 2006 the local community set up an association called Coorg Homestay Association. As of 2013 the Association had 200 homestays in the registered list. This is the association owned by the members of Coorg who are from the different villagers from Coorg district. The involvement in homestay tourism can be traced back to 90's where the coffee price saw a drastic decline as well as in the peak periods tourist were facing accommodation problems as mentioned by most of the respondents. This made a main push for the local communities to go for homestay tourism. It was the initiatives made by the villagers and the head of the villagers to start the homestay tourism activities as the alternative economic activity for the community. Coorg homestay association was started with about 50 members. According to Karumbiah, the president of CHSA

“the main objective of this homestay tourism is to increase the room capacity to accommodate tourists without compromising the quality of facilities and service. Tourists shall have a taste of the rich culture and heritage of our district. It will pave way for benefiting local communities. At the initial stage of the association we had only 50 registered homestays, now the number has increased to 200”.

As mentioned by the president of Coorg homestay association the number of homestay operators has been increasing every year because of the tourist flow to Coorg as well as to compensate the shortage of accommodation facilities. The Coorg homestays association functions as an umbrella organization within the district of Coorg. The structure of Coorg homestays association consists of Founder members, committee members, office bearers and co-opted members. For every three years office members are changed. These office bearers are those who take the initiatives for conducting meetings and taking in charge of the responsibilities within group. The Coorg homestay association has its own rules and regulation, where every member had to follow

in a strict manner, so as to give equal preference to all the homestay operators. It has enlisted some code of conduct. To name a few:

- i. Avoid walk in guest- Homestay operators are allowed to take guest only if they did advanced booking two-three days prior their arrival.
- ii. Take families as far as possible- In India, families are given more preference because of the traditions and customs. Unlike urban areas, to avoid the risk of crime or robbery most of the homestay operators prefer family customers
- iii. Maintain check-in and check-out register- a register issued by the homestay association has to be followed as this will give the statistics of the tourist arrival.
- iv. Provide local cuisine and interact with the guest without being overbearing- In order to give homely experience as well as to know about the local life style, the operators are encouraged to serve the local cuisine¹⁰.
- v. Give importance to culture and tradition- The importance of homestay tourism is to provide a better experience for the guest to know about the culture and traditions of the homestay host

Generally these rules are followed in order to have good local appreciation. These rules are made by the experience of the homestay operators itself. So the mentioned code of conduct is mandatory to follow for all the homestay operators. The members of association will gather once in three months for the meeting where they try to take notice or solve the issues which are under consideration. And the general body meeting will be done once in a year. Although the code of conduct is specific most of the homestay operators follow this in order to have a common opinion. .

4.6 Role of State involvement in homestay tourism.

During the early stages of Homestay tourism in Coorg, there was no state involvement. In the year 2007 State Government initiated a scheme called Athithi. The main purpose of the scheme was to protect the Western Ghats region (Coorg comes under this region) which is rich in its biodiversity and scenic beauty. Even it was encouraged not to construct large hotels and to encourage home stay facilities in different parts of the districts (State Tourism Policy, 2009).

¹⁰ Local cuisine such as Kadambuttu, Nuputtu, Paputtu-these are the items made from soaked rice. Along with this other items such as tender bamboo, edible wild varieties of green leafy vegetables are main items.

Thus, in order to meet the supply and demand gap of hotel rooms and to maintain serene atmosphere in the Western Ghats, as well as to initiate rural tourism in the mountain region, the state department firmly believed in encouraging home stay facilities. This was the reason for promoting “Athithi” (guest) homestay facility.

The Homestay operators must follow the home-stay accommodation features and guidelines developed by the State Department of Tourism. Since the purpose of homestay accommodation is to attract tourists to stay together with host families (Kayat, 2010) there are certain standards that must be adhered. Only those houses that meet the criteria set by the State are being considered for homestay tourism. In order to regulate the homestays State Department of Tourism will issue a license or register if the house owner is able to abide to a list of selection criteria, which are as follows:

House location -the location must be suitable in terms of good communication and transportation, and should portray the culture of the region.

Basic amenities -the house size is suitable, should have at least three (maximum five) separate rooms in the house, clean and comfortable bathroom, toilet, dining and living area.

Having fulfilled these conditions, the homestay will be inspected by the state officials. Homestay operators have to adhere to these guidelines to ensure that visitors get a real experience of living in a local culture. Based on the above mentioned requirements the homestay are categorized as silver and gold category. As well as regular tax for each category i.e. for silver category annual tax of Rs 10000 (US\$167) and for gold category Rs 15000(US\$250) has to be paid by the homestay operators respectively. Once approved by state department then it enables the tourists to live in a homely environment and to take advantage of the homestays. This makes the difference between registered and unregistered homestays in Coorg. These rules are made based on the experience of the tourist.

CHSA made rules based on the experience of operators, because under CBT local population is in control, they decide which cultural traits they share with their guests (Breugel, 2013). The main purpose of homestay tourism is to involve tourist stay with the families, gets to know a different culture, tradition, way of living in homely settings by interacting with the homestay host during their stay period. Because of these homestay operators made rules so that they can share good cultural traits with the guest without overbearing. The rules of the state

focus on the convenient of the tourists, so that they can have good experience with the homestay host.

4.7 Summary

In this section it deals with the broad description on how homestay tourism more generally started in India and specifically Coorg. The concept of rural tourism is certainly effective for Coorg where most of the population lives in villages. The rise of CBT has led to the homestay tourism where the local community got an opportunity to showcase their rural life culture and traditions. Role of Coorg Homestay Association its code of conduct with the operators, role of state with the Coorg homestay association are the notable elements of CBT. It is noted that each operator has to pay fixed amount of tax to the government for the registration of homestays. Then it becomes a legal homestay in Coorg. The homestay tourism by the locals has made the district to give more importance to nature, social and community values to allow host and guest to interact and share experiences. However the perceived impacts of homestay tourism to the local operators are dealt in next chapter.

CHAPTER 5: HOMESTAY OPERATORS

This chapter aims to understand how the implementation of Homestay tourism in Coorg is perceived and encountered by the people directly involved in production. As mentioned in the last chapter Coorg is a popular hill station. The natural beauty of place, community and its culture are the most important tourism assets. They are the fundamental component of the homestay tourism concept. Coorg is a region of scattered villages and hamlets with evergreen beauty of forest, hazy hills, lush green valleys and sprawling coffee plantations which are the epitome of this district. Moreover these homestays are located in the midst of the mountain ranges along with lush grown coffee plantation. The simple life of the villagers is deeply interrelated with nature and their surroundings. From a tourism perspective Coorg is highly reliable. The communities preserved their original heritage. Moreover literatures of CBT argue to adapt tourism activities to these values in a sustainable manner. With regard to that homestay tourism is a well-considered choice (Ibrahim & Razzaq, 2010). The last chapter highlights on the rise of homestay tourism in Coorg, role of Coorg Homestay Association, state involvement, yet that is largely through a more bird's eye view of which has been done. Consequently, in this chapter, the aim is to demonstrate the motivation of homestay operators to start homestays, perceived impact of Homestay tourism, and problems in homestay tourism.

5.1 Motivational factors

Several motivational factors are responsible for the local communities to start homestay tourism. To gain more insight into the motivational factors of the homestay operators, they were asked to respond freely in the in-depth interview. From the responses of the homestay operators it is indicated that there are push(negative) and pull(positive) factors responsible to start homestay tourism.

