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# Hosts' Motivations for Participation, Problems and Challenges in Homestay Tourism-Shompole Maasai Kenya

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HOSTS' MOTIVATIONS FOR PARTICIPATION, PROBLEMS AND CHALLENGES  
IN HOMESTAY TOURISM – SHOMPOLE MAASAI, KENYA

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A Thesis  
Presented to  
the Graduate School of  
Clemson University

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In Partial Fulfillment  
of the Requirements for the Degree  
Master of Science  
Parks, Recreation and Tourism Management

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by  
Shani Y. Ole Petenya  
May 2016

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Accepted by:  
Dr. Kenneth F. Backman, Committee Chair  
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Dr. Gregory P. Ramshaw

## ABSTRACT

The Tourism sector is a key driver for socio – economic growth in most rural communities in Africa. In Kenya, tourism as an industry is the second highest foreign exchange earner after agriculture and accounts for 10 percent Gross Domestic Product (GDP). Homestay Tourism is a vital subsector of the Kenyan Tourism and has been promoted to diversify its products base, provide availability of beds or accommodation in rural areas, to empower the local communities economically, and enhance the quality of life of local hosts. However, little empirical evidence exists to ascertain motivations that sway homestay owners in rural areas of Kenya to host foreign visitors in their homes. The focus of the study aims to explore and describe primary motivational factors for homestay providers to offer such services, problems, and challenges encountered during service delivery within Shompole - Maasai Community of Kenya. This qualitative study used semi-structured and open-ended questionnaires for face to face interviews with 27 respondents in three out of five villages in Shompole Group Ranch. Findings of the study will assist the County and National governments, homestay providers, tourism planners and stakeholders in developing quality homestay products, marketing and ensure compliance with set guidelines for all players in the sector.

## DEDICATION

This thesis is a dedication to my young lovely daughter Rarin N. Petenya, whom I had to abandon soon after birth under the caring hands of her mother in Kenya, while I pursue my graduate studies in America. No worries, I will explain it to you someday when you are old enough to understand.

## ACKNOWLEDGMENTS

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I want to convey my gratitude to all my family members (both immediate and extended), friends and people of Shompole Group Ranch for interrupting their difficult schedules during a tough drought period to take the interviews and for their typical Maasai hospitality. Specifically, I want thank the Chairman of Shompole Group Ranch, Isaac Kiresian for his invaluable support over time.

There's no way, I will ever forget to appreciate my friend and brother, Dr. Nampushi James for the memorable stay, experiences shared and support during those tough moments on Campus and at Old Central Road.

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## CHAPTER ONE

### INTRODUCTION

The current United Nations World Tourism Organization (UNWTO) report estimates that the number of global travel visits reached more than one billion in 2013, a new record (UNWTO, 2014). In 2014, analysts suggested that international tourist volume rose by 5.0 percent, and if this trend continues, it will surpass the projected growth of 3.8 percent for the 2010 - 2020 period (UNWTO, 2014).

In Kenya, the Vision 2030 report highlights the tourism sector as a socio-economic pillar as it represents 10 percent of the Gross Domestic Product (Kenya National Bureau of Statistics, 2009). In the recent past, Kenya has welcomed 1.095 million guests, an increase of 15% from the previous record. The Ministry of Tourism records indicate that 2010 was the country's best tourist year, reporting a 4.5 percent increase from the 2007 data on tourist arrivals and earnings (Ministry of Tourism, 2012). The data on tourism earnings indicate the country recorded Kshs 73.7 billion (approximately US \$1billion) in revenue during the same period, particularly impressive given the fact that sector was affected by the global recession as well as terrorism threats (Kenya Tourist Board, 2013), primarily in the northeastern and coastal areas, and an Ebola scare that predominantly affected Western Africa (KTB, 2014).

## General Description of Homestays

Ministry of Tourism (2012) describes a homestay as ‘a home-owner occupied private residence where the primary purpose is residence, and the secondary purpose is providing accommodation to a few paying guests. Homestay has to be safe and affordable housing for visitors looking to experience and learn hosts’ lifestyle’.

According to the Kenyan Tourism Act of 2011, homestay is recognized as an accommodation product and classified as a Class A enterprise by the government as it provides much needed extra bed capacity, especially within remote areas of Kenya, for visitors to the country. It is an ideal way for them to experience Kenyan rural life by spending time with a family in a local community and, thus, discovering the typical way of life in a household. This type of interaction encourages the sharing of cross-cultural experiences between visitor groups and those interested in cultural interaction with local or indigenous communities (Kenya, 2013). According to Richardson (2003), the primary users of homestay accommodations, specifically in Australia, are students from overseas, and as Liu (2006) maintains this type of accommodation is not only an inexpensive choice for visitors but also a source of income for providers.

Beach tourism and the Savanna-Safari safari, the major tourism products in Kenya are becoming less attractive, and tourists are constantly looking for new exciting products to see and experience, such as cultural interactions (KTB, 2013). The Ministry of Tourism (National Tourism Strategy 2013 – 2018) together with Civil Society groups and local community organizations felt the need to tap Homestay opportunities as a new accommodation product to the tourism sector. The demand was increasing due to a desire for guest visitation to rural areas, and which in turn helped stimulate local economies at the grass-root levels (KTB, 2013; Kenya, 2013).

Subsequently, the Ministry of Tourism together with the Kenya Community Based Network (KECOBAT) and in consultation with local community groups developed guidelines and standards for homestays, but these have not been disseminated appropriately throughout Kenya (Kenya, 2013). Tourism in Kenya has had a ripple effect in several spheres of the economy which includes but is not limited to the service sector, conservation, and environmental protection, market for locally produced goods and services and most importantly uplifting the local community's economic well-being (Honey, 1999).

Homestay tourism is where visitor groups have tended to prefer affordable accommodation services in a supportive family setting away from home (Korir *et al.*, 2013; Agyeiwaah *et al.*, 2014). However, there is no empirical data to explain motivational factors of why homestay providers engage in homestay operations, and to

understand the problems encountered in their actual management (National Tourism Strategy, 2013). Even though homestay tourism is new in Kenya, the existing literature suggests that the concept has ongoing studies in other countries like Malaysia, India, Taiwan and Thailand. Homestay constitutes privately owned and operated homes or facilities where locally owned and operated homestays that provide comfortable and friendly services for visitors, and local hosts participate in tourism activities (Kayat, 2011). Apart from having an active leisure experience and appreciating the serene landscapes beauty and wildlife, tourists have increasingly shown increased interest to interact more with the culture of host residents they are visiting, with a particular reference to folklore, art, and other cultural interactions (Ibrahim & Razzaq, 2010).

In other countries like Nepal and Malaysia, research suggests that the monetary gain has been cited as the major factor amongst others that motivated providers of homestays to participate in the tourism business (Ibrahim *et al.*, 2010). Moreover, homestay accommodation services have been viewed as an indirect source of extra revenue as providers have time to carry out other chores such as other industry employment types, as well as keep their religious and social status (Dahles, 2000). In Kenya, the accommodation has a high standard and is diverse regarding product variety so guests can fully enjoy their safari where the lodges, tented camps, bush homes, and homestays can handle a broad range of group sizes. About six percent of all licensed hotels are three stars and above with 46 percent of the total beds which are of very high standard.

Conversely, due to insecurity caused by frequent terror groups from Somalia and the Ebola virus outbreak scare in West Africa, there was a significant drop in both visitor numbers and occupancy percentages in the period 2015 – 2016. In 2012, visitor numbers decreased from 1,718.8 million to 1,519.6 million in 2013. Bed occupancy rate was 40.3 percent down from 36.4 percent in 2011 and room - occupancy rate dropped from 42.3 percent to 45.4 percent during the same period respectively (KTB, 2014). However, there are no homestay study figures whatsoever, which underscore the fact that this tourism segment is under-researched and reported in Kenya (KTB, 2013).

In Ghana for instance, in a study carried out by volunteer tourists and use of homestay accommodation, the following observations were made among three preferred accommodation types as follows; Homestay (62.1%), guest house (22.3%) and hotel (15.6%). Also, the same study further revealed that five main reasons that account for volunteer tourists' preference of homestay. They include cultural immersion (25.3%), community service and development (22.2%), social interaction (20.1 %), low price (19.2%), security and warmth (19.2%) respectively (Agyeiwaah *et al.*, 2014).

In previous tourism studies, some scholars were of the view that homestay accommodation helps augment the experience of tourists especially, volunteer tourists (Sin, 2010). Others felt that homestay enhances the sustainability of volunteer tourism causing most volunteer tourists to prefer it over other forms of accommodation, and supported by an ethnographic case study of Thailand (Broad, 2003). Sin (2010) suggests

that since volunteer tourists spend so much on their travel costs, a cheaper and comfortable accommodation type becomes more preferable.

### Problem Statement

In most rural areas, ecotourism services are the primary economic activities provided by operators in their homes, which is a fundamental characteristic of homestay tourism (Stringer, 1981). As the number of visitors' arrival increases, the demand for homestay service increases for this segment of the tourist market. There is a need for the tourism sector in Kenya to provide not only availability of beds, but affordable and quality accommodation, especially in remote areas with few or no facilities at all (Kenya, 2013). Despite the growth in homestay tourism in terms of visitor demands for such experiences, there is minimal, or no empirical evidence which suggests what motivates homeowners to provide homestay services to tourists (Ministry of Tourism, 2012).

However, the government of Kenya views this sub-sector as a unique product that will captivate the country's tourism sector, as well as, encourage the preservation of local authentic heritage (Korir *et al.*, 2013; Agyeiwaah *et al.*, 2014). At the same time, the government of Kenya has no readily available data on the trends of homestay across the country, available products and types, their location, pricing, licensing and motives or benefits accrued to hosts, as well as problems or challenges faced during service delivery (Kenya Tourist Board, 2013).

Therefore, lack of empirical data on homestay tourism as a crucial subsector, informed this study to aid in exploring and describing the homestay providers' motives to

render homestay services, the problems they face, and challenges encountered in the process of service delivery. Notably, this will help the regulatory authorities to understand better dynamics of the supply side of homestay tourism providers and design appropriate remedial strategy (Ismail, 2010; Korir *et al.*, 2013).

As the number of visitor arrivals increases, so does the demand for homestay service for this segment of the tourist market. The tourism sector's role in a developing country like Kenya is to provide affordable and quality accommodation, especially in remote areas with few or no tourism facilities (Kenya, 2013).

Previous studies have suggested that homestay providers see this service as a source of employment and income as well as an avenue for developing long-standing friendships with their guests (Agyeiwaah *et al.*, 2014). In addition, homestay tourism creates an opportunity for locals to be engaged in the development of tourism in the country through various activities (Kayat, 2010). More important in Kenya, the government views this sub-sector as a unique product that will captivate the country's tourism sector and encourage the preservation of the local authentic heritage (Korir *et al.*, 2003; Agyeiwaah *et al.*, 2014). At the same time, the government has no readily available data on the trends of homestay across the country, the products and types available, their locations, their prices, the licensing practices, the motives for and benefits to the hosts, nor the problems or challenges faced during service delivery (Kenya Tourist Board, 2013).



## Statement of Purpose

In general, most previous studies on the motivational factors for homestay tourism focused on the tourists' perspectives, with some research indicating that homestay providers are motivated primarily by economic factors (OECD, 1998; Dahles, 2000). However, a study conducted by Ahmad *et al.* (2014) examining the economic motives of homestay providers suggests that securing extra revenue is not the primary reason for the provision of homestay accommodations for tourists.

Further examination of the pertinent literature (Razzaq *et al.*, 2011) finds that the participation of local communities and homestay providers has value beyond the financial, including aesthetic and intrinsic meaning to the larger society. The justification for and focus of the research reported here was to explore and characterize Kenyan homestay providers to determine which factors, if any, found in the literature motivate the Maasai people of Shompole to participate in the provision of homestay accommodations. In addition, it sought to understand the problems and challenges the Maasai people encounter through their experience with foreign visitors.

This investigation used a qualitative method for an exploratory and descriptive narrative of Kenyan Homestay operators to find out whether the same factors suggested in the literature in this field are motivating the Maasai people of Shompole to participate in the provision of homestay accommodation. Therefore, this research focus was to explore and describe prime motives of hosts' participation in homestay operations. Besides, the study sought to understand the problems and challenges the Maasai people to encounter through their experience with foreign visitors.

The findings of this study may help both the national and county governments in Kenya revise the homestay regulations and reshape the policy framework for this significant segment of the tourism sector as well as establish trends of homestay products across the country, including the types of products, their locations, the operators, the pricing and the accessibility, among others. More specifically, its results may assist Shompole homestay hosts in evaluating the services offered to visitors as well as to improve the management of their visitors to ensure repeat visits in the future, important because there is no empirical data available on these elements. For the tourism sector, this study addresses the lack of research on the supply side of homestay tourism by investigating the reasons that motivate people to participate or engage in homestay operations or service delivery within the Shompole Group Ranch. To conduct this research, this study used a qualitative methodology to both explore and characterize the motivational factors influencing homestay providers to offer such services.