5.1.1 Push factors

5.1.1.1 Low crop return and failures in previous trade

Most widespread explanation given by the respondents was that due to low crop return and failures of previous farming activity. As coffee is a plantation crop and the return is once in a year, so to have more secure source of income local community choose homestay tourism as an alternative business. In addition traditional industries like bee keeping was also practiced by

most of the local communities because Coorg is also well famous for its “Coorg honey”. However because of disease attack the production became low and most of the communities have left this business. Few quotes of some respondents are as such:

“I have only half hectare of coffee estate, in which I have to wait a year to get return. But from this homestay business I am earning monthly which is efficient for our family purpose”. (Ajay male, 46 years old)

“It was very low returns from my coffee estate, and I can’t depend on it throughout the year, Moreover after starting this homestay tourism I am earning quite adequate to maintain my family as well as support education requirements of my children.” (Mahesh, male 47 years old)

In Coorg the main crop cultivated are coffee, pepper and paddy. From the above quotes it shows that locals who had small piece of land and short comings in their crop started this homestay tourism for the money making venture. As it is mentioned that tourism as an alternative source of income generation which is practiced in agrarian villages (Acharya & Halpenny, 2013; Ahmad et al.2014) Homestay tourism also supports it.

.Another respondent states

“I was doing bee keeping till 1994, when a disease attacked I was in complete loss with that business. At that time even returns from coffee was low, and during those days I met some international tourist and I hosted them in my home, they recommended me bed and breakfast model, and in this way I started homestays”. (Vincy, male, 62 years old)

Due to failures in previous trade like bee keeping as well as low returns in coffee some started this homestay tourism .The rural residents however don’t have much alternatives to start other business of farming activity because of its climatic and geographical landscape. However due to shortcomings in the crop yield, like any other form of rural tourism this homestay tourism, is also perceived as a good alternative income (Ahmad et al. 2014; Sharpley, 2002). The locals functioning in homestay stay tourism perceived this homestay tourism as a secure and safe form of income for their family needs. They were sure that through homestay tourism they can earn income even if the yields of coffee are low which is as an alternative to rural communities. Perhaps these push factors led to the need for an alternative kind of business and money making ventures.

5.1.2 Pull factors

5.1.2.1 Networking with other people

Homestay tourism is not only for money making ventures, some of the respondents mentioned that they would like to meet people from different places and region. This can have exchange of information, sharing cross-cultural experiences learning new things from other type of people.

As a homestay operator said:

“I had interest in tourism like meeting new people and interacting with them. We didn’t started for money as my husband had lot of friends in Bangalore they used to come here for trekking and staying purpose, and through the years we started it as homestays”
(padma, female, 51 years old)

“ I like meeting people from different places, region and country. It gives us more experience, moreover its fun and exciting where we can share cross-culture experiences with the visitors. (Karubaiah, male, 49 years age)

Perhaps initiation of homestay tourism is not only for making money for some it started through visiting of friends in their home, a way of meeting other people they can share cross culture experiences. It seems like homestay tourism supports non-monetary benefits that they receive from the tourism are more important than the monetary ones (Kayat, 2002). Homestay tourism which involves interaction of people across different places is responsible for creation of social networks among and between the local people at the destination. This network can be of economic significance in terms of knowing the customers, employees and marketing of the products. Through this homestay tourism networking with other people are capable of creating extended members of family network as revealed by one respondent:

“I have family friends in north India who visited here and lived with my family for two days. Again they are planning along with their friends to visit Coorg this summer and assure to stay with my family for two days.” (Sagar, male, 56 years old)

This indicates that homestay tourism has effect in term of networking with other people. Since tourism involves movement of people across different regions and places this movement results into interaction of people from different background (Ahmad et al., 2014). It is likely that people working in homestay tourism have a big chance of meeting and interacting with the tourist.

In addition to this some of the respondents also mentioned that they started homestays because of personal satisfaction. A homestay operator mentions in her own words:

“I had 2 daughters they got married. Then we were left alone. So we thought to start homestays so that we can interact with people and spend our time rather to stay alone in middle of coffee plantation”. (Geetha, female 61 years old).

When people meet others they share and spend time. It gives personal satisfaction, escape from their loneliness as well as urge to meet people. Similar type of opinions was found in most of the sixties age group respondents

5.1.2.2 Demand in the market

Demand in the tourism industry is the another factor mentioned by the respondents. Coorg is a hill station and even it has lot many tourist attractions like waterfalls , historical forts, temples and wildlife sanctuary . Local people residing in nearby towns started to rent their home to the tourist for those who couldn't find room in the hotels. As a respondent quotes

“Since I am staying in town, I came to know that there is shortage of rooms for accommodation in peak seasons. I initially started to rent my extra rooms for the tourist, now I started it as a homestay tourism in legal way”. (Asha, female, 47 years old)

Moreover many homestay operators who were near to the towns started homestay by renting their extra rooms to the tourist. As it is mentioned in the last chapter that during initial start of homestay tourism in Coorg there was no registration, during that course of time many locals near to towns started homestays. The main reason is that the number of restaurants or hotels was low. As there was demand for the accommodation rooms in the town areas local people in town initiated to start homestay tourism as it would fetch them good income. Some operators mentioned that hotels used to send them customers during the peak season of Dussehra¹¹ because of shortage of rooms. This paved way for the local communities to start homestays as non-commercial activities.

The push factors like low crop return and failures in previous trade and pull factors like networking with other people, demand in the market are the most cited ones by the respondents.

¹¹ Dussehra – A hindu festival during the period of October, in which procession of idols of god is done through out the city, for this tourist from different states gather for the celebration of festivals.

5.2 Marketing of Homestays

From the results it was seen that homestay operators get their customers through word of mouth. They feel that this is the best way to do. Community support and hospitable tourism employees are closely linked to word-of-mouth recommendations, this seems as one of the most valuable sources of travel information. (Wilson et al., 2001). Through word of mouth operators get repeated customers. It was seen that in tourism studies there is a significant relationship among tourist satisfaction, intention to return, because of positive word-of-mouth communication (Kozak & Rimmington, 2000). Bhagya(female, 46 years old) a homestay operator specifies

“ every year I get the same customer and they even recommended others to come, I never checked websites, but I heard from my guests that our homestay is advertised by trip advisor and having a good feedback from the tourists.”

It shows that if they receive same visitors repeatedly then visitors have a good opinion on homestays. The more tourist groups are satisfied, the more they are likely to return and recommend to others. In addition for the silver category of homestays, some travel agencies like tripadvisor and hammock holidays market the homestays . Perhaps Coorg Homestay Association also took initiative to market the homestays through their official websites. The peak period of tourist arrival are in summer- April and may, in winter –December and January and during October for festival period. During the month of June-September is the lean period for the homestay operators because of rainy season in Coorg.

5.3 Homestay tourism and Cultural Impact

Cultural performance is an integral component of the home stay program (Bhuiyan et al., 2011). Presenting one’s culture to outsiders strengthens the idea of what it means to live within a community, thus increases identity, pride, cohesion, and support. The concept of homestay has further strengthened as the host share their culture and traditions where guests take part in local festivals, exchange gifts during the festival eve’s. (Yusof et al., 2013). In many instances tourism which involves global flow of people has been blamed for the impacts it has on culture and tradition of the host destination, moreover its impacts of tourism and globalization on local culture has been hotly debated (Stronza, 2001). The results of homestay operators regarding tourism development have created a good response for local culture and tradition. It has seen as a

positive influence on cultural representation or preservation. The possible explanation for this is described below

5.3.1 Building community pride

Improved image of communities or villages as a result of homestay tourism introduction is very important for the development of rural communities. Homestay tourism reveals the guest the unique lifestyle and local culture tradition (Chaiyatorn et al., 2010). It showcases their way of life, their culture to the outsiders which acts as a community pride.

“Homestay tourism has strengthened the local customs and tradition because we live in our typical tradition life. I had experiences that many tourists who came to our home asked me about the coorg traditions, customs and festivals. And they used to wear our traditional dress and enjoy this really makes us so proud” (Harish, male, 54 years old)

“tourists ask us to show cultural dances to them.” sumanth (male, 54 years old)

The respondents emphasized that homestay tourism has made their ethnic cultures worthwhile to protect. This shows that homestay tourism is helping to protect the local culture by seeing tourists attracted and interested in their culture is making locals proud of their identity and more engaged in traditional folk customs. The fact that outsiders come and appreciate the local customs and share the life of the community can revalue in local people's eyes and their own traditions makes them proud (Raj et al., 2013; Ibrahim & Razzaq, 2010). In this way homestay tourism strengthens the local customs and builds community pride for the place as well it makes their ethnic culture valuable. This is also one of the aspects of CBT to recognize their diverse cultures and make them attractive for the tourists. (Yusof et al., 2013)

5.3.2 Preservation of culture from modernization

Homestay operators emphasized that homestay tourism has made their cultures worthwhile to protect from the trend of modernization. Interviewed respondents mentioned that staying in homestay has become a preference for the urban people, so that they can experience the rural culture rather than staying in hotels.

“homestay have become a trend among the urban elite, people come to homestays to understand the Kodava culture, while people who stay at hotels just want fun and adventure”. (Sagar, male, 56 years old)

The effects from tourism are much appreciated as it provides opportunities for more people to participate. In fact, most of the homestay in Coorg require participation of not just the host family but the whole community. For example members of the youth club in Coorg organize traditional dances. As a result, the homestay program helps in maintaining the traditional values of team work that creates the feeling of togetherness as well as nourishes social values within the community. Jamal et al., (2011) findings, also mentioned that guests who stayed in the homestay tourism has learned directly or indirectly from each other by exchanging culture, adding experiential value, tradition, and lifestyle.

5.4 Homestay tourism and environment impact

Environment is also an integral component, it is expected that tourism development by the local communities should take special care to ensure that the environment is properly cared for and preserved. Environment remains a source of tourist attraction as long as it is not damaged beyond control. The beauty of Coorg also rests in its scenic beauty of environment. Where the whole district is covered by mountain ranges making it as one of the famous hill station as well as one of the biodiversity spot (Ambinakudige & Sathish, 2009). Moreover in the year 2009 even state department of tourism has considered Coorg under eco-tourism zone (Karnataka tourism Policy, 2009). This was done in order to preserve the serene atmosphere of the place, it encouraged not to construct large hotels and to encourage home stay facilities in different parts of the districts. This is added advantage for the locals to preserve the environment. This encouraged the local communities to involve in the Homestay tourism and practice ecotourism. One of the rationale of Coorg homestay Association as mentioned in its rules is that to practice ecotourism. From the response of the respondents it can be noted that they are more concern with the natural environment and ecosystem. Coorg is the only district in the Karnataka state which has no railways. Local communities always opposed the construction of railways in the district. For instant some of the participants were able to critically reflect

“We know about development, which are detrimental to the environment, homestay tourism is also a concept of stay within the natural environment, surrounded by mountains, green carpet of coffee plants moreover with a pleasing view, people will support the protest against such construction” (Bharath, male 56 years old).

It seems like people are more concern for the protection of ecosystem. It was noted that for the construction of railways the district will have impact on forests and coffee plantation. Where most of the forest cover and plantation gets destroyed. Respondents also mentioned that because of homestay tourism there is increase in number of tourist in the district over past couple of years. So state government sanction railways for Coorg, but due to oppose of local residents it became pending within the state. Local are trying hard to keep their environment look clean, good and attractive as environment is also one of the asset of Coorg. The majority of the local communities acknowledged their symbiotic relationship with the natural resource They don't want to paint a bad picture to the tourists who are coming to Coorg. As a respondent (Sheela, female, 46 years old) mentions "*During those days Madikeri was not like today, everywhere packets, polythene covers tourist used to throw as they want, shortage of rooms...*". It can be seen that before homestay tourism mass tourism had impact upon the locals. The presence of large numbers of tourists and the provision of attractions and facilities to satisfy their needs, may diminish or even destroy the characteristics that originally attracted them to the countryside (Cánoves et al., 2004). Through the practice of ecotourism in the homestays as mentioned in the rules of Coorg Homestay Association, the problem has reduced to some extent. For instant in major town of Coorg use of polythene covers has banned, shortage of rooms is being compensated by these homestays.

5.5 Challenges of the Homestay tourism

Despite the positive contributions of homestay tourism in Coorg as mentioned above, there have also been a few concerns highlighted by my respondents. The rest of the chapter will reflect on these issues and challenges before going on to explain the role of the HSA and also the extent to which there has been a proper implementation of CBT in Coorg. I have classified the challenges into two categories i.e. internal challenges and external challenges. In this context internal challenges are those arising within the operators and community can be controlled with specific measurements as the solution. For example, problems that can be solved through discussion. Other hand external challenges are those factors arising beyond the control of the internal community. Below responses of the operators shows some of the example.

5.5.1 Internal problems

5.5.1.1 Problem of unregistered homestays.

Most of the homestay operators who are residing near to the town areas mentioned that they fail to get customers because of the brokers. These broker are those individual involved with some homestay operators. These brokers are another way in which homestays are marketed. They are more in the town areas. They take away the customers by giving incorrect information during arrival. For instant they would suggest the homestays which is well known to them as good and force them to go there. One of the responded Jaya (female, 36 years old) said that

“these brokers take away the customers when they arrive to Madikeri (main town of Coorg)-if tourist arrive by buses or taxi, these brokers convince them by targeting some homestays as good and cheaper for accommodation and take away the customers in the half way”.

To avoid this problem CHSA has its own code of conduct as mentioned in the previous Chapter 4. This can remind that because of experience of homestay operators rules are made. So that they can get the customers. The problem exists more during the peak tourist month of November and December. On the other hand competition from unregistered homestays is mushrooming in the district. Mala a registered homestay operator states that

“ Now there are many unregistered or illegal homestays in Coorg, they charge less to the tourist compared to us, it is difficult to compete with these operators. The association is doing nothing to act against the unregistered homestay operators. Because of them our income are affected during peak seasons.” (Mala,female 54 years old).