## Objectives of the Study

This study was conducted at the Shompole Group Ranch in Kajiado County, Kenya. The study objectives were: a) to explore and describe the primary motivational factors of homestay providers for becoming involved in homestay accommodation service, b) to explore the problems for homestay providers face, and c) to understand the challenges to success encountered during homestay tourism service delivery.

## Research Questions

The study seeks to answer the following research questions:

- 1: What are the primary motivating factors for homestay hosts for participating in the business?
- 2: What are the problems related to homestay accommodation services?
- 3: What are the challenges to success for homestay accommodation providers during service delivery?

## Delimitations

Outlined below are some of the possible limitations of this investigation, and these may provide a platform for further future inquiry.

*Nature of motives:* This inquiry major focus was to identify hosts' motives to offer homestay tourism accommodation, but it does not examine the nature (intrinsic or extrinsic) and characteristics associated with these motivations. Future studies may be needed to investigate and report the findings.

*Timing:* The study timing took place during drought period where most people in Shompole were either moving to other nearby villages within the ranch or were crossing the border to Tanzania in search of green pastures for their livestock. The drought may have necessitated interview unnecessary delays and caused many inconveniences for both the researcher and most respondents. Future researchers should be careful to carry out a study during a drought period in Maasai land.

*Coverage:* This study only covered three villages out of 5 villages in Shompole, and as a result, their views are not part of the findings. A study covering all the five villages is ideal to put the findings into proper perspectives.

*Sample:* This study major focus was participants who played host to visitors in the past. However, only a minority of non-hosts took part in the study, and that particular sample may not be representative of their views. Further examination may be required using a representative sample from all the five villages in Shompole.

*Challenges:* This investigation does not suggest remedies or ways to resolve the problems or challenges encountered, it only identifies them. A study to examine these may be necessary for the future.

*Comparative analysis:* This study only focused on Shompole Maasai without having a similar Maasai community to compare and contrast the findings, to find out whether similarities and differences exist. A future comparative inquiry may be appropriate in this case.

#### Key terms used

Below are the key words and their definitions used in this study:

*Homestay Tourism:* The state of accepting visitors into a private home to share and experience the lifestyle, and to live this way of life for the duration of stay. Specific to this study, it refers to the Maasai people's acceptance of visitors into their own homes and lifestyle, allowing them to immerse themselves in the Maa culture for the duration of their stay for a fee.

*Host:* One who receives or entertains guests socially, commercially, or officially. It refers to the homestay providers in this study.

*Accommodation:* A guest house or home that provides social amenities to persons seeking such services.

*Visitors:* Someone who visits a person or place; in this study, it refers to the homestay guests who participated in this study, the homestay hosts at the Shompole Group Ranch.

*Maasai:* The Maa native speaking people found in Kenya and Tanzania. The homestay hosts in Shompole Group Ranch.

*Motives:* Reasons for doing something; or something (as a need or desire) that causes a person to act, for this research, referring to the homestay hosts' reasons for participation in the accommodation business.

*Community:* A group of people who live in the same area (such as a village, city, town, or neighborhood) and who have the same cultural, socio-political, religious and racial backgrounds and interests. In this study, it refers to the Maasai community in Shompole.

*Group Ranch:* It is a piece of land communally owned by members of the Shompole Group Ranch (hosts in the study area) under the Group Representatives Act 1979, Laws of Kenya. The land is under one title deed.

*'Enkang':* The Maasai traditional homestead. Also, it is sometimes referred to as a 'Manyatta' by tour operators. In the study, it is a place for accommodating visitors in Maasai.

*Homestay Host Problem(s):* Something that is a source of intolerable trouble that may hinder the provision of homestay services. In this case, insufficient cash incentives to providers and inability to provide toilet and bathroom for visitors by hosts.

*Homestay Host Challenge(s):* A certain degree of difficulty that still allows the homestay services to take place. For the purpose of this study, it means difficulties faced by hosts and visitors such as language barriers and differences in the culture.

## Organization of the Chapters

This thesis has five chapters. Chapter One deals with the introduction that includes general descriptions of homestays, problem statement, statement of purpose, objectives of the study, research questions, delimitations, definition of key terms and organization of the chapters. Chapter Two covers the introduction, homestay tourism global trends, homestay tourism in Kenya, the social exchange theory, homestay impacts (economic and sociocultural), host background history - cultural attributes of Maasai people as hosts, and literature summary. Chapter Three covers research design and methods section which includes overall approach, the description of the study site, sample size and selection, instrumentation, data collection, interview process (focused group interview, pretesting questionnaire) data analysis (audio recordings, thematic analysis), trustworthiness, and methods summary. Chapter Four covers results of study findings. Also, it includes an introduction, social demographics, three overarching themes (hosts' motives, problems and challenges), and summary. Chapter Five includes conclusions and discussion, conclusions, recommendations, applications, and future research.

## CHAPTER TWO

### LITERATURE REVIEW

#### Introduction

The chapter provides a global overview of tourism, the global trends in homestay tourism, homestay tourism in Kenya, the Social Exchange Theory, the impacts of homestay (economic and sociocultural), the host background history - cultural attributes of the Maasai people as hosts, and a literature summary.

#### Global Overview of Tourism

The World Travel and Tourism Council (WTTC) suggested that total a Domestic Product (GDP) of US\$ 7.0 trillion recorded from visitor travels total contributions to the global economy rose to 9.5 percent. Besides, visitor exports amounted to US\$ 1. 295 billion, a 5.4 percent increase of all exports (WTTC, 2014).

Tourism in most third world nations has played and continues to be a key catalyst for economic growth with positive contributions to local hosts and residents in rural areas (Honey, 1999). Another literature suggests that Homestay Tourism or program is part of rural tourism and sometimes may be applicable in a similar manner, and another scholarly work has referred to the Homestay program as village tourism or rural tourism like in Nepal and Malaysia (Ibrahim & Razzaq, 2010; Kayat, 2010; Hamzah, 2010).



According to the WTTC report, Kenya tourism directly contributes to the Gross Domestic Product was US\$ 2.120 billion a growth of 4.1 percent and US\$ 2.182, an increase of 2.9 percent respectively (WTTC, 2014). However, it is still unclear what percentage of this is accounted for by homestay accommodation in Kenya as compared to other accommodation types (KTB, 2014).

### The Global Trends in Homestay Tourism

As stated above in this literature, homestay tourism is a new phenomenon particularly in Kenya but most countries in Asia led by Malaysia, Thailand, India, Nepal among others have had a homestay program beginning in the 1970s. Most of the literature available strongly suggests that Malaysia is a leader in this space. Conversely, other countries like Australia and Canada have had homestay programs as well for decades under the international student study abroad program (Richardson, 2003).

Similar studies indicate that homestay programs are not always successful due to an array of factors, even with the government supported incentives (Ismail, 2010) to homestay hosts. Gezici (2006) postulates that most operators face various difficulties trying to maintain the services, especially when local hosts view homestay tourism development as not beneficial, and as a result, they will be less actively involved in the homestay business. Furthermore, other investigations focused on performance, sustainability and challenges (Amran, 2004), while others on adaptation, and socialization of foreign tourists (Julaili, 2001). Also, others examined the performance of homestay programs; development and prospect (Ibrahim, 2004); actual benefits and

impacts (Ismail, 2010) and local community participation effects and residents' perceptions (Amran, 2004). In Thailand, the homestay concept is the same as in Malaysia, but it is designed to suit the local dynamics. Homestay tourism is an important and a growing domestic sector, but it remains a neglected topic.

Homestays in rural settings permit visitors a chance to interact with the residents or villagers and a unique way to sample the lifestyle of hosts away from the usual mass market settings, with ample cultural interactions (Dolezal, 2011). In Nepal, homestay tourism is a concept supported by the government so that rural villages can earn revenue from visitors by sharing their culture and lifestyle (Lama, 2013; Devokta, 2008).

In 2013, Africa continued to sustain a growth of five percent in tourism attracting more visitors (UNWTO, 2014). Some of the best performers in 2014 were South Africa at US\$ 11.138 billion a real growth of 4.2 percent and Nigeria at US\$ 4.858 a real growth of 2.5 percent. Also, Tanzania had US\$ 1.566 billion a real growth of 3.9 percent and with Mauritius at US\$ 1,406 billion a real growth of 6.0 percent (WTTC, 2014).

### Homestay Tourism in Kenya

About 95 % of tourists to the Maasai Mara, Amboseli National, and Samburu National Reserve spent at least 30 minutes to 60 minutes the last day of their safari to interact with the local host culture, which is in this case, Maasai (KTB, 2013). The demand for this service has been created by the visitors as they seek to interact with the unique Maasai culture and as a result, many cultural 'Manyattas' or Boma has been constructed in strategic locations in these areas so as tourists can visit and sample the

cultural activities on offer. However, the experiences provided in these places are no longer authentic since they are purposely meant to serve the tourists, and almost all the activities are stage – managed and tailored to fit what the visitors want to see for a fee and many challenges abound (KTB, 2014). Conversely, the kind of experience on offer in Shompole is unique and authentic, and the tourists fit into the people's way of life. No planning of activities for the visitors, the guest fits into the daily routines of the hosts in their natural settings. The Ministry of Tourism in partnership with stakeholders in the tourism industry operationalized the Tourism Act of 2011, Laws of Kenya by establishing the National Tourism Strategy (NTS) 2013 – 2018. The plan was meant to remedy the challenges plaguing the industry with a focus to have more players in the sector pursue sustainable tourism programs. Among the emerging key accommodation markets for this sector, and one which requires particular attention to growth and monitoring is the Homestay accommodation (NTS, 2013). The Tourism Act of 2011 had the government anchor the homestay accommodation or tourism within the law to give it a legal standing to accord the sector players a level playing field. As a result, the government in partnership with the relevant stakeholders in the sub-sector developed and launched the guidelines and standards for Homestay providers, which included the Kenya Community Based Network (KECOBAT), Federation of Community Tourism Organizations (FECTO), Ecotourism Kenya (EK), Kenya Tourist Board (KTB), and Magical Kenya (Ministry of Tourism, 2012).

Homestay tourism is recognized as an accommodation product and classified as a Class 'A' enterprise under the government classification which provides the much needed

extra bed capacity especially within remote areas of Kenya (Ministry of Tourism, 2012). It is an ideal way for international visitors to experience Kenyan life, where a visitor is allowed to spend time with local community families and discover this people's way of life in a typical household. This type of social exchange where sharing cross – cultural experiences were common with visitor student groups and those interested in cultural interaction with local communities (Kenya, 2013).

As a concept, empirical studies posited that homestay accommodation has an array of effects ranging from sociocultural to economic benefits on the host residents, as well as preserve their cultural identity (Korir *et al.*, 2013). An increasing number of Maasai people offer a homestay program, where the guests can sample their rich cultural practices and unique traditions in their simple homesteads (KTB, 2014). Korir *et al.*, (2013) study revealed that 72 percent of homeowners felt that homestay tourism accommodation would encourage preservation of culture and package the same as a traditional tourist attraction and similarly, 60 percent felt they could accept to use their homes for homestay accommodation. Also, 65 percent of homeowners felt that apart from generating income for the family, homestay tourism will give hosts an opportunity to meet new people hence, acceptability of the accommodation venture. In their view, meeting new people may open chances for scholarships for their children, employment for family members and sponsorship for various community projects, as well as, an opportunity to have their children visit their guests in their country of origin in the future (Korir *et al.*, 2013).

Lynch (2005) associates the homestay concept with an emotional attachment in particular for those people located in a local community setting. Numerous opportunities for entrepreneurial activities are now increasingly available in both traditional and non-traditional rural areas, especially where possible cultural interaction is likely to take place as well as those areas with potential for enterprise development (Seubsamarn, 2009).

In Kenya, rural communities are increasingly opening up their homes as homestay accommodation, accepting guests who seek alternative forms of accommodation from the conventional types. These locals are driven by various motives, one being economic gain. The development of homestay enterprises is proposed as a way to achieve sustainable economic growth and reduce poverty (Kayat, 2011).

Homestays, similar to rural tourism, is where the local hosts invite visitors into their rural homes for an authentic experience (Lane, 1994). As Walmsley (2003) points out, the potential impact of rural tourism on the development of remote areas may be significant. This potential development that takes into consideration natural and cultural heritage is bound to contribute to the preservation of local lifestyle, as well as creation of jobs in rural areas (Ganner, 1994; OECD, 1994; Lane, 1994). Therefore, village or homestay tourism, if carefully planned, managed and marketed may contribute to significant economic, social and cultural development (Kayat, 2011).

## The Social Exchange Theory

Many theoretical models have been developed in an attempt to predict the hosts – tourists' interactions. In tourism studies, Social Exchange Theory (SET), originating from economic theory has been seen as the suitable model for examining the host – visitor relations (Chen & Raab, 2009; Choi & Murray, 2010). From the host standpoint, benefits as well as costs in economic, sociocultural, and environmental costs are key factors of influences with regards to perceptions of and support for tourism (Andereck, Valentine, Knopf & Vogt, 2005; Andriotis & Vaughan, 2003; Gursoy & Rutherford, 2004). In addition, people assess and determine their level of appreciation and support for tourism with regards to how beneficial it is both to a family or individual level (Andereck, Valentine, Knopf & Vogt, 2005). An essential principle of SET is mutual respect and commitment accompanied by loyalty and trust between the concerned parties, where the parties to the relationship conform to specific rules and norms of engagement adopted by those participating in an exchange process (Emerson, 1976).

This study used the social exchange theory as a guide to capture and record the host motives for participation in homestay tourism, their problems and challenges encountered during their interactions with visitors (Ap, 1992; Um & Crompton, 1990; Deci & Ryan, 2000; Julaili, 2001)

Studies have further suggested that principles of mutuality and locality are central to understanding the unique and distinct features of a destination – so as to avoid

generalization and make specific experiences and interactions that fit the local context (Twining-Ward & Butler, 2002).

Various theories have been advanced to explain and interpret homestay providers' perceptions of the impact of homestay accommodation, including conflict and social theory, play theory, compensation theory and dependency theory (Ap, 1994). Previous empirical investigations exploring a social relationship with mutual exchanges among visitors and hosts in a destination has applied social exchange theory as the best framework for assessing the feelings and opinions of host residents (Ap, 1992; Yoon *et al.*, 2005).

Most social exchanges employ the rule of mutual understanding and reciprocity. In tourism, the exchange between the local communities and tourists focuses on the services rendered and payment of those services. The exchange is mutual to both parties (Ap, 1992). Reciprocity may be positive or negative with either positive or negative outcomes. For instance, when tourists receive poor services from the host communities, they are likely to react negatively by either paying only low fees with no tips, and most will not make a repeat visit. Similarly, if the tourists get a high-quality service from the host communities, they are likely to pay more for the services, and they are satisfied (Perdue *et al.*, 1990).

Similarly, Cook and Emerson (1978) postulate that rules of social exchange include negotiations between the concerned parties, each side trying to get a share of the benefits from the economic transactions (Emerson & Gillmore, 1983). The communities

have responsibilities as well obligations they must meet at the end of their stay or visit (Perdue *et al.*, 1990). In this study, for example, the hosts accept a job to host and provide all the visitors' needs for a fee, based on prior negotiations or not (Cropanzano & Mitchell, 2005), with the same scenario being found in homestay accommodation where tourists request services and hosts negotiate for payment (Ap, 1992).

Andereck *et al.*, 2005 states that "social exchange theory suggests people evaluate an exchange based on the costs and benefits incurred as a result of the exchange." Homestay tourism takes place when host residents allow visitors into the privacy of their homes, sharing their lifestyle as well as culture and, in turn, visitors pay for the service rendered, meaning an exchange has taken place (Ap, 1992; McGehee & Andereck, 2004). Some studies, submit that benefits – costs analysis have a direct effect on the social exchanges between host residents and visitors: the more beneficial the interaction, the more positive it is and vice versa (Andereck *et al.*, 2005).

Many studies advocate that hosts' needs should be the focal point in the social exchange, where a reasonable balance between costs and benefits was kept (Andereck & Vogt, 2000; Richardson & Long, 1991; Ap, 1992; Jurowski *et al.*, 1997). Ap (1992) posited that there should be some kind transaction in the form of an exchange between hosts and visitors for tourism to thrive. Social exchange theory suggests hosts should evaluate their engagement with visitors from a cost – benefits analysis perspective in order to determine participation in the service delivery (Ap, 1992; Um & Crompton, 1990).



Homestay owners as individuals who perceive benefits from their service delivery will certainly hold a positive view of the on-going transactions, whereas, those host families or individuals who incur expense will have negative views (Um & Crompton, 1990; Jurowski, Uysal & Williams, 1997; Ap, 1992). The concept has been applied to try to make a clear distinction between real touchable and non-touchable benefits that arise from host – visitor interactions (Ap, 1992).

The interaction and experiences forms the basis for a social exchange, creating a reciprocity in which both benefit from continuing this beneficial exchange (Moore & Cunningham, 1999). The social exchange process contains key components, including economic, environmental and sociocultural effects arising from host – visitor transactions (Jurowski *et al.*, 1997).

Previous studies on homestay residents' perceptions in both developing and developed countries indicate that the benefits from the economic, socio-cultural elements of their transactions influence how they view the entire experience and the interactions with the product itself (Jurowski *et al.*, 1997). Farrell (2004) suggests that there are both non-material and economic benefits from the exchange or interaction between the partners, in turn, influencing the level of trust in the relationship. Similarly, another study posits that positive economic actions as a result of an exchange influence and increases the level of trust among participants as well as the sustainability of the relationship established between the parties (Lambe, Wittmann & Spekman, 2001; Blau, 1964). Other

studies further support this idea, by stating that tourism permits cultural interactions as hosts give visitors access to their culture (Besculides, Lee & McCormick, 2002).

### Homestay Tourism Impacts: Economic and Sociocultural

Socially, homestay tourism encourages a closer bonding between family and community since homestay tourism requires solidarity and cooperation from various parties to ensure the success of this program in the community. Secondly, the homestay program indirectly nurtures the spirit of teamwork among the operators who cooperate with one another to ensure the successful implementation of homestay activities. Thirdly, the introduction of a homestay program creates a more workable and systematic organizational structure among the community members and a more responsible society. Fourthly, each family member has a specific role in running the homestay, and community communication skills are improved as residents interact with both local and foreign tourists (Salleh *et al.*, 2014; Burn & Holden, 1995; Burns, 1999).

Culturally, homestay tourism has been argued to be important for the preservation of the identity and the lifestyle of host community. Further, established cultural groups are needed as younger generations need to be nurtured to maintain their cultural heritage which is an important symbol of a community (Greenwood, 1989; Nash & Smith, 1991; Graburn, 1993; Salleh *et al.*, 2014).

A clean and healthy environment is a prerequisite for homestay tourism visits. A majority of homestay owners agree that it is one of the major attractions of homestay tourists, with beauty, uniqueness, peacefulness, and tranquility motivating tourists to

visit. Homestay has facilitated the conservation of nature and the maintenance and preservation of natural scenery to attract more tourists to the area, as well as ensuring high levels of cleanliness (Salleh *et al.*, 2014; Carter, 1991; Glasson *et al.*, 1995).

Previous work has found that the development of homestay tourism has been perceived to have positive economic impacts for various reasons, including an increase of purchasing power, and in the efficiency in the management of tourist arrivals as well as in financial management and administration; further the quality and standard of living for homestay owners will indirectly increase because of the additional income, improvement of their skills and ability to welcome and manage tourists arrivals and their knowledge of other cultures through contact with foreign tourists and improved. Also, appreciation of other cultures will occur through contact with foreign visitors, improved local facilities for both tourists and local residents (Salleh *et al.*, 2014; Brohman, 1996; Weaver, 1998).

#### Hosts' Background History & Cultural Attributes

The Maa people, the native speakers of the Maa language, are predominantly nomadic pastoralists, with their livelihood revolving around livestock. The Maa people were once a dominant tribe, occupying large tracts of land from the Nairobi to Athi – Kapiti Plains to Amboseli National, on the edge of Kilimanjaro on the Tanzanian border. Then from Maasai Mara and across to Serengeti, and Ngorongoro Crater in Tanzania to Turkana in the Southern part of the Rift Valley in Kenya before the advent of colonialism by the British Empire (Hughes, 2006). The colonialists signed agreements with the Maa people to give land to the white settlers in 1904 and 1911 through their

leader, the Olaibon, Olonana and settled permanently in the present-day Kajiado and Narok Districts (Galaty 1980).

The Maasai people are believed to have originated from the River Nile with other Nilotic tribes like the Luo from the Nila – Branch of Nilo – Sahara language. Another version of the origin of the Maasai is the 'Kerio Valley', famously known by the Maa people as 'Endikirr-e-Kerio.' The tribe is divided into various sections but speak the same dialect as follows; Iloodokilani, Ildamat, Iimatapato, Ilkisonko, Ilkaputiei, Iloitai, Ilmaoitani, Isiria, Iipurko, Ildalalekutuk, Ilkeek - Onyokie, and Ilkankere (Spear & Waller, 1993).

The Maa tribe has a rich and unique culture that has attracted global attention from tourists, missionaries, historians, anthropologists and sociologists (Galaty, 1980). Even with the influence of formal education, religion, and western ideologies, the Maasai people have maintained their distinct traditions in Kenya (Hughes, 2006; Spear & Waller, 1993). The Maasai as a tribe has existed for over 4000 years and have for centuries depended solely on livestock and some hunting and gathering during severe drought and famine where there was no other source of food (Galaty, 1993; Zeppel, 2006). Traditionally, raising livestock, specifically cattle, has been the core of Maasai cultural identity, but it has seen a drastic decline in the last century (Spear & Waller, 1993). Although the Maasai lifestyle is strongly livestock-dependent, in the recent years, some pockets of the Maasai are trying to diversify their source of livelihood, moving towards agro-pastoralism and other more income-generating activities such as tourism and away

from a natural resources-based livelihood (Mwangi, 2007; Seno & Shaw, 2002). The Maasai traditional norms and ways of life have encouraged a symbiotic relationship between man, nature and wildlife for millennia (Thompson & Homewood, 2002).

### Literature Summary

Homestay tourism being a smaller segment, a fairly new concept of accommodation compared to others of the bigger tourism sector, is fairly complex due to its diversity and the multiplicity of factors that affect it. As a result, it has many challenges as well (Kayat *et al.*, 2013; Bull, 1991). However, it is recognized as a major and powerful tool for economic growth for many world economies, particularly at the local level and host community levels (Sindiga, 1999). Many studies have shown that homestay tourism can be both beneficial and problematic to homestay owners. Especially if the challenges associated with the setting up, managing, monitoring and the overall sustainability of homestay tourism are not appropriately handled (Nor & Kayat, 2010; Kayat & Nor, 2006; Salleh *et al.*, 2014). Therefore, this calls for an appropriate strategy that brings on together all of the relevant stakeholders from government agencies, homestay associations, suppliers of tourists and tourists to achieve its desired objectives for all (Salleh *et al.*, 2010; Kayat, 2011).

## CHAPTER THREE

### RESEARCH DESIGN AND METHODS

#### Overall Approach

This study explored and described motivating factors, that may be intrinsic or extrinsic in nature (Kleiber *et al.*, 2011; Deci & Ryan, 2000) for the host residents to engage in Homestay Tourism, as well as problems (Kayat & Nor, 2006) and challenges (Nor & Kayat, 2010) encountered during the host – visitor interactions (Julaili, 2001). Kleiber *et al.* (2011) defined motivation as ‘an intervening factor’ within a given situation, whereas, Deci & Ryan (2000) suggest that motivation has a specific focus where it is energy and continuous persistence is directed to undertake certain activities such as daily family routines (cooking, herding cows, running), cultural interactions (singing, story - telling) or any activity of choice as the case may be with the hosts in the study area. An intrinsic motivation includes undertaking an activity of interest, need to enjoy and subsequent actions that goes with it for the activity sake (Ryan & Deci, 1985, 1991, 2000). In general, people can have both intrinsic and extrinsic motives at the same time, and motives are obtained through asking hosts to tabulate them, and many at times there are multiple motives (Kleiber *et al.*, 2011), and when a simultaneous occurrence takes place between intrinsic and extrinsic motives, there is total motivation (Kleiber *et al.*, 2011).

However, there is a clear distinction between intrinsic motivation as Kleiber *et al.*,(2011) describes it as a situation where there is an internal reward for appreciating the

actual activity, while extrinsic, is a situation where there is outside forces for pursuing those particular rewards e.g. attaining social status.

For the objective of this to be achieved, a qualitative case study approach (Creswell, 2007) to an inquiry was used by the researcher to explore and describe the motivating factors for choosing homestay as a livelihood strategy. The researcher used face to face interviews and field observations as well as personal field notes to collect the data for the study (Creswell, 2007; Seidman, 2012). Since this inquiry was meant to allow participants to narrate their interactions and state their construal's, the researcher used an interpretive paradigm approach. A qualitative inquiry strategy which permits hosts to narrate, make meanings of their stories, interactions, experiences, and perceptions with regards to Homestay Tourism within Shompole Maasai.

#### Description of the Study Area

Shompole Group Ranch registered in 1979 under the Group Representative Act Cap 376, covers an area of 62,700 ha in Magadi area of Kajiado County (Ministry of Lands, 2000). The membership consists of over 2000 registered members and their dependents. The male and female population is 4128 and 4098 respectively, totaling to 8226, and total households are 1629 (Kenya National Bureau of Statistics, 2009) who are mainly pastoralists. Shompole lies on the floor of Rift Valley on the Kenya and Tanzania Border. The area is bordered by Lake Magadi to the East, Lake Natron to the South, the Nguruman Escarpment to the West and Olkiramatian Group Ranch to the North. Shompole Group Ranch lies on the Nguruman Escarpment, which runs northwest from

the Tanzanian border and forms the western wall of the Great Rift Valley (Kenya Wildlife Service, 1990).