Most of the respondents mentioned that these unregistered are more in the town areas. These unregistered homestays does not have link with the homestay associations neither they are registered with the state department. They provide low accommodation charge compared to the register ones (Pusiran & Xiao, 2013). They acts as good competitors to registered homestays, but the registered homestays usually have fixed rent which is according to the Coorg Homestay Association. More over unregistered homestays are considered as illegal because if there is inspection by the state government they can get to troubles. This reflects that homestay associations have commitment only with their members not from the outsiders. They have to

take proper measures to stop the mushrooming of these unregistered homestays. Similar problems were also observed with the findings of (Ahmad et al., 2014).

5.5.2 External problems

5.5.2.1 Problem of tax payment

No doubt the homestay tourism is providing economic benefit for the homestay operators. But the issues related to tax payment many homestay operators are not satisfied. Every registered homestay operators has to pay fixed amount of tax to the state government annually. As it was mentioned in chapter 4 that homestays under silver and gold category has to pay fixed amount of tax RS10000 and Rs 15000 respectively. But for some of the homestay operators this is hurdle. A homestay operator Ganesha (male, 48 years old) states

“as my homestay is in remote areas I get few customers only in peak season of the year, and I have to pay a fixed amount of Rs 15000, same amount as that of other homestay operators who are getting tourist throughout the year. This is not fair and the tax should be paid according to the number of tourist each homestay receives”

Most of the homestay operators gave their opinion that tax payment should be according to the number of tourist they receive. So that there can be fairness for those who receive less customers. As this payment is not under the control of the Coorg homestay association, the homestay operators are not in the position to handle the situation. This type of problem will come under the structural limitation of CBT (Tosun, 2000). Where there is lack of appropriate legal system for the community members from the upper governance.

5.5.2.2 Political problems

Bureaucracy of state officials- The main problem most of the respondents mentioned was for registration state officials will audit each homestays. This created dissatisfaction to most of the homestay operators. The officials will not pay rent as they were sent from state department. If they are charged it is risk for the operators and takes still long time to register. A homestay operator Ravi (male 48 years old) in his own words quoted that

“when government officials come for auditing, they stay here and pay only half amount, sometimes government will send employers for official reasons and we have to

accommodate them without taking any charge, if we charge them, they make delay in registration of homestays”.

From the above comment it states that a homestay operator faces problem from the upper governance. As well as there is long procedures to get registration where the homestay operators had to wait for months. To get registered, first homestay has to come under Coorg homestay association, then homestay operators has to apply to the state approval. After the approval, government officials arrive and check the requirements like size of room, basic facilities availability in room. Then homestays are mark as registered by giving legal certificates. Few respondents mentioned that to get registered under state government it takes six months by considering all the procedures. But for them registration under CHSA was not a problem.

5.6 Role of Coorg Homestay Association

The approach of CBT is to support local people by encouraging tourists to visit their places and providing tourists with opportunities to get involved in community activities (Acharya & Halpenny, 2013). For local communities, CBT efforts have arisen as appealing alternative enterprises alongside their usual agricultural activity like coffee production. Besides for some respondents they started for the urge of themselves like to meet other people. CHSA is the umbrella organization for the Homestay tourism in Coorg. It would help their communities to improve in a better way. The sense of unity and integrity has been confirmed and strengthened through local leadership, discussion, meetings and having activities together with the members who are involved in the homestay tourism. But still there are some lacuna where the members of CHSA could not indulge and take the actual considerations. For example the problem of brokers and unregistered homestays were not tackled. From the opinion of homestay operators I could notice that role of state involvement is meager. Community participation requires considerable time, money for sustain participation (Tosun,2000). CHSA is a voluntary association where the locals itself are maintaining and taking decisions. However for the improvement of CBT role of State to provide sufficient funds for better improvement of homestay operators like other country in Malaysia (Jamaludin et al., 2012; Ahmad et al., 2014). But in case of Coorg the state is involved just for registration of homestays and state won't provide any support or funds.

5.7 Conclusion

This chapter gives a view on how CBT is been implemented in Coorg. Before the initiation of homestay tourism, Coorg face the problem of mass tourism where tourist had shortages of rooms , during the peak season tourist used to be more in cities staying in hotels making city pollution and local communities rent rooms in their homes. However homestays in the rural areas reduced the problem of mass tourism (Carnaffan, 2010). That even meets the supply and demand gap of hotel rooms and to maintain serene atmosphere in the Coorg. Cultural and environmental impact on the homestay operators was positive. It was found that building community pride and preservation of local culture were taken high precedence. The internal and external problems of the homestay operators are not tackled by CHSA. It can be noted that CBT in Coorg still in the process of development.



Figure 4: Views of Homestay in Coorg

CHAPTER 6: EFFECTS ON TOURIST

This chapter discusses the findings of third research question that is how homestay tourism has been perceived by domestic and foreign tourist. But during my data collection I could manage to get most domestic tourist because of the lean tourist time as well limited time constraint during field work. In other way it was an added advantage to me to get the views of the domestic tourist. Since India has diverse culture in different states the opinion of domestic tourist was positive and they were able to shed light on the way in which the culture in Coorg was showcased. This gave a broader chance for me to observe their role and participation in the homestay tourism from the perspective of Indian culture. This chapter gives a brief idea on how homestay are perceived by tourist and to what extent the CBT is being utilized by the tourist.

6.1 Factors to visit homestays

In the recent years Coorg has become well known among domestic tourist because of hill stations well as of its cultural assets which were preserved among the communities. It is characterized with waterfalls, scenic beauty, its lush green forests with glassy glades and broken by a few cultivated villages, mountainous gorges, perennial river, cool breeze and kind hearted folks are well known over the district. As well as Wildlife Sanctuary and biodiversity of various flora and fauna serves as a added advantage for the tourist who visits Coorg. Along with this the main cultural assets and traditions of Coorg people makes it different than others. This was also one of the reasons for increase in the number of homestays in the district. When tourist were asked about the reason to choose homestay as their mode of accommodation specific words were mentioned by the respondents including relaxation, city busy life, culture, hospitality of host, traditional food. The main factors of the tourists to visit homestays are as follows

6.1.1 The Quest for Relaxation

With regards to relaxation some respondents clearly indicated that they needed relaxation from city life. Tourist who visited the southern part of Coorg that is in Virajpet division expressed that their main stay in the homestay is for relaxation purpose. Since this part of the region is countryside most of the rural activities are seen in the region. The destination's quiet and tranquil atmosphere of remoteness from city contributed for the factor. Some of the quotes of the tourist are as follows:

“We wanted a break from the busy city life, we wanted to come somewhere quiet and spent our holiday just for relaxation” (Shrenu, male, 34 years old)

“It’s a very well maintained coffee estate at a beautiful location. We really felt good about the place and it was exactly the place we were looking to spend and relax couple of days away from city’s mad life”. (Greeshama, female, 32 years old)

“In these two days stay I had a great weekend break from crowded Bangalore as well as good spot to stay relax from busy life..” (Shankar, 42 years old)

Homestays in rural areas has varied options for advanced societies looking for relaxation from a wide range of perspective like its calmness and location of the place. However because of stressful urban surrounding homestay in rural areas constitutes the principal attraction for the visitors (Krippendorf, 2010). Relaxation can be seen as a search for the vital reward, indeed the tourist referred the theme of relaxation from their regular routine or daily work .Perhaps to escape from the frenetic pace, highly stressed nature and crowdedness of city life (Tsephe et al., 2013).Homestays creates opportunity for visitors to get closer to the rural world to the notion of the countryside, to peacefulness, and to physical and spiritual rejuvenation (Jamal et al. 2011). This However, another reason is to seek tranquility in connection with nature, experience nature and enjoy a relaxed pace of life (Perales, 2002). Perhaps it can be noted that homestays tourism also illustrate how during the colonial period British used to seek a good way of life for relaxation purpose by migration to the hills away from the heat (Kenny, 1995). This is also one of the reasons to show how hill stations from past evolved to form Homestays now which are under the local communities.

6.1.2 Value for money

The worth of value for money can make a destination more competitive than or distinctive from others (Kozak and Balogu, 2011). Many of the visitors mentioned that homestay offers value for money, particularly compared with other type of accommodations like hotels or resorts of city. For instant the interviewed tourist described the homestays location appeal and attractions combined with factors such as variety of activities to engage and the perceived warmth of hospitality that enhanced their sense of value for money.

“Its really a nice location in coffee plantations where the stream flows nearby, along with it there is rich tree species as well we went for trekking inside this plantation, had a good experience and our stay was real worth for money.” (Shankar, 42 years old)

“We entered Coorg with the expectation to stay in a hotel, but we are leaving with great satisfaction after staying at this Alpen glow homestay, surely worth for the penny we paid”(Shrenu, male, 34 years old)

Perhaps it can also be noted that the price discrepancy compared to other accommodation like resorts and hotels of Coorg per family per day on an average ranges from Rs 3000(US\$ 50). where as in the homestays as per the opinion of tourist as well as interviewed homestays operators mentioned that for a family on an average they charge Rs2400(US\$40). The main reason to charge low is that as per the Coorg homestay association and government rules as mentioned in the chapter 4 for each category of homestays (i.e. silver and gold category) there is fixed category of charges. The rules is that for silver category of homestays, the operator are not allowed to charge above Rs3000. More over the respondents which I interviewed were all under the silver category. This shows that homestays are better than other accommodation in Coorg. Even though the hotels and resorts are better furnished, the homestays can provide budget – friendly accommodation (Ibrahim & Razzaq, 2010; Bhan & singh, 2014). This is also consistent with the findings of Yusof et al.(2013) that CBT is typically cheaper compare to other type of accommodations such as hotels and resorts and it’s the direct income for the local community.

6.1.3 Experience local culture and traditional activities.

The response of few visitors also mean that they are driven to enrich themselves intellectually, and to discover new things by taking advantage of the learning opportunities offered by this tourism (Tsephe et al 2013). Some respondents mentioned the desire to experience the local culture, not simply as a form of newness but by establishing relationships with them; they wanted to be involved with local communities and to learn about what they perceived to be a more genuine way of life. A Bangalore tourist states:

“Actually I came to learn and experience the culture and traditions. Through internet I came to know about Coorg and I found that homestays would be the best option for me to go.” (Raghu male 37 years age)

It's a good experience to get to know different culture and traditions where I just read that Coorg people have unique culture, but after coming here I was totally impressed with their lifestyle and activities” (Shrenu, male, 34 years old)

“Coorg people’s way of life is really fascinating. I just saw a couple of traditional dance with sword and bamboo stick along with their traditional dress really something special with these people..” (Dinganth, male, 46 years old)



Figure 5: Views of folk dances of men

From the above mentioned comment it seems like they are the purposeful cultural tourist for whom learning about and experiencing other culture is the major concern. During the stay, visitors can enhance their knowledge on the local culture. Tourists would be able to experience the daily life of the ordinary people of a community. Because tourists who visit homestay villages are not typical tourists but instead searching for a unique experience. It can also be noted that how in the cities much of local cultures are gone and there is no avenue for the younger generation to learn about traditional cultures. For instant during my interview schedule I could notice visitor’s children playing traditional games like kite flying and tops spinning which are still practiced in the villages. Similar findings were relevant to (Jamal et al. 2011) where tourists come for experiencing the Malaysian culture. Perhaps through homestay tourism domestic tourist have the chance to experience various cultures of different states of India. This was also the aim of incredible India campaign which was implemented in the year 2002 by Government of India to showcase the Indian culture and tradition in the rural areas to the tourist.

6.1.4 Traditional food.

From the interviewed respondents it was noted that homestay operators prepare traditional food. This is a way of experiencing the local life. It is noted that tourist used to involve with host during their preparation, their hospitality makes the tourist to visit again. Below are some of the quotes of the tourist responded enthusiastically

“Here we had totally worthwhile experience of traditional food, and it was really good, loved to see something so different from home and involved with them as well.” (Punitha, female, 25 years old)

“The warmth affection and the delicious local food were the key points which made us feel like home and drive us to meet again sometime in future too...”(Sonam, male, 25 years old)

“There was always a sumptuous dinner of coorg varieties prepared by Leema (host) and waiting for us and were extremely friendly and hospitable.” (Greeshama, female, 32 years old)

It can be noted that homestays are different compared to other type of accommodation. In other type of accommodation like hotels or resorts there is less chances to provide traditional food. During the interviews I could notice that tourist asking different type of traditional food and was willing to have them for their dinner. The main traditional food served by these operators are akki roti(rice bread), steam cooked snakes, tender bamboo shoot, variety of green leafy vegetables which are found in the coffee estate like edible Colocasia, coiled tender leaves of a variety of fern, unripe jackfruit and its seeds, stems of banana plant, wild mushrooms, yam. This is also one of the mandates in the Coorg Homestay association to serve the guests with traditional food. Thus this shows the ability to participate in the cooking which is important rather than just being served in a restaurant.

6.1.5 Hospitality and Service

Most of the interviewed tourist were impressed with the hospitality displayed by the hosts when they arrive. Local residents when offers service to tourists, presents an expression of welcome with a smile, genuine warmth and the willingness to respond. For instant a Chennai based tourist quotes

“We had a perfect balance of hospitality and generosity where one can get to experience and they were very welcoming and pleasant in their attitude which made us extremely comfortable”.(Sudhakar, male 32years old)

“When we were planning for this trip, I was apprehensive about staying in a “homestay”. I was a bit paranoid and was very against the idea of staying at a strangers place... but I was in a pleasant surprise when we landed at this homestay . I must say I was totally extended by the way they welcomed us. I was totally overwhelmed by their hospitality and the way they treated us. Not once did I feel that I was staying at a strangers place”.
(Punitha 25 years old)

Homestay seeks to draw tourist by their good hospitality through the way they behave with the guest. It was noted that response of the interviewed tourist were satisfied with hospitality offered by the host. It shows homestay tourism allows mutual hospitality as ways of bridging the distance between self and other (Carnaffan, 2010). Moreover the behavior that is respectful of cultural differences among tourists is advanced to promote the sustainability of the tourist experiences as a way of ensuring good relationships for future tourists.

With regard to the service most interviewed visitors replied positive aspect to the quality and service which were offered by the host .Smith (1994) specifies service are tasks required to meet the needs of tourists in the community destination. It connects with locals for the duties to serve tourists. However few quotes of example are as such
“very neat and clean rooms...at par with any star rated hotels..” (Dinganth 46 years old)

“We stayed in king size room with well maintained service by padma(homestay host), no issue of anything”(Shankar, 42 years old)



Figure 6: View of accommodation

Perhaps the one of the rationale set by the Coorg Homestay Association is to provide good service to the guest. It shows the extent to which the CBT has been accepted by the locals by following rules and regulations.