The area is home to a vast array of largely pristine natural resources, including forests, grassland and savannah plains, and the volcanic landscapes surrounding the alkaline Lake Magadi. The area provides an important migratory corridor and dispersal range for wildlife species resident in Nguruman Escarpment and Olkiramatian, and specifically for elephants migrating between Shompole and Loita – Hills in the greater Mara to the west (Ministry of lands, 2000). Besides, a diverse range of species, including antelopes, anteaters, baboons, monkeys, cheetahs, giraffes, leopards, lions, snakes, ostriches, zebras, and over 400 bird species are found within the ecosystem. In 1999, the Shompole Group Ranch Eco- tourism project was established by the community and with the help of other strategic partners. Some of the partners include Maa Oleng limited, African Conservation Centre, European Union - Biodiversity Conservation Program, Kenya Wildlife Service, Magadi Soda and Ford Foundation among others. Shompole Community Trust is a legal corporate body registered under the Trustees (Perpetual Succession) Act 164 of 1980, Laws of Kenya. The Trust was established in 2004 by the community to handle issues that pertain economic, social and environment development within the ranch, with special focus on wildlife management and livelihood improvement (Equator Initiative, 2006).

The Shompole community generated income from ecotourism, leveraging the ranch's unique biodiversity values for the benefit of residents to compliment the livestock earnings. This was necessitated by recurrent droughts that have become more



frequent and aggressive in nature resulting in massive livestock losses and, in turn, increased the vulnerability of the community. Shompole Ranch set aside an estimated 10,000 hectares of land purely for purposes of conservation, and in conjunction with an investor to manage a high-end eco-lodge exclusive for high paying clients.

The income accrued is, in turn, invested in community social development programs such as education, health and water provision, as well as protection of the environment through the Trust. The Conservancy is managed by the Trust through the Community Rangers in conjunction with the Kenya Wildlife Service with assistance from the South Rift Association of Land Owners Trust (SORALO) and African Conservation Centre. The Conservation area called the Shompole Conservancy is designated solely for wildlife. Exceptions to this rule are made during periods of extreme drought, usually between September and December annually, when pastoralists are allowed to graze their livestock within the Conservancy. The remaining 52,700 ha of Group Ranch land is further divided into three zones: a buffer zone, surrounding the Conservancy; a wildlife dispersal area, in which wildlife movement is not restricted by human activity; and an area for human settlements. There are two eco-lodges adjacent to the Conservancy land that opened in 2000 (Kenya Wildlife Service, 2006).

The lodges offer the regular accommodation services with a three meal course plan on a daily basis and with the game - drive services every morning and evening. However, the tourists started requesting more time with the local people in order to appreciate their rich cultural norms and beliefs. This increased the demand for homestay

accommodation in Shompole, although it is prevalent in Three out of Five villages (see Figure 3.1. below.

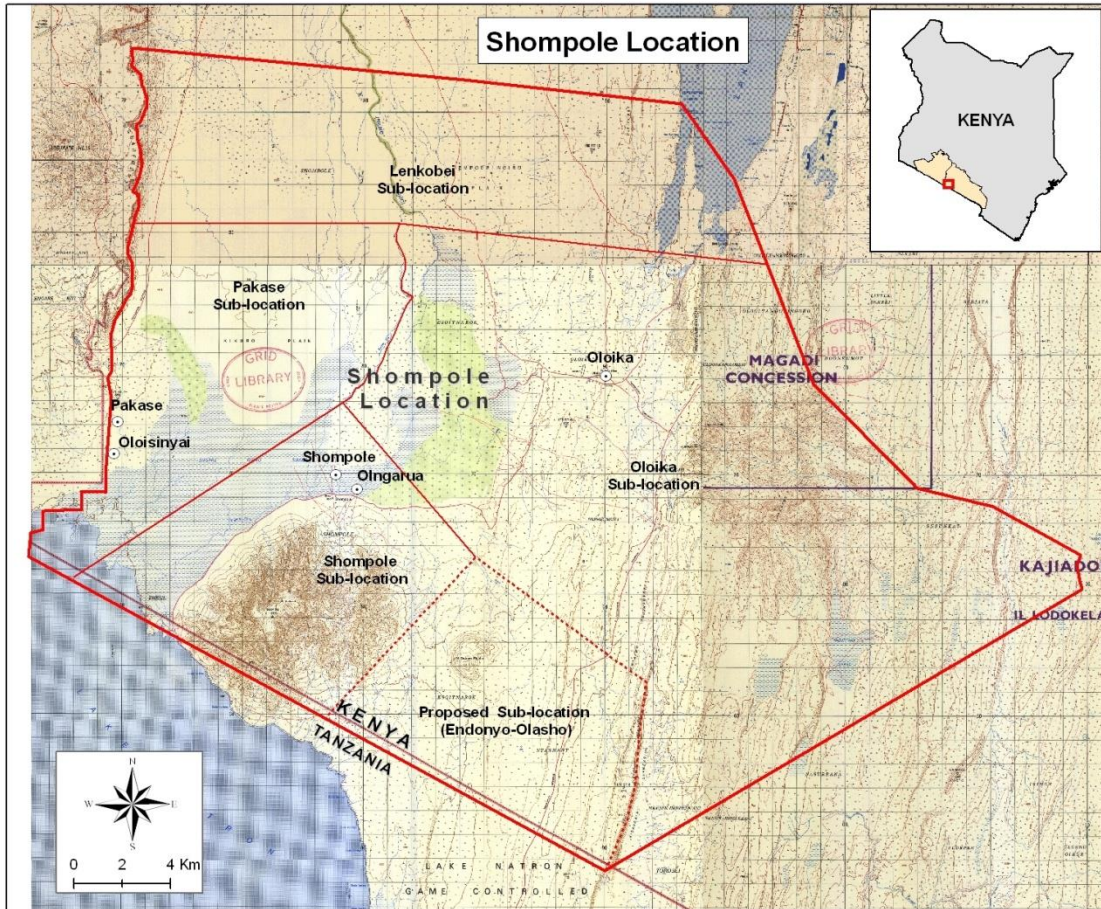


Figure 3.1 Map of Shompole

## Sample Size and Sample Selection

The study populations for this study are the Maasai families who are members of the Shompole Group Ranch. The study used purposive sampling to identify three out of five villages in the Shompole Group Ranch. The five villages are Oloika, Lenkobei, Shompole, Pakase, and Endonyo – Olasho but only three villages (Oloika, Lenkobei and Endonyo – Olasho) were part of the study the participants were drawn from these villages since they played host to guests in the past. Purposive sampling, also called Judgmental sampling, is appropriate where the researcher's judgment about which units under observation was the most useful or representative (Babbie, 2010). And snowball sampling was used to identify the actual study participants. The researcher used snowball sampling, a qualitative technique used to select participants based on recommendations from the participants already interviewed (Babbie, 2010).

The researcher visited each of these individuals in their respective homesteads 'Enkang', requesting their participation. Once they agreed to participate, they were interviewed and asked to recommend another individual participant from the same village till all the three villages were covered. The same order was followed until no new names were suggested for interviews, and a small number of participants who have not played hosts to visitors were also interviewed to get an insight into the views of the homestay program. The Maa language was used by the researcher to administer the interviews for the participants who were selected because the majority of them cannot read and write. The number of participants from each village was nine, the total number for this study was 27, women and men all 18 years of age and older, a sample of 20 to 35 participants is

considered reasonable for a study (Creswell, 2007). Also, the researcher interviewed two participants from each of the three villages who have not hosted visitors in the past to try and get an understanding of their perspectives and experiences.

Regarding gender roles, the researcher took the time to interview both men and women, as well the youth as participants separately to understand their perspectives on homestay accommodation taking place in their homes. The Maasai cultural and social norms have specific roles assigned to each based on gender and age bracket as in the case of the youth. In order, to respect the culture and allow the participants freedom to express their views without causing trouble to the various community structural layers, the researcher held separate interview sessions for women and men. It is meant to ensure harmony within the community structures after the researcher has completed the study (Spear & Waller, 1993). The researcher further held separate sessions for both young men and women, away from the older generation so that they can freely express their own personal experiences, perceptions and make meanings as they see it without undue influence from their elders, as it is the custom in Maa culture.

#### Instrumentation

The researcher being an instrument of the study (Bailey, 2007) designed a semi – structured script which was used during the in - person interviews. Qualitative research aims to obtain rich empirical materials from units of analysis under observation, and most literature reviewed strongly supports that premise. For the researcher to acquire in-depth information from respondents, open - ended questions were used since it allowed

participants to provide freely their responses and views in a detailed manner (Babbie, 2010).

The researcher had a consent form which outlined the purpose of research and the reasons it is important for them to participate in it. The researcher assured the participants the information they gave out will never be used against them. The second page contained demographic questions, followed by a section that asked them to outline primary and underlying factors for providing homestay accommodation in their traditional homes. The last section asked them to explain challenges if any they experienced during service delivery (see Appendix A).

The entire interview process took 30 – 60 minutes and respondents were alerted of this from the beginning, but a respondent is free to take more time if they are comfortable and willing to give more information. Also, personal field notes and observations were used by the researcher to record any extra information outside the topic, but that was relevant or any unusual or unique insights that enriched the study.

### Data Collection

Before the actual research process took place, the researcher had first obtained Institutional Review Board (IRB) approval (Seidman, 2012; Babbie, 2010) from Clemson University as required. The researcher then developed a consent form for the participants, explaining the confidentiality safeguards, the purpose, and benefits for participation in the research, as well as the rights to stop at any point of the interview process. Ethical procedures of research involving prior informed consent, anonymity, confidentiality and the rights of withdrawal were adhered to and fully respected. The investigator made sure

every respondent understood all the required protocols in a simplified language without making the exercise seem like an obligation on their part and that they were at liberty not to participate at all or stop the interview process at any given time for whatever reason.

### Interview Process

The interview questions were personally administered at various homes at the village study sites by the researcher from May to August 2015 and were conducted in the Maa native language. The researcher let the participants express their lived or subjective experience, views or opinion of the subject matter freely since interviewing is essentially telling their story (Schutz, 1967). The process used open – ended questions, face to face interviews (Goyder, 1985) that allowed interviewees to re-imagine, construct afresh the experiences based on what they think was memorable, and free from undue influence from the interviewer (Seidman, 2012). Prior to the actual of administration of the interviews, the researcher had to pretest questionnaires (De Leeuw *et al.*, 2004) to ensure accuracy of the questions during the Maa to English translations.

The investigator went to the initial Boma or home in the morning, and as required in the Maa Culture, greeted the elders first, followed by the women and children in that order. After a brief introduction followed (normally not related to the visit), and then this was followed by explanations of the actual reason for the visit as the last thing. It is disrespectful in the Maa culture to walk in and just begin the interview process without following all the required steps for creating rapport with the respondents based on their culture and socialization. In the process, the researcher was offered tea, and as required by cultural norms of the host and the researcher must accept it so as not offend the host (it

is normal for Maa people to offer a cup of tea to any of their visitors – whether local or foreign). It might ruin the whole process and subsequent cancellation of the interview. After the explanations by the researcher the owner of the home usually a man will decide who will take the interview and at what time and reasons for choosing that particular time. Most Maa people are free during the day or early evening before the cows, sheep and goats come home from grazing. The host agreed on the time of their availability and informed the researcher to come at that time. Based on the time allocated for the interview, the researcher left and returned either that evening or the following day. The researcher repeated the same process over again starting with the greetings, a short brief of how things were since yesterday (as required by the culture), and let the respondents decide whether to do the interview inside the home or outside the home under a tree. For example, most male elders prefer an interview outside the home under a tree, whereas, women prefer inside the home in her hut or just outside the hut. Once the researcher and respondent are comfortable in their location for the interview, the researcher began the interview by telling the respondent to relax and take his or her time to answer questions or ask for clarity where necessary and also, the researcher informed the respondent of the possible time duration for the interview (30 – 60 minutes), but some respondents just took their time to keep the conversation going even after the duration elapsed – the researcher took the chance to write down whatever extra information that is provided by the respondents.

In each interview session, the researcher had to begin with an explanation and the need for the study, and then read the informed consent statement to the participants,

asking each whether they agreed to participate. Once they agreed and consented, the participants were asked demographic questions about their marital status, level of education, the name of the village, and their gender identified by sight. During the interview process and where necessary, the researcher probed the participants further to follow up on what the participants say help to clarify the meaning of their responses (Rubin & Rubin, 1995).