Jamaludin et al.(2012) in his study indicated that service provided by host does not meet the guest's expectation. That is in terms of room space and convenient. But in Coorg as the registered homestays has to meet the criteria of the government as well as CHSA in terms of cleanliness and facilities as mentioned in chapter 4. Most of the homestays had to give good service for the guest. This is the difference between staying in hotel and homestays. In hotels even though it is standardized and luxurious, visitors won't experience the homely experience.

6.1.6 Homestay tourism as a product

Homestay tourism as a product was considered by drawing on Ibrahim & Razzaq's (2010) concept which consists product means natural surroundings and culture and traditional activities, these are the appeal factors as to why tourists are interested to stay and experience the uniqueness of the homestay. The results disclose that most of the tourists interviewed have a positive perception. They referred to natural surroundings, getting to know importance of traditions through interaction. For instant few quotes are as such

“The view of those chain of mountains from the balcony was amazing and we don't need to step out of the balcony to experience Coorg” (Sudhakar, male, 32years old)

This shows homestays as compared to the location of hotels. The main advantage of homestays in Coorg is that most of the homestays are in the coffee estate where the guest can stay closer to the nature. This is what a tourist prefers and need. It's a type of change or disappearance of those attractions, which brought tourist to the area. Unlike other type of accommodation tourist who arrive to homestays not only come for travelling and site seeing, this homestay tourism makes the tourist to imbibe the nature from its location and attraction.

“We were delighted to meet this family they shared amazing stories about Coorgi culture, their family, importance of traditional dresses on special occasions” (Dinganth, male, 46 years old)

It involves the interaction between tourists and hosts in a real environment and get involve into the daily life of local communities. Perhaps the way host interact with the guest makes them to know more of the cultural history of a region. It's also a way to keep the tradition alive and encourages the tourists to deliver culturally acceptable behavior towards host (Bhuiyan et al., 2013). One of the rationales of this CBT is to build a rapport among the host and the guest

(Yusof et al., 2013).By sharing stories host and guest have a close interaction which is also one of the main concepts of homestay tourism.

6.1.7 Host–guest interaction

The main common feature of homestays as suggested by Tucker & Lynch (2005) is close level of interaction between the host and the guest. Most of the interviewed respondents consider the contact with the host as very positive. This even supported previous research by Agyeiwaah (2013). Moreover, the experience of the host-guest relationship goes both ways and is also important for the hosts in this type of more personalized accommodation. They held longer conversations with hosts about their life or about specific characteristics of the place in Coorg. Some visitors were interested in knowing what is cultivated in the fields. A visitor (Pradeep, male, 36 years old) in a conversation explained [enthusiastically]

“Vicky (homestay host) drove us through coffee plantation before darkness and we learnt a lot about coffee plantations which I had no idea before.”

“They(host) would spend time to talk about how the day was, what things we did, regarding our profession, history of Coorg and people of coorg and so on...” (Riya, female,36 years old)

The host has different roles to provide services to visitors. They arrange special events like, plantation walk so that visitors can have good information of the agricultural activities. By talking and spending time with the host shows the personalized services of host behavior these activities promote bonding between the host and the guests. (Jamaludin et al., 2010).

“I entered Coorg with the expectation to stay in a hotel, but we leave with great satisfaction of having stayed at home away from home. It was a first time and wonderful experience with them (homestay host). We hope to return with our relatives very soon” (Shreyes, female, 34 years old)

“The best part of our stay was that we never felt like guests; Vivan and Reena (host family) made us feel like an extended family . Definitely one of the best stays which we had outside our home” (Madhu, male, 38yrs old)

From the above quotes it reflects the extent to which the interaction of the host and guest occurs in terms of their satisfaction .This supports previous research of Tucker& Lynch, (2005)where

interaction takes place in the form of strangers and ultimately turns into friends. This shows that there is genuine interest in meeting and talking with new people. Where guests feel that they are receiving personal, friendly and real hospitality. This closer interaction, especially if perceived as genuine, may lead to more memorable and meaningful experiences. It seems one of the unique characteristic as this homestay concept promotes interaction and bonding between host families and tourists and acting as a development tool to raise awareness on the cultural exchange and respect for the host's culture (Jamilah et al., 2007).



Figure 7:View of interaction

6.2 Problems of tourist in homestay tourism

Despite there are various good perception of homestay tourism, however there are few black dots where the tourist are not comfortable. Most of them replied in terms of location of homestay in rural areas where they have no sign boards during their travel and in term of transportation like bad roads.

6.2.1 To locate destination

Some responded on the difficulty of travelling to villages in Coorg as they have no sign boards. The main reason most of the home stay operators won't put sign board because to avoid the walk-in guest. These walk in guest are those who visit homestays without informing or booking. As one tourist states

“The homestay lies hidden deep in the bosom of a coffee plantation, but once you reach town you must contact the someone for directions, the location is impossible to trace on your own because of no sign boards.”(Guru, 46 years old).

This shows the situation in which on one hand people want rurality peacefulness and isolation and on the other they also want to have the conveniences. This relies that the visitors need everything with all facilities but for adventure rural tourist it's a way of excitement to get to know more about the place. Similar findings of lack of signboards were noted in the Malaysian homestays as mentioned by Bhuiyan et al.,(2013).

6.2.2 Infrastructure facilities

Visitors mentioned some of the basic problems faced by them during their stay such as lack of health care facilities nearby, bad transportation facility to the destination. For example few quotes of some visitors are as such

“The only downside was the lack of healthcare facilities nearby (the nearest hospital is 17 km away) which is a problem for us as we are travelling with small children or elderly folks” (Riya, female 36 years old)

“Bad roads to reach here are definitely a deterrent” (Shankar, male 42 years old)

The problems like no health care facilities, transportation are the main concern of rural tourism. Moreover it shows the interest of the tourist in spite of the problem they arrive to the rural destinations like homestays and enjoy the rural atmosphere. However in the developing country like India rural areas lack the basic infrastructure. This not only effect tourist but also the local communities. So it acts as one of the reasons for the local community to participate in the CBT like homestays for the developmental purpose. These types of problems are most seen in many of the homestay tourism (Pusiran & Xiao, 2013; Ahmad et al., 2013). Contrary to these negative aspects, the majority tourists which were interviewed had a positive perception of homestays as it possess attractive attribute of good service and warm hospitality. Some tourists also mentioned that they learned a lot during their stay, experiencing personal growth and becoming able to manage themselves more independently while travelling away from home.

6.3 Tourists' perceptions of CBT

This section seeks to counter to what extent homestay tourism in Coorg may represent CBT. In this section the involvement of community in homestay tourism and the purpose of community participation roles and responsibilities of community during the stay of tourist are discussed.