Subsequently, in every occasion, the researcher had to ask for permission to audio tape the interview proceedings for later use, except for the focus group interview, where the responses were written as notes. The researcher then asked the questions from the script, sometimes in a sequential order and sometimes the researcher choose not to ask if the respondent gave a response to a question during the conversation. Since the Maa people are known to be descriptive in nature, free flow of the responses from the respondents was good since reconstruction of lived experiences and meaning-making became easier for their thought process. It has been deduced from existing text that the Maasai can use multiple sentences to describe one piece of the subject matter in different ways. Therefore, the researcher took time to listen, write down personal field notes as well as observations during each interview process and probe further where necessary or even ask for clarity on the respondents' meanings.

The researcher also used a focus group approach where the same participants who were interviewed individually using both small groups or one big group in every village these participants came together to discuss the same issues covered in the interview questions. This focus group aided in confirming the accuracy of the data



collected from the participants by researcher. The researcher asked the questions based on the interview script starting with the primary and underlying motivating factors for providers to offer homestay services, then followed by the questions on problems and challenges encountered during service delivery were last.

Once there were no further new responses from the respondents, the researcher concluded the interview process by explaining that the outcome of the final findings are to be made accessible for sharing at a later date. The researcher thanked the participants shortly after the conclusion of the interview process, and asked if they had questions or needed any clarifications. The researcher introduced to each participant after the interview the possibility of being called again in the near future to take part in a group discussion on the same topic.

#### Focus Group Interview

A focus group discussion (Morgan, 1993) was undertaken alongside individual interviews (Seidman, 2013) in order to compare materials generated for both accuracy and truthfulness (Bailey, 2007) of the data. This focus group interview was an intentional move by the researcher to use some of the strengths of this data collection strategy since it was very useful in exploring new ideas or concepts not investigated (Krueger, 1998; Morgan *et al.*, 1998). The researcher's goal as the moderator was to purposively explore and verify whether the respondents interviewed individually will provide the similar detail in a group setting (Morgan *et al.*, 1998; Krueger, 1998; Bailey, 2007). Krueger (1998, 2006) suggest that a focus group interview has many advantages that include 'high face validity, flexibility, and speedy results, as well as low costs'. Babbie (2010), posit

that focus groups do illustrates ability for carrying out face to face social of the human subjects under observations.

For purposes of ensuring the focus group was representative a total of six respondents, since six to 10 is deemed as appropriate (Morgan, 1993) were purposively selected (Maxwell, 2012) from the three villages, with each village having two participants. The researcher ensured the composition of the participants was balanced and covered all the three villages, which include four male and two female based on the overall ratio of the participants, among them four hosts and two non-hosts. Once the respondents were identified, the researcher let the respondents choose a central place that is accessible to all and comfortable place for the interview. The respondents chose one homestead that was central to all the three villages. The homestead belonged to one of the respondents who offered to host the rest and offered food after the interview.

During the actual day of the interview, the researcher explained the objective of the focus group interview together with the ground rules (Krueger, 2006; Bailey, 2007). The rules included having everyone make contributions so as to have a balanced discussion without undue influence from either the researcher or dominance from other participants. The role of the researcher was to moderate (Bailey, 2007) the interview and asked the questions (Krueger, 2006). The goal was to find out whether the same responses obtained from the same participants as individuals were repeated in the focus group discussion from each village. As regards the execution of the interview process, the researcher used the same semi – structured interview script, open – ended questions

(Bailey, 2007; Richards & Morse, 2012), and let adequate flexibility take center stage to allow respondents room to express their views freely.

The interview began around eleven in the morning since the respondents had indicated that they will attend to their daily morning chores as required by the families' daily routines. The participants took turns to give the responses to the questions each taking time to finish respond without any interruption from other respondents. Each respondent gave a response to the first question and the researcher recorded it in writing. The same process was repeated for all the questions and responses recorded. The duration of the interview was three and half hours, each respondent was allocated 30 minutes for the whole interview, and further 30 minutes out of the initial allocated was requested by participants voluntarily to continue the discussion among themselves with little or no moderation from the researcher. However, the researcher used the opportunity to listen keenly, and put down more materials to capture the discussion (Richards & Morse, 2012) as the respondents engaged each other in the conversation through exchange and sharing of ideas, thoughts and experiences as hosts. The researcher noted a number of interesting observations during that 30 minutes extra sharing between participants (Richards & Morse, 2012), where respondents who were hosts in the past, opened up to share more of their experiences with the visitors. The respondents reported to the rest of the group, the fact that, some had hosted more than once, some even three times in the past and as such they more to share than others, and they shared their part of the story. Their first day was characterized by nervousness, tension and confusion on how to handle the visitors the moment they arrived till day of departure. However, not all the respondents agreed with

that position, some admitted they were happy and just played along and visitors did the same. The respondents (past – hosts) reported that the situation improved after the first day and by the third day, both the hosts and visitors were very comfortable with each other and some visitors started crying the last day of departure. That took the respondents by surprise and that some family members especially female, were sad after that since they had realized how much they had socially bonded with the visitors. Furthermore, they admitted that it was so much fun receiving visitors a second or third time, and even though, it was different guests every time, except for very few who had same repeat visitors.

Conversely, the respondents who had not hosted visitors in the past (non-hosts) admitted to the group that their experiences were limited since they had little interactions with the visitors. They only shared the experiences with minimal contact they had with the visitors and most shared experiences they heard from their neighbors, and took time to interrogate their counterparts with experiences on their thoughts and perceptions. For a moment, it was interesting for the researcher to observe the new development being driven by respondents themselves. The respondents (non-hosts) were curious to find out how their exact experience was like for the first time (asking for finer details), second and even the third time. The past – hosts shared their personal perspectives.

Once the interview was over, the researcher thanked the participants for their participation in the focus group and asked if they had any questions or had clarifications from the researcher. The researcher also thanked the owner of the homestead where the focus group took place for both the generosity of providing both the venue and the food

for the rest of the respondents, which was voluntary and at no cost to others. Having concluded the interview, the researcher embarked on writing down all the final thoughts, discussions, and memorable quotes, as well as, key statements from the group while still fresh for coding later. The researcher then began to transcribe the data, following the same procedure as with the individual interviews –started with initial coding and followed by focused coding. The researcher created major themes, each with minor sub-themes from the focus group data. The summary of major themes was recorded by the researcher as follows; hosts’ motives, hosts’ problems and challenges. The subthemes for hosts’ motives included benefits (social and economic) and cultural (preservation and cross - cultural awareness). For problems, it included insufficient cash incentives and toilet and bathroom facilities and challenges were language barrier and culture shock. The researcher compared the major themes created with the individual responses earlier recorded, searching for similarities or differences, and relate it to the overall inquiry. Thereafter, analysis took place by followed interpretation, and linking the outcome with the rest of the data for final product.

#### Pretesting Questionnaires

Participants in the case study site cannot read and write. Therefore, the researcher translated all the questions from English to the Maa language during the entire process. To ensure the accuracy of the translated questions, the questionnaires were pretested (Dillman, 1978, 2011; Czaja, 1998) using a panel of Maasai families from Shompole who in the past played host to visitors. The goal was to ensure clarity and understanding of each question, as well as, to check if all the issues were covered and make sure if any

additional inputs where necessary. The results of the pre - testing exercise were then used to revise and refine the questions accordingly to meet its intended target and later followed by a second review process. The intention here was to confirm and refine all the questions till they are clear and understandable, and the peers have no further suggestions to make.

### Data Analysis

This study used a Qualitative Data Analysis (QDA) method, which can either be inductive and deductive or both combined (Babbie, 2010). The study employed inductive, discursive (QDA) methods to bring out rich and in-depth descriptions from the textual data set (Bailey, 2007) letting the ideas and concepts naturally flow from the data. The data in this study was coded manually (Lofland, 1971). In manual or electronic coding, Basit (2003) posit that the researcher constantly make comparisons of emerging concepts or ideas and going back and forth to relate the outcomes with the research questions. All data and materials collected using different methods such as audio recordings, personal field notes and personal observations were analyzed, interpreted and synthesized to create a final product of the whole process of field research by the researcher (Altheide & Johnson, 1994).

### Audio Recordings

To ascertain and increase the validity of the data collection process, the audio recordings were used to clarify, as well as verify the handwritten scripts, and to provide accurate transcriptions to the open-ended questions. All transcripts from the audio

recordings were examined for accuracy by a co-investigator who is native and considered an expert in the subject matter (Fetterman, 1989), a process known as member checking (Bailey, 2007). The verification process took place through sharing of hard copies of the identified themes and data recordings with a native co-investigator and peer to ascertain the accuracy of the information gathered. After the native peer review, it was agreed that it was a true reflection of the initial translations and that very little corrections were required. However, the focused group interview responses were recorded by use of memory, observations and as written notes by the researcher. The researcher also, took the opportunity to ask the six respondents of the focused group to verify whether the earlier responses they gave as individuals were captured accurately, a process known as member - checking (Bailey, 2007).

#### Field Notes

During the whole time and process of conducting face to face interviews with the use of audio recordings gadgets, the researcher simultaneously wrote down personal field notes (Bailey, 2007; Lofland & Lofland 1984), where both important and not really important data from the field was recorded, as well as engage in personal observations (Bailey, 2007). In a way, the field notes act as a crucial store or repository for the researcher's field research data collected (Bailey, 2007). Even though, there are many ways of writing personal field notes (Lofland & Lofland,1984), the researcher chose apply reflexive thoughts (Bailey, 2007; Altheide & Johnson, 1994) since it was very close to personal feelings (Lofland, 1971), another way of jotting field notes (Bailey, 2007). The researcher undertook to record reflections in turn hours after the each interview, for instance, jotting

down his reflections in the afternoon, of the interview taken in the morning or jot down reflections in the morning of the interview conducted the evening before (Altheide & Johnson, 1994). The same process was repeated by the researcher till all the interviews were complete. Also, the researcher wrote down on the spot observations during the interview process and all the materials were later used for analysis, interpretation of the data and in the creation of the final product (Bailey, 2007).

### Observations

The researcher undertook observations (Spradley, 1980) as part of the inquiry process as a non-participant observer (Bailey, 2007), in an unstructured manner (Spradley, 1980), and rather chose to observe the physical surroundings and physical objects within and outside the hosts' houses and homes. The researcher preferred unstructured observations due to its nature of flexibility – of what and when to observe (Spradley, 1980). For example, the researcher observed to confirm that the houses are normal traditional Maasai huts and not constructed with different materials like iron-sheets or brick and cement. At the same time, the researcher observed the height and size of the huts since most hosts noted with concern the issue of height for visitors who wanted to stand inside, but the height became a hindrance. In addition, the researcher had an interest to confirm the number of houses within the home, which may imply that the host (male) was polygamous (usually it is considered offensive to ask elders of their marital status especially if you belong to a junior age group). Fencing was another aspect that was of interest to the researcher since a well fenced boma implied visitors felt



secured during their stay compared to a home with a lower fence – wild animals may easily jump over and cause trouble for livestock as well as, humans.

The researcher kept on observing other aspects of the hosts being highly selective (Flick, 2002) on what to observe based on relevance of the observation itself. The researcher chose to observe the people (Bailey, 2007) within the home, noting the number of people, gender, and race (were all Maasai), average ages, color of clothes, beadwork patterns, as well as observe their livestock. Typically, Maasai people wear red colored clothes, lots of beads, keep livestock (cows, sheep, goats, donkeys) and therefore, it was important for the researcher and note without asking any questions and to verify that the hosts live an authentic and a true Maasai lifestyle.

The researcher also took note of the activities being undertaken at the home by various persons based on their gender. For women went to fetch water with the donkeys, collected firewood, while the men took the cows to the river and grazing soon after. Some middle aged boys took the sheep and goats for grazing. The researcher took observed all the happenings covertly at the home and later recorded them away from the home. The researcher later compared the observations made with the rest of the inquiry and checked whether the participants' responses have any similarities or differences. The researcher used this information to triangulate and authenticate the data already collected.

### Thematic Analysis

Once the transcripts were ready the coding followed, a process of developing and creating abstractions from the data (Richards & Morse, 2012). The researcher coded the data using an analytic technique, first with open coding (Richards & Morse, 2012; Bailey,

2007; Hesse-Biber & Leavy, 2006) involves the opening up, segmentation of large texts to little manageable piles of data for use at a later stage, then followed by focused coding (Bailey, 2007; Richards & Morse, 2012; Babbie, 2010) meant to hunt for specific targets within the data set and develop emerging concepts from the text, seek patterns from responses, and to distinguish dimensions of different experiences (Richards & Morse, 2012). While coding, the researcher went back and forth, interacting with the data, making comparisons of concepts, ideas and categories being generated, and double-checked whether the research questions are being addressed (Richards & Morse, 2012; Bailey, 2007).

This focused coding entails looking at a data set severally to create more general or broader categories drawing together the complex immediate messages of the text in more abstract topics or groups (Richards & Mores, 2012). Further, it aims at categorizing data to explore and give an accurate account of what is happening (Bailey, 2007), in rich contextual information on the social interactions between hosts and tourists and motives for involvement such as hosts' and other residents' experiences during interactions with the tourists (Pink, 2006). Formation of categories permits thick descriptions or enables surprising patterns and may transform complex yet rich data set into a story that is sensible and easy to narrate (Richard & Morse, 2012). Focused coding is used to identify important general and core concepts in the study (Babbie, 2010) since the process was data - driven (Braun & Clarke, 2006) and themes developed had a strong relation and linkage with the data itself (Patton, 1990). The specific steps for theme development used in this study are obtained from Braun & Clarke (2006), as shown below in Table 3.2.

Table 3.2 Steps in themes development (Braun & Clarke, 2006)

<b>Phase</b>	<b>Description of Process</b>
1. Familiarization with the data	Transcribing, reading and re-reading and noting initial ideas using initial coding
2. Generation of the focused codes	Producing focused codes from the data manually by hunting for specific targets relevant to the research questions, from the initial piles of codes identified, and writing notes for each person interviewed using a highlighter
3. Search for themes	Sorting the focused codes already identified into potential themes by identifying potential relationship between them
4. Review of themes	Refining the initial themes by ensuring a relationship to the codes. This step could lead to either merging or splitting of themes.
5. Defining and naming of themes	Generating clear names and definitions of the themes to be used to tell the story

As thematic concepts emerge, as well as overarching constructs during the data analysis process, the researcher returned to the field or physical observations and

interview manuscripts, deliberately moving from the general to the specific aspects of data based on the grounded case write-ups. The researcher focused on those conclusions that reflect the interests, ideas, and theories that initiated the inquiry (Bailey, 2007). Subsequently, the researcher examined those emerging constructs, themes on the highlights they depict about the case descriptions from which they came from (Glanzer & Strauss, 1967). The researcher continued with the process of theme development until there are no new themes emerged.

### Trustworthiness

Denzin & Lincoln (2005) described the concept of validity in qualitative research as trustworthiness, authenticity, and quality. When a particular strategy or technique gives the same results repeatedly when used on the same item or object, then it is deemed to be reliable (Babbie, 2010). In qualitative research, the researcher identifies all validity threats throughout the entire process and how to deal with it, however, two specific ones are bias and reactivity. Bias sets in as a result of the researcher's theories, beliefs, preconceptions and perceptual lens, while reactivity (Maxwell, 2012) is referred to as, 'the shaping of respondents opinions or the actual environment by the researcher'. Therefore, the researcher used the threat validity concept to deal with validity by conceptualizing these threats in the research design, and design strategies to discover if they are plausible threats, and subsequent remedial action was taken (Maxwell, 2012).

The investigator in this study undertook reflexivity to minimize bias. Standard practice in qualitative research requires researchers to state any bias well in

advance before conducting the study. It was helpful for the researcher to ensure an objective assessment of the participant's views without having undue influence.

First, the researcher was the founder of the whole idea of homestay at Shompole, and was the former coordinator and manager of the same on the study site. Secondly, the researcher was from Shompole Group Ranch and a community leader holding various leadership positions and was well known to all study participants. The researcher lived his whole life there, went to School, got married there and all the extended family members, as well as childhood friends, live at the study site. Also, the researcher played host to guests on numerous occasions at his families' home. Thirdly, the researcher has experience dealing with the management of Tourism in general for the past ten years. The researcher's experience is the result of work at the two Tourist Lodges, Shompole, and Loisiijo respectively, before the advent of Homestay accommodation in the villages which is a fairly recent phenomenon. Also, the researcher dealt with the temporary camping accommodation and other logistics for weekend visits or short stay guests. Therefore, the researcher's past experiences are both relevant and ideal for the study site as well as being a threat at the same time. For Homestay tourism, the researcher designed, coordinated and managed the homestay accommodation program in Shompole Group Ranch (study site) from 2008 to 2013. Before this, the researcher was involved in running of two other community lodges since 2001 in which he held at a senior position level and acquired firsthand experience with visitor management issues, reservations, transportation, accommodation, game drives among others. Fourthly, specifically, the researcher took care of all logistics for homestay, hosts and visitors from

planning for the guest meals, transport, interpreters, safety briefs (manage expectations and cultural interactions) needs, screening of homestay families, briefs on hosting of visitors and climate setting at each home before the night sets in.

Lastly, the researcher's primary assumption has been that tourists always demand and needed more cultural interactions with the rich Maasai culture. In the past, tourists to both Shompole Maa Oleng' and Loisiijo Lodge have always requested for more interactions with the local Maasai people beyond just experiencing Maasai dances and folklore for a very limited time during each stay. The visitors always wanted an experience that would last at least a day or more, but it was not possible. As a result, this tourist demand led to the start of the homestay accommodation program in Shompole as a visitors' primary reason to visit. Conversely, the researcher makes assumptions that apart from the tourists' demands to experience the local culture, the local people as hosts have their motives for wanting to engage in the business as well. Some of the assumptions range from opportunities for financial gain, friendship, and other in-kind personal or host family benefits. Therefore, this study aim was to better understand the actual motives, as to why local Maasai people host tourists.

Having identified potential validity threats, the researcher designed strategies to deal with these threats as stated below. The use of member- checks and focus groups will help address the threats identified by the investigator. The use of the already interviewed individual respondents as a focus group participant repeating the same questions helped identify any discrepancies in the data or any unusual occurrence. Triangulation was also used to deal with these threats since interviews, questionnaires and documents can all be

affected by self - report bias (Creswell, 2007). Search for discrepant evidence and negative cases are another appropriate way to check validity threats. As a researcher, I looked and searched for discrepant data by asking others for feedback on my conclusions to identify my biases and assumptions and being aware of all pressures to ignore data that do not fit my findings. Overall, this helped the researcher avoid biases and reactivity by adhering to qualitative research method procedures throughout the entire process.

## CHAPTER FOUR

### RESULTS

The purpose of this study was to explore and characterize hosts' motives (Kleiber *et al.*, 2011) for participating in homestay tourism as well as the associated problems (Bull, 1991; Kayat & Nor, 2006) and challenges (Salleh *et al.*, 2014; Nor & Kayat, 2010). This section details the findings based on the responses from the participants to the open-ended questions asked during the interviews and the focus groups. The resulting themes (Bailey, 2007) are supported by respondents' statements and the field notes (Bailey, 2007; Richards, 2003), observations (Seidman, 2012; Bailey, 2007) and experiences of the researcher.

#### Social Demographics

*Gender:* Of the 27 respondents, 17 (63%) were male and 10 (37%) were female.

*Age:* An estimated 14.8% of the respondents were in their early twenties, with 33.3% being in their thirties and an equal percentage in their forties and 18.6% over 50 as shown below in Table 4.1.



Table 4.1: Age groups

Age	Frequency	Percent
25 or under	4	14.8
26-40	9	33.3
41-55	9	33.3
56 or older	5	18.6
Total	27	100

*Level of Education:* Almost all, 98%, of the respondents cannot read and write, while 1% has a primary or college education as shown below in Table 5.2.

Table 4.2: Level of Education

Educational level	Frequency	Percent
None	25	98
Primary	1	1
Secondary	0	0
College	1	1
Total	27	100

*Marital status:* All the 27 (100%) respondents in the study were married (Table 4.3).

Table 4.3: Marital status

Marital status	Frequency	Percent
Single / Never Married	0	0
Married	27	100
Divorced	0	0
Other	0	0
Total	27	100

*Village Name:* All three villages selected were represented by nine (33.3%) respondents each as shown below in Table 4.4.

Table 4.4: Village name

Village Name	Frequency	Percent
Oloika	9	33.3
Lenkobei	9	33.3
Endonyo – Olasho	9	33.3
Total	27	100

### Three Overarching Themes

Based on the responses from the data collected, three overarching themes (Richards & Morse, 2002; Bailey, 2007) were identified and created by the researcher. An inductive thematic analysis (Bailey, 2007) was employed to review the research data and interview notes several times by the researcher to ensure accuracy. The three main thematic areas and subthemes identified included the following: Hosts' motives, problems and challenges.

#### *Theme 1: Hosts' Motives*

Previous examination of homestay tourism has shown that hosts' motives were many and varied. The prime motives as indicated by many studies were benefits to the host family, which may be economic or social. Besides, the same benefits accruing may as well be cultural (preservation or cross – cultural awareness).

#### *Subthemes*

- i) Benefits (economic & social)*
- ii) Cultural (preservation & cross-cultural awareness)*

#### *Economic*

Empirical data has stated that hosts primarily provide services to visitors for a fee (Korir *et al.*, 2013; Ismail, 2010) in addition to other possible non – economic benefits. In these study findings, economic benefits (Kayat, 2011), have been cited as a motive for provision of services among others, as it is evident from the excerpt below.

*Resp. 09 said, ‘From what I heard from the Chairman of our Ranch, every family that played host to the visitors was paid \$ 30 for the duration of stay of the visitors, normally two to three days maximum and sometimes visitors may give some tips as well. Also, our women had an opportunity to sell beaded cultural effects thus earning more money to the family’’*

The majority of those interviewed felt that the most prime motive for their role in homestay tourism was the receipt of direct cash incentives, paid to either individuals or family units was reported as US \$30 per visit, with some visitors leaving tips of varied amounts.

However, during the focus group discussion, a minority of the respondents reported they spent some of the payment to buy food and clean water for cooking and washing for visitors, thus further reducing the total amount payable to the host family. Conversely, the focused group validated the position that some people received some tips of up to \$ 50 even more than the original quoted price for the entire stay but a quite a number reported that tips were never to paid.

The majority of participants agreed that the sale of cultural artefacts occur on the last day of a stay, just moments before the visitors depart. These souvenirs included beaded products such as bracelets, necklaces, belts and spears, and calabashes as well as Maasai long knives.

The sale of beaded artefacts was supported by the focused group discussion as well, where majority of participants reported that the women sold an array of items and

earned amounts ranging from as low as \$ 10 and as high as \$ 200 an item and that depended on how many items the visitors bought.

These findings appear to be confirmed by Seubsamarn (2009), supporting that there are such business opportunities for parties to transact, with the hosts selling cultural artefacts and Ismail's (2010) findings suggesting economic benefits and impacts as motives for homestay involvement by hosts. Similarly, these results are supported by Kayat (2011) submitting that development of homestay enterprises has been proposed as a way to achieve sustainable economic growth and reduce poverty.

### *Social*

Another key finding of this study relates to homestay tourism's social interactions which is consistent with previous studies conclusions that the social part of interactions was critical (Julaili, 2001). Hosts provide the service to visitors and in the process they get to know each other, learn about their relevant cultures, family values and all that goes with it. Homestay has been a bi-directional concept between hosts and visitors, where social interactions has been part of the major experiences for both parties. As hosts and visitors get into contact, new, meaningful friendships and connections (Korir *et al.*, 2013) develop over time no matter the period of stay for the visitors. From these findings, it was evident that a new meaningful relationship that may lead to great friendships in the future was developed between the hosts and visitors (Kayat, 2011; Julaili, 2001), as demonstrated by the respondent's excerpt below.

*Resp. 11 said, "For me as an individual and my family, we have always seen tourists from a distance on top of 4x4 jeeps heading for a game drive or just on the road*

*traveling somewhere...I guess that is why they are tourists...but the thought of me and my family hosting a foreign tourist is phenomenal and a huge honor, as a kid I always wanted a 'mzungu' friend and now I got, not one, several from a country called America''.*

A significant number of the respondents indicated that they were motivated to host the tourists by the need for social interactions which could result with new meaningful friendships and connections with the visitors, since many had never imagined interactions with a foreign visitor at close range, let alone being a host for a period of time.

The same position was confirmed by the focused group discussion, where most respondents agreed they made new friends with the visitors and that was evident since visitor departure was characterized by emotional attachment and bonding from both sides. Particularly, women and children were affected from the hosts' side.

However, a majority in the focus group added a new outcome that was not prominent in the other data from this study. They reported that playing host to visitors was a source of happiness for the family, since everybody starting from the children to the adults was excited and thrilled by the thought of hosting guests. In essence, it was a source of joy, as well as, strengthened the family social unit. Additionally, in the focus group most respondents admitted that hosting visitors elevated their social status and recognition by the leadership of the ranch, such as the Chairman and other community leaders. The hosts were acknowledged for being exemplary in sharing our culture with foreign visitors, an aspect that was not a primary feature during the individual responses.

The findings were corroborated by similar studies by Julaili (2001) advancing that socializations, connections and friendships took place between host – visitor interactions and Kayat (2011) that submitted that social development of both host and visitors becomes part of the interactions.