For the sustainable tourism development in any destination, community participation is an important tool to achieve and it is also believed that greater the degree of community participation or involvement is, the better development or planning will be (Dogra & Gupta 2012). However during the interviews respondents mentioned that they did noticed good participation between locals i.e. they had seen some involvement and help within the locals

“I think people are really nice, they have good participation as they seem to be easygoing and help each other and the most important stuff I like is that even though we are from different place we feel similar to our home” (Girish, male, 42 years old)

It seems like CBT is the chance for tourist to experience the real way of life with the local community to enjoy the lifestyle, culture, heritage and neutral environment that have never been experienced before. (Yusof et al., 2013). On the other hand during the interview with the tourist I could observe that it was difficult for some of the tourist to develop opinions and thoughts about local people's or community participation in tourism and the benefits they are receiving from doing so. Because some tourist mentioned that they were not aware of Coorg Homestay association, they arrive to the homestays by word of mouth or through the agencies like trip advisor. However from my observation it is noticed that through talking to homestay operators they are cooperative and have a urge to contribute for society and local community. Local involvement is a critical element for CBT. Without community participation, there are no developments (Razzaq, 2011). The role of community participation in the rural areas in terms of community interest, built on heritage and cultural values shared among local members expressed tourists to perceive there is involvement of community towards homestay tourism in support of the development of CBT. As Telfer & Sharpley (2008) indicate, the perception of the tourism varies significantly across groups. When tourists for instance might value a real environment, the local community might be more interested in exploiting a certain attraction for economic gains. However in the homestay tourism the opposite happens, locals want to protect their environment,

culture and tradition they allow tourist to participate in their daily activities in home like going plantation walk, cooking traditional dishes and visiting the religious ceremonies during festival time not only for economic gains but as a way to sustain it. On the other hand it could be also the common rules made by the CHSA allow the tourist to experience not only homely experience but also village life through the cooperation of the other homestay operators.

6.4 Conclusion

Homestay tourism constitutes a very significant form of local community participation in tourism. From the above discussion it can be noted that main motives of the tourist to visit homestays are for relaxation purpose, experience local culture and tradition, for their good hospitality and services. It was also noted that the tourist further seeks more personalized relationships and genuine contact with the host (Tucker, 2003). Homestay tourism play a vital role in socio cultural point of view when compared to mass tourism, i.e. when some tourist behavior is perceived by residents in an area as culturally inappropriate can create many socio-cultural problems in the area. Where as in the homestays, tourists have to stay in local social environment and this may be respectful to preserve local traditions, stimulates cultural exchange, and encourages cooperation among local residents. More added advantage I got from interviewing only domestic tourist was, since India has diverse culture in different states the opinion of domestic tourist was positive and they were able to shed light on the way in which they experienced the culture, lifestyle and values in which Coorg was showcased. Thus this homestay tourism is a wide area dominated by natural environments where the specific natural or socio-cultural features, such as tradition, local participation, trust and reciprocity are amicably embedded and create a unique tourist product that is predominantly small scaled, nature friendly and ethno-cultured, in other words which can be described as sustainable.

CHAPTER 7: DISCUSSION

In this thesis from the literature review and from the analysis of qualitative research, provided evidence to show the rise of homestay tourism in Coorg and the positive and negative impacts of homestay tourism for the local people and tourists, particularly as an antidote to issues of cultural rural tourism and alternative form of CBT.

Answering on first research question that is on how homestay tourism emerged in Coorg, India: from the literature review and qualitative analysis it was noted that, tourism in India took long phase. From the colonial period of hill station to the homestay tourism at the present. Since Coorg is blessed with its natural beauty as well as socio-cultural element like tradition, served as added advantage for the locals. In addition others factors like low market price in coffee, and increase in demand from the tourist led the local communities to start homestays in disorganized way. There was no proper organization to guide and take the local set off .So the people of Coorg started CBT to promote both the quality of people and the conservation of culture tradition of locals. Moreover the objective is to let local communities manage themselves. Because of these reasons CBT started in Coorg. CBT implies individuals by some collective responsibilities and the ability to make collective decisions by representative bodies (Jamaludin et al., 2012). In my study Coorg Homestay Association (CHSA) is the representative body which was taking initiatives in Coorg. Through CBT, the community is aware of the commercial and social value placed on their natural and cultural heritage of tourism. This was seen under homestay tourism. With this regard Coorg Homestay Association (CHSA) had a major impact on Coorg for the development of homestay tourism. Homestay tourism is also a kind of benefit related to the rural development through diversification of the rural economy (Yusof et al., 2013).

Answering the Second research question that is on what are the perceived impacts of homestay tourism from the perspective of operators: The main motivations of homestay operators to take this homestay business was to generate extra income, which is consisted with (Ahmad et al., 2014; Acharya et al., 2013; Kayat, 2010). Along with this other reasons to choose homestay tourism by the operators was to make network with other people and for personal satisfaction (Ahmad et al 2014). In my study it is noted that cultural impact of the homestay tourism had a positive remark. Where the operators were proud of their culture and tradition to showcase to the

visitors. Stronza (2001) argued that people in host destinations will lose their cultural identity as a result of tourism, and it may cause hosts to forget their past or lose their culture. But I argue that in case of homestay tourism people will not lose their cultural identity, but it builds community pride among the locals because they are staying with local people and enjoying their life style. Another point to be noted that because of homestay tourism the traditional songs and dances are maintained within the community, this is consistent with the findings of Lama (2012). From the study it was observed that homestay tourism has many internal and external problems. Even though the Coorg homestay association plays a major role in Coorg, still within the community they face many problems. For example problems like unregistered homestay operators are not tackled. The Coorg homestay association has its own code of conduct and State has separate rules for the registration of homestay. However after the state approval, the homestay operators can start homestay tourism. This has made the operators congested. This comes under the structural limitations of CBT where there is lack of professionals or lack of appropriate legal system (Tosun, 2000). Moreover it was also observed that the rules and regulation which is made by the CHSA is not followed by all the homestay operators. For example rules like maintaining check in and checkout registers. The main reason is that these registers are provided by the Association to figure out number of tourist arrivals. But the homestay operators neglect this. In Coorg the extent of CBT is not fully developed due to lack the community involvement and participations. This is consistent with the study of Sebele (2010). Unlike other countries like Malaysia, government provide funds for community (Ibrahim & Razzaq, 2010) but in Coorg state won't provide funding for the Community. The community is volunteer and managing the CHSA, so local communities do not have the investment capital, know-how or infrastructure necessary to take initiative in developing tourism, which made difficult for the people to grasp. This is also consistent with findings of Tosun (2000).

Answering my third research question that is on: How has homestay tourism been perceived by (i) the domestic and (ii) foreign consumers. During my data collection I could manage to get most domestic tourist because of the lean period of tourist as well limited time constraint during field work. In other way it was an added advantage to me to get the views of the domestic tourist. Since India has diverse culture in different states the opinion of domestic tourist was positive and they were able to shed light on the way in which the culture in Coorg was showcased. From the

analysis it shows that most of the tourist visits homestays for the relaxation purpose (Agyeiwaah et al., 2014), for the value of money, to experience local culture (Jamal et al, 2011) and to taste traditional food. It was noted that tourist had received good hospitality services by the host. It shows homestay tourism allows mutual hospitality as ways of bridging the distance between self and other (Carnaffan, 2010). Through this homestays as CBT it is the chance for tourist to experience the real way of life with the local community, to enjoy the lifestyle, culture, heritage and natural environment that have never been experienced before (Yusof et al., 2013). Perhaps few problems faced by the visitors are bad infrastructure facility in the Coorg. However the role of CBT by the Coorg homestay association is benefiting the arrival tourist. Thus homestay tourism is also a way of benefiting the rural people or communities for their better improvement.