### *ii) Cultural*

Previous studies advance the view that homestay tourism helps to maintain the culture of the host local residents (Ganner, 1994), since majority of the tourists get attracted by the culture in the first place and therefore, to sustain the flow of tourists as well as make profits, the culture has to remain intact. The same case applies to this study. The Maa people in Shompole possess a unique rich culture that is admired globally and it serves as the main attraction for homestay visitors to this part of Kenya. This study's have clearly demonstrated the importance of maintaining the culture found by Lane, (1994) not only for the visitors to appreciate but a way of life for future generations in Shompole area. Therefore, cultural preservation and cross – cultural awareness become key ingredients for homestay tourism service providers (OECD, 1994).

### *Preservation*

Empirical studies in other places Malaysia have shown that hosts were proud to share their culture with the visitors, always giving access so as to fully appreciate the cultural dynamics that exists (Salleh *et al.*, 2014; Kayat, 2010). As the interaction continued, the hosts realized that the best ingredient to market their homestay products and services was the rich cultural heritage that kept the visitors coming back over the

years. The hosts embarked on ensuring the culture was preserved not only for the visitors, but also for the future generations of the respective host residents. This study's results are not any different, the host residents of Shompole have become fully aware of how valuable their rich culture and traditions and what it mean to the outside world. During the interactions with the visitors, the hosts appreciated the value of the Maa culture, and as a result, a decision was made to preserve the culture (Kayat, 2011), not only for the visitors, but future generations of the host residents. One mechanism identified for cultural preservation (Korir *et al.*, 2013) among many was homestay tourism, where hosts receive direct cash incentives for services offered, as illustrated in an excerpt below.

*Resp. 05 said, "This day, I had the surprise of my life. During our chat, my guest lamented that the Maasai people are so blessed to possess such a great culture, that is admired the world over. I have never thought of our culture being great to that extend, especially to the outside world. Now, I know. And from today onwards, I have a duty to inform my children and the community at large the need to preserve our culture for future generations and the homestay program will be one of the ways to sustain the culture among others."*

All the respondents interviewed felt another important motive for their involvement in homestay tourism was cultural preservation. Even though, all respondents were of the view that the Maasai culture is a great phenomenon and that it was part and parcel of their life on a daily basis they never thought of the extend and the value, the outside attached to it and that it was well admired all over the world. Respondents had a common position that homestay tourism concept contributed positively to the



maintenance of the Maa culture, where original and authentic beaded products and artifacts were made and sold to the visitor - tourists. Besides, this the respondents agreed that maintenance of their folklore, myths, stories as well as all other ways of Maasai life such keeping livestock and moving from place to place are key, and that the homestay concept of tourism will be one way to preserve the Maa culture for future generations.

Similar views were shared in the focus group discussion where most respondents agreed that the best way to preserve the culture was through the concept of homestay tourism. Additionally, a significant number admitted that the young people in each age group have a vital role to play in ensuring they followed the Maasai way of life to the latter, even with the challenges posed by formal education and modern religious practices.

These findings from both the individual responses and focus group discussion were further supported by the observations made by the researcher. The researcher through observation of physical environment (to confirm the houses are original Maasai huts, fencing of the boma), the people (to confirm whether they are truly Maa people with their red colors and unique beads) and observed objects (their livestock), as well as the actual location where they reside (to confirm it is indeed Shompole Ranch).

These results were further supported by existing literature by Kayat (2011) advancing that homestay tourism contributed to significant cultural development and was bound to contribute to the preservation of local lifestyle as a result (Ganner, 1994; OECD, 1994; Lane, 1994).

### *Cross - cultural awareness*

Current texts have indicated that one of the common features of homestay has been host-visitor interactions (Ibrahim & Razzaq, 2010; Julaili, 2001), where the visitor has interest in the host culture and lifestyle. In the process, both the host and visitor get to appreciate their relevant cultural values and norms, thus creating cross-cultural awareness between them (Besculides, Lee & McCormick, 2002; Weaver, 1998) as the end product. In the current study findings, the results were the same and it was evident as illustrated below by a respondent's excerpt.

*Resp. 17 said, "Have you ever seen a 'mzungu' – (white person) carry firewood on her back like our women do? I was amazed and inspired to see two 'mzungus' – (white girls), carry a heavy load of firewood today. Both my wife and elder sister took my visitors to fetch firewood and my wife narrated of an amazing conversation they had through a translator about the role of the woman in Maa culture and vice versa. My wife reported that, even though she has a challenging role as a Maasai woman, she was still proud to be part of the Maa culture and that she was appreciative of the visitors' culture view of women roles."*

The majority of participants in the present study admitted that many interactions and much sharing of experiences take place between hosts and visitors during the visit, and the process of carrying out the daily activities. Respondents contended that most interactions and sharing happened when the men and women were involved in the daily gender-based duties. Individual responses further revealed that in the Maa culture, men and women were traditionally assigned certain daily roles or activities. Women gender

roles were identified by the respondents as cooking for the family, milking the livestock, fetching water, collecting firewood, and cleaning of calabashes. Similarly, the respondents identified male roles as herding cows, protecting the family, fencing the home and taking visitors for nature and game viewing around the home.

The focus group discussion confirmed the results of the individual responses. All the responses resonated with the individual responses findings that daily activities and were assigned based on gender and that was the best way to make the visitor aware by allowing interactions when the actual activities took place. The visitors appreciated the Maasai during that process. Conversely, the host got adequate time to interrogate the visitors as well during their numerous dialogues in the entire stay.

These findings were further confirmed through observations by the researcher as women were found to fetch water, collect firewood, milk cows, cooking of food among other roles identified by the study. The findings were the same for men's roles such herding cows as posited by the both the individual and focus group results.

Previous studies appeared to support this study's findings as supported by Ibrahim & Razzaq (2010) where they emphasized the importance of cultural interactions, as well as, Julaili (2001) found that host-visitor cultural exchanges and peer learning took place during homestay visits. Similarly, other studies corroborate these findings stating that appreciation of other cultures occurs through contact with foreign visitors during interactions with the local residents (Salleh *et al.*, 2014; Brohman, 1996; Weaver, 1998). Further studies appeared to validate these findings by supporting the view that cultural interactions takes place as hosts give visitors access to their culture, exposure to authentic

experience, cultural activities carried on a daily basis by different gender and hence, increasing cross – cultural awareness of both parties (Besculides, Lee & McCormick, 2002; Lane, 1994).

### *Theme 2: Problems*

Homestay tourism has had a fair share of problems just as any other tourism subsector. Previous relevant literature had indicated that insufficient cash incentives or payments to hosts as a prime problem for the sustainability of homestay tourism business. However, in this study a unique problem has been identified which has not been identified in the existing literature, and this was the lack of toilet and bathroom facilities for visitors within Shompole. The problem may either be distinct to this particular destination or it may not have been noticed by previous studies as a problem.

#### *Insufficient cash incentives*

Most literature in homestay has shown that monetary gain (Nor & Kayat, 2011, Kayat, 2010) was an essential part of the homestay operations for providers, since hosts engage to profit from the services they offer. However, other studies indicated that insufficient financial returns (Kayat, 2011; Ismail, 2010) had either temporarily affected business operations for some operators or sanctioned permanent closure as a result. In this study, the results had clearly showed that the respondents were not satisfied with the amount of cash they received from their services (Korir *et al.*, 2013; Kayat, 2010) and as a result, they complained about the inadequate compensation for their services. See the complaint from a respondent excerpt below.

*Resp.15 said, ‘‘Even though I did appreciate receiving the \$ 30 dollars per visit regardless of the number of visitors or duration of stay, but I must admit the amount was not commensurate to the amount of time my family and I spent with the visitors, that included accommodation, meals, provision of water and their protection the entire stay’’.*

The individual responses clearly indicated that the participants felt that the cash incentives being paid were insufficient; suggesting an increase from the current amount of US \$30 was needed, but there was mixed reactions on the actual amount or margin of increment should be set at. Some advocated for doubling the figure to \$60, while others wanted it tripled to \$90 per visit per travel party.

The focus group discussion supported the interview data outcome about the amount of compensation was not adequate given the fact that, the host assumed all the responsibilities and costs of hosting the visitor. However, a section of the focus group respondents had different view, they admitted that they are supportive of homestay but it may be a problematic to sustain the homestay concept of tourism in Shompole, if the hosts do not get adequate cash payments for their services. Hosts may not continue supporting the concept in the future, even though there may be other valuable aspects of the homestay tourism.

These findings were supported by similar studies in the tourism literature that found insufficient cash incentives led to closure of homestay businesses based on some bad seasons while some providers abandoned their homestay service altogether (Kayat & Nor, 2006).

### *Lack of toilet and bathroom facilities*

From existing literature (Salleh *et al*, 2014; Korir *et al.*, 2013; Ibrahim & Razzaq, 2010), all facilities that offer services to homestay visitors must have all the required social amenities such as dining areas, sleeping rooms, toilets and bathrooms. However, from this study's findings it was not the case in Shompole. Subsequently, the visitors, as reported by the findings had difficulties answering the call of nature especially at night, as shown below from a respondent's excerpt.

*Resp.18 said, "For us the Maasai, it is easy to answer to the call of nature, you just go out of the Boma, walk the down the hill and hide behind the third tree on the left...finish your business and come home, it should not be too hard for the visitors to cope."*

All participants who had hosted in the past agreed that while it was normal for the hosts to answer the call of nature in the bush, it was a big challenge for visitors to use the toilet and bathroom facilities, especially at night. The houses are traditional Maasai huts made of sticks and smeared with cow dung with no indoor plumbing. The same view was shared by the non-host individual respondents in their responses.

These interview results were supported unanimously by the focus group discussion that reported it was practically difficult to provide toilet and bathroom facilities due to the Maasai lifestyle involves moving from place to place, further compounding the challenge of building permanent toilets near or in their homes instead choose to utilize the expansive landscapes they still occupy as an alternative bathroom. All of the focus group respondents reported the visitors must go to the bush for their toilet

needs. A bathroom can be improvised inside the home, but it was always easier to have it outside the home.

However, these findings depict a different and a peculiar picture with respect to the availability of toilet and bathroom facilities from the current homestay literature, which is practically non-existent in the Maasai traditional homes. Lack of toilet and bathroom facilities were not found to be a problem in all the homestay tourism current existing literature, a problem that appeared to be unique to the Shompole homestay destination only.

Further, it was evident that physical observations of the researcher appeared to have confirmed these findings, since there were no toilet and bathroom facilities inside and outside the hosts' homes.

### *Theme 3: Challenges*

Previous literature had indicated homestay providers face a myriad of challenges (Richardson, 2003) during service delivery. A common challenge among these was noted as the language barrier between host and visitors. Also, culture shock (Richardson, 2003; Amran, 2004) has been stated as another common challenge when hosts and visitors interact during homestay service delivery experiences.

#### *Language barrier*

Communication is a key element of any interaction. However, previous empirical research has shown that a lot of miscommunication happens as a result of a language barrier (Richardson, 2003; Amran, 2004), these language problems were reported as a

frequent occurrence in many hosts – visitor encounters, as evident in these study findings. An excerpt illustrated it below.

*Resp. 20 said,, ‘I felt bad I had to talk to the translator every time I wanted to explain something to my visitors, I wish I spoke their language so that our conversations are free from a middleman – how sure am I that the translator understood every word the visitors used’*’ .

Most respondents in the study admitted that the language barrier was a big challenge to smooth communication between hosts and visitors and that it was only possible through a translator. The translator sometimes had difficulties understanding the accent or some English words from the visitors, further compounding this problem.

Similar feelings were shared by a majority of the participants in the focus group discussion who submitted that communication was very challenging since the translator was only one able to converse with both the host and visitor, and when multiple conversations occurred simultaneously the translator could not handle all of them, and the hosts were also hindered by lack of sufficient numbers of translators for the homes. However, a minority of the focus group members differed in opinion. They reported that communication was not a problem since they had their school age children at home at the time and they could take on some of the translation duties thus improved the situation between hosts and visitors, or someone in the household who spoke English was present, such as the case of the respondent who had a college education.

Further, the findings regarding language were supported by the researcher’s observations from the individual responses that almost all the respondents (98%) had no



formal education. The data implied the respondents were truly unable to communicate in English, the language mainly spoken by the visitors. This position was further reinforced by the fact that the researcher conducted the interviews in the Maa native language since the majority of the participants cannot read and write, or communicate in any other language.

These results were supported by Richardson (2003) that found language a barrier to communication between hosts and visitors and another study by Amran (2004) that posits that hosts and visitors face a myriad of challenges including miscommunication due to inadequate translation.

#### *Culture shock*

As indicated by the previous literature, tension, anxiety, happiness amid confusion and fear of unknown appear to take center stage, leading to cultural shock (Nor & Kayat, 2006; Richardson, 2003) which resulted from most hosts and visitors during the first moments of their first encounter. The same situation was evident in this study results as indicated by the excerpt below.