Overall in this thesis, it can be assessed that the role CBT in Coorg has both positive and negative issues. Some studies proved that CBT in the homestays are successful (Jamaludin et al., 2012; Kayat, 2002). However in case of Coorg, from the bottom up approach it can be noted that, CBT has served well and worked within the communities by forming Coorg homestay association and their role within the community. The individual perceptions of the homestay tourism are generally positive among all the homestay operators. They are satisfied with their work of homestays as well as with the visit of tourist. While from the top down approach it can be noted that because of state involvement it limits the success of CBT. Where the operators has to follow the rules which are inconsistent. For example to get registered each homestays should have all basic facilities, even in some cases they have to renovate homes to ensure as per the rules of state, because of this reason some of the homestays are not given silver or gold category. On the other hand it was seen that state initiates CBT for the development of the rural people, which are in contradiction in my case of study. For a holistic approach of sustainability, it requires improved social, cultural and economic well being (Choi & Sirakaya, 2006; Richards & Hall, 2000). Thus in the homestay tourism social aspects like meeting people, local management and initiatives are noticed. Cultural aspects like local communities promote awareness of culture through showcasing their traditional lifestyle values were observed. Economic well being such as hosts receive the economic benefits in the form of monetary exchange for the services they provide were identified. Moreover the Cultural and environmental impact on the homestay operators was positive. That is, it was found that building community

pride, preservation of local culture and consciousness of the environment were taken high precedence.

In case of methods even though I have used in-depth interviews, secondary data and ethnographic observation as mentioned in chapter 4, I felt that I should have used participant observation by staying in homestays along with the family for better understanding so it would have much easier for me to see their daily activities of host and guest. As this research has been conducted among thirty five homestay operators therefore it is not generalizable for the broader community as well. Moreover for tourist motivation to visit homestay, I should have used quantitative analysis, because when I asked for their purpose of visit to homestay they used to tell many reasons which were difficult to identify for the main purpose. Another limitation to do with is Indian culture perspective from which the findings were drawn; as a result it cannot be generalizable for the international tourist. Nevertheless, all the challenge have to be seen as a positive implication to further improve and enhance the homestay tourism to perform better in future.

CHAPTER 8: CONCLUSION

This study has evaluated the positive and negative impact of homestay tourism for local people and tourist particularly as an antidote to issue of Cultural rural tourism and alternative form of CBT. The strength of uniqueness lies in the people who uphold a traditional culture that has become their biggest asset to be experienced and showcased to visitors or tourists. More importantly homestays can be distinguished from other types- like tourist visit for photos or shopping opportunities, where as staying overnight with local community is different experience than dropping in for part of the day. The tourist has the opportunities to interact, gain knowledge, and experience the life style and culture of the host family. However the homestays are not only for rural tourism or cultural rural tourism product it is also a strategy for rural development. Homestays as CBT can sustain the socio-economic, natural and cultural resources by adding values to the experiences of the tourists. However it is noticed that as a CBT, the Homestay tourism has great potential to develop as a valuable tourism product with its own uniqueness.

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Annex 1: Profile of Homestay operators

Table 3: Respondents name

Vinod	Male	62
Vicky	Male	54
Padma	Female	51
Ajay	Male	46
Geetha	Female	61
Vincy	Male	62
Karubiah	Male	49
Nanjunda	Male	57
Mahesh,	Male	47
Sagar,	male	56
Asha,	female	47
Bhagya	female	46
sumanth	male	54
Bharath	male	56
Sheela	female	46
Jaya	female	42
Mala	female	36
Ganesha	male	48
Ravi	male	48
Yogesh	male	53
Guru	male	50
swetha	female	52
Nandini	female	42
Vijay	male	57
Manjunath	male	53
Vanitha	female	63
Loknath	male	57
Latha	female	58
Chinnappa	male	50
Vinutha	female	50
Kailesh	male	60
Jayashree	female	51
Paddu	female	44
Harisha	male	52

Table 4: Profile of respondents

Categories	Number of respondents(N=35)	Percent
Gender		
Male	21	60
Female	14	40
Household size		
<3 members	13	37.14
3-5	21	60
>5	1	2.86
Age		
Below 30	0	-
30-39	1	2.85
40-49	11	31.42
50-59	18	51.42
60 and above	5	14.28
Education		
Pre-university	7	20
Bachelor degree	23	65.71
Master degree	5	14.28
Year of operation		
Less than 2 years	9	25.72
2-5 years	14	40
More than 5 years	12	34.28

Annex 2: Profile of tourist

Table 5: Tourist respondents name

Name	gender	Age	No of times visit to homestays
Shrenu,	male	34	2
Greeshama	female	32	2
Shankar	male	42	1
Raghu	male	37	2
Dinganthmale,	male	46	1
Sonam	female	25	2
Sudhakar	male	32	1
Punitha	female	25	2
Riya	female	29	2
pradeep	male	43	1
Shreyes	male	34	2
Madhu	male	38	1
Girish	male	42	2
Jamukandi	male	34	1
Danush	male	48	2

Table 6:profile of tourist

Categories	Number of respondents(=15)	Percent
Gender		
Male	11	73.34
Female	4	26.66
Age		
Below 30	3	20
30-39	7	46.66
40-49	5	33.34
Place of residence		
With in same state	9	60
Different state of India	6	40
Education level		
Pre-university	3	20
Bachelor degree	9	60
Master degree	3	20
Travel group		
Couple(or) with family(with children)	12	80
Couple(or) with family(with out children)	2	13.33
others	1	6.66

Annex 3: Semi-structured interview questions for homestay operators.

Part I (General information)

1. Name :
2. Gender : Male/Female
3. Age : below 20
20-29
30-39
40-49
Above 50
4. Marital status : Single
Married
5. Number of house-hold members:
6. Highest level of education completed
 - High school
 - Bachelors Degree
 - pre-university
 - Masters Degree
7. Approximate total house- hold income: Below Rs 25000
 - Rs 25000- Rs50000
 - Rs50000-Rs75000
 - Rs 75000- Rs100000
8. Year of operation: less than 2 years
 - 2-5 years
 - More than 5 years
9. How do you market the homestay/yourself to tourist

Interview questions

1. Since when/ which year you started the homestay:
2. How did you started to be involve in Homestay tourism
3. How does everything started and do you have assistance from any outside agencies or parties when you first initiated the programme
4. Who are the relevant agencies directly involved during the implementation of homestay tourism
5. Has there been state support for Homestay tourism in coorg.
6. What are the pulling factors that attract the people to get involved in this homestay programme
7. How homestay satisfies your benefits and what is the income from homestays.
8. How important are the following items of your implementation of Home stay tourism
 - (a) Language
 - (b) Identity of place
 - (c) Religion / spirituality
 - (e) Tradition
 - (f) local cuisine
9. Is homestay tourism well accepted by the people of Coorg
10. How your homestay is different from competitors like hotels and resorts of coorg.
11. what is the occupancy rate of your homestay per year.
12. Could you explain the rules and regulation of your homestay and how you manage the requirements of the guests in your homestay
13. According to you what benefits or changes you have came across and observed after starting the homestay programme
14. What are the problems you faced before and during the implementation of homestay tourism.
15. Could you give advantage/disadvantage of the homestays tourism of your own experience.
16. Is there anything else you would like to say about the homestay that was not covered in these questions?