*Resp. 01 said, 'When I hosted visitors for the first time, I had mixed feelings and reactions taking place simultaneously – I remember very well that I was very tense, happy and confused especially since I have never handled a foreign visitor before and I knew nothing about their culture'.*

A minority of the respondents felt that there was some culture shock between hosts and visitors especially during the first moments of an encounter. From the individual responses, it was evident that the period was characterized by tension,

excitement amid confusion with the hosts doing their best to make the visitors relax and fit in. Normally, they further reported that the shock lasted for about one day until the visitors and hosts became used to each other. The participants admitted that the confusion was as a result of the cultural differences and fear of uncertainties arising from cultural differences. Respondents specifically, reported they were not sure of what their visitors thought of the first moments of encounter at home and that they can only hope they did it right.

The majority in the focus group had a different view than the interviewees. Respondents reported that although they were tense and excited, they chose to be composed and just smiled as a sign of happiness for the visitors' presence, and that eased the tension, thus creating a happy atmosphere. Other focus group respondents reported that they relied on the translator as the medium of communication to moderate the anxiety, tension and excitement between both parties.

These results were supported by other studies conducted as posited by Richardson (2003) that found cultural shock to be prevalent among hosts and visitors especially during the immediate moments of encounter characterized by tension, anxiety as well as happiness in equal measure. Similarly, Nor & Kayat (2010) appeared to authenticate these findings by advancing the view that hosts and visitors encounter many challenges during the process of their interactions among the most visible being culture shock for the initial encounter.

## Summary

This chapter covered three overarching themes as key findings of this study on the hosts' motives to engage in homestay tourism, problems as well as challenges that affect provision of service. The hosts' motives were reported by this study's findings as benefits (social and economic) and cultural (preservation and cross-cultural awareness). Problems were reported as insufficient cash incentives and lack of toilet and bathroom facilities, while challenges were reported as language barrier and culture shock between hosts and visitors.

## CHAPTER FIVE

### CONCLUSIONS AND DISCUSSION

#### General Overview

“Even though, I cannot read their minds or their hearts at this moment, one thing is for sure, that the Maasai of Shompole seem to have enjoyed their interactions with the visitors for their support, willingness and readiness to host future visits.....” (Personal field notes).

In general, the Maasai people of Shompole as the hosts appear to agree that homestay tourism as valuable for a number of reasons and with potential for future growth, even with the current problems and challenges identified. This study has identified the prime motives for the people of Shompole to engage in the homestay tourism business which includes social, economic and cultural, as well as problems and challenges encountered during service delivery.

These findings were supported by individual responses, verified by the focus group discussion authenticated by the field observations and field notes, and most importantly validated by previous literature on homestay tourism.

These responses are clear indicators that the host families and the community at large support interactions with the visitors (Chen & Raab, 2009; Choi & Murray, 2010) and that homestay tourism in Shompole has positive effects (Ismail, 2010). The hosts expressed that the resulting business opportunities (Seubsamarn, 2009) and benefits far more outweighs the problems and challenges associated with hosting visitors.

From the existing literature in Asia, particularly in countries such as Malaysia, Nepal, Thailand and India the concept of homestay has been well developed local residents and many motives were reported for hosts' involvement in provision of service, which included social, economic and cultural factors (Julaili, 2001; Ismail, 2010; Nor & Kayat, 2010; Kayat, 2010, 2011; Ibrahim, 2004). Besides, the same studies reported hosts had problems and challenges as well (Nor & Kayat, 2010; Amran, 2004). These studies seem to validate the Shompole study results on motives for hosts' participation in homestay tourism, as well as the problems and challenges faced by hosts.

In all the three villages covered by the study, the findings indicated that there were many similarities than differences based on the responses given by both the individuals and the focus group. The responses concurred on the motives for their involvement in homestay tourism, as well as, in the problems and challenges faced. Indeed, problems and challenges were present as reported by the results, but this study did not examine in details nor did it recommend solutions to address them. Future studies may be undertaken to examine and suggest possible remedies.

Likewise, the study findings were dominated by the male gender at 63% against the female gender 37% since the Maasai society has been reported to be patriarchal in nature and based on their cultural orientation. However, from these results, nothing specific or peculiar was reported that appeared to pinpoint to either gender – they mostly agreed on all the issues but minor disagreements as reported in the findings.

However, the findings in this study had new perspectives that were reported as outcomes from the participants' responses. The Shompole hosts reported that their

visitors had difficulties answering the call of nature especially at night, since practically there were no toilet and bathroom facilities available either within or outside the home. This problem was unique to Shompole homestay providers since it is implied that all homestay facilities must have all the required social amenities for their visitors – the situation was different in Shompole as compared to all other homestay destinations covered in the existing literature. The researcher found no literature to support existence of homestay facilities without toilet and bathroom services. Additionally, from this study's findings, the Maasai have a nomadic way of life which means they move from place in search of pasture for their livestock, which essentially implied that the homestay services provided are also 'mobile' as a result of the movement caused by seasonality of rain. This was another peculiar characteristic of the Shompole homestay tourism product. Therefore, it meant that the product and service were not stationary – it depended on the rainy season. The rainy season takes place between April to June and the dry season takes place between the months of August to November, with short rains in the month of December. For instance, repeat visitors to the respondent number four may not find the same host on the same spot when they return during the dry season – the host would normally move to another village, perhaps close to the river or the forest to find pasture for livestock, either within or outside Shompole.

These new findings may sound problematic to the visitors but on the other hand, they visitors are looking for authentic experiences and interactions with hosts in their natural settings. In Shompole, they get just that – the 'backstage' original and authentic experiences were shared with the visitors.

Also, from these findings, the hosts reported their views based on what they thought they saw the visitors went through. And while it may be true the visitors suffered and had difficulties accessing the toilet and bathroom in the bush, no one is certain about the visitors' true feelings on what exactly happened till an empirical study is carried out to document their perspectives. The study will paint an accurate picture on the visitors' perspectives and their experiences.

Similarly, the Shompole concept of tourism was reported to be different from what the government rules and regulations provide for. The regulations includes the criteria to establish and manage a homestay facility, licensing and that it must have all the social amenities. The Shompole homestay product and service somewhat met the criteria, but again different in terms of social amenities provided.

In addition, the government regulations were designed to reflect the needs of the urban centers and towns homestay products and services. The drafters of the policy regulations never anticipated homestay service provision in remote villages across the country such as Shompole. Neither did the authorities anticipate a situation where the homestay product and service itself has 'mobility' as was the case as demonstrated in the Shompole study. Most homestay products around the country are 'stationary'.

This study's findings may be of interest to other Maasai communities with an interest to provide homestay services around Kenya, such as Maasai Mara, Amboseli and Laikipia Maasai. To some extent, the Samburu who are related to the Maasai, may as well find this study of interest, especially if they plan to offer homestay tourism services. The Maasai people in general, regardless of their location share many similarities except

a few differences such as the patterns and color of beads, few different words and their sections (Maasai are divided into sections – covered another part of the manuscript). Therefore, these results will assist those Maasai people aspiring to pursue homestay tourism as a concept of business since they have a basis upon which to build especially on the problems and challenges faced by providers.

However, there is a clear distinction between the Homestay tourism product and service in Shompole as compared to the so-called ‘Cultural – Manyattas’ found on the outskirts of the Maasai Mara National Reserve and Amboseli National Park. As reported by these findings, the Shompole homestay was a unique ‘mobile’, authentic product and service provided on the move to the visitors and based on seasonality of rain. In essence, the visitors fit into the schedule of the hosts.

Conversely, the Cultural Manyattas are ‘stationary’, sometimes semi- permanent Maasai homes constructed close to the Parks and Reserve with a sole purpose to serve the tourists for a fee, where tourists visits take around 30 – 60 minutes to sample the Maasai culture and return to their hotel rooms soon after. In this case, the whole process of the cultural interaction is tailored to suit the tourists for the money, end result, inauthentic experience, since everything is stage-managed for the tourists. Due to the volume of visitors in the Cultural Manyattas, toilets and bathrooms have been constructed outside the homes to serve both the tourists, tour drivers cum guides and the owners of the Manyatta itself. Normally, there are many tour vans in line waiting for their turn to interact with the Maasai owners of the Manyatta necessitating the need to hurry the process and hence, stage – manage the activities on offer.



From this study's findings, language was reported as a key challenge between hosts – visitors' interactions, where a smooth flow of communication can only take place through a translator. The results posited that hosts had wished to engage directly with the visitors if it were not for the language barrier, which became a hindrance in the process. The hosts reported that there were multiple conversations taking place simultaneously but it was hindered by the lack of direct communication and presence of insufficient translators at the time in the home. Findings suggest that all these technicalities may lead to miscommunication between hosts and visitors, especially where the translator had trouble understanding the visitors due to their accent or some English words. These results reported the feelings and perspectives of the hosts with respect to the language barrier. On the other hand, what are the visitor feelings and thoughts on the same issue of communication? Are there any similarities or differences? The researcher can only imagine and future research may be needed to understand visitors' perspectives on these.

### Conclusion

These study findings clearly brought out forth a number of critical aspects of the hosts' motives to engage in homestay tourism, problems and challenges faced during provision of services. First, from these findings and even though that was not major focus of this study, the hosts' motives appeared to be both intrinsic and extrinsic in nature. It includes social, economic and cultural motives.

Second, the study findings indicated that despite the problems and challenges faced, all respondents were in support of the homestay concept of tourism. However, on the other hand, the insufficient cash incentives may be a hindrance in the future if not

addressed. This means that, if the hosts are unsatisfied with the amount of compensation for the services they offer and the general resources invested including time, hosts may be demotivated and halt provision of services, either temporarily or permanently. Besides, the challenge posed by the language barrier should be addressed as well in order to minimize miscommunication between hosts and visitors during interactions.

Third, these findings brought out two new perspectives that may be unique to homestay tourism in Shompole that were not previously documented in homestay literature; the ‘mobility’ aspect of the service itself due to the nomadic nature of the Maasai lifestyle and ‘lack of toilet and bathroom’ facilities in Shompole. Conversely, all other documented tourism services forms of homestay are stationary or permanent in nature and must have toilet and bathroom as part of the required social amenities for visitors.

Fourth, from these results it is clearly evident that homestay tourism product and service on offer in Shompole is totally different and distinct from what had been documented in the current extensive literature particularly from Asian countries such as Malaysia, Nepal, Thailand, India and Taiwan and it is also different from what the Kenyan rules and regulations describe under the criteria for establishing and management of homestay from the Ministry of Tourism that primarily designed to target homestay in urban centers and towns. However, the hosts’ families need to be made aware of the governmental regulations for running a homestay business, including the licensing as well as the, marketing of the destination to increase and sustain the flow of visitors to

Shompole. Needless to say, awareness creation on the regulations needs to be carried out nationwide.

Fifth, these findings suggest the likelihood of increased cultural understanding between the cultures involved over time that may help minimize cultural stereotypes. However, precautionary measures be put in place to guard against acculturation of the hosts. Overall, based on these results, it may be concluded that homestay tourism can be sustainable if the problems and challenges identified are addressed.

### Recommendations

Based on these findings, this study offers the following practical recommendations for consideration by the concerned authorities or relevant parties. There will be need to establish a mechanism to address the problems and challenges identified by the study. This will include designing a systematic approach and an appropriate remedial action plan either to minimize the problem or challenge or possibly eliminate it altogether. The current and would be hosts will likely be the most relevant as far as problems and challenges are concerned.

The tourism stakeholders, the relevant government authorities and homestay hosts should jointly develop a common strategy to market the Shompole destination and other destinations as well.

From these findings and existing literature, it was very clear that the hosts' residents of Shompole and other potential homestay providers were not aware of the existence of government rules and regulations governing the establishment and

management of homestay services. Therefore, the relevant government agencies and other tourism partners such as Community based organizations should create awareness of the rules and regulations of the homestay tourism subsector.

From these findings, the issue of prices was reported by the respondent's as being insufficient and this implies that an upward review is necessary. Therefore, as the review takes place, the relevant partners should ensure standardization and harmonization of prices to minimize discrepant and discriminatory charges to the visitors.

These study findings have indicated the foreign visitors get access to interact with the hosts residents in Shompole in their natural setting with unfettered access. Similarly, the hosts get adequate time to appreciate the visitors' culture in the process. However, previous studies have shown that the hosts' residents tend to ape or copy the culture of the visitor after a long exposure, which eventually leads to acculturation of hosts. A mechanism should therefore, be established early on by all relevant stakeholders as well as partners to minimize the acculturation effects.

These study findings may be used by both the County and National governments to inform policy and legal frameworks across the country.

Similarly, these findings may be useful to the Tourism Stakeholders in the homestay tourism subsector and tourism industry in general in establishing the trends of homestay products, pricing, market destinations, and visitor numbers across the country, which is currently unavailable.

Besides, the hosts may use these results to improve the quality of service for future visits, market the destination, and harmonize prices.

In addition, the Shompole hosts may use these findings to make a clear distinction of what constitutes benefits whether Individual or family benefits and whether those benefits are tangible or intangible in the homestay tourism subsector.

Overall, the hosts may use homestay tourism benefits and incentives as a means to preserve the culture for future generations, as well as, replicate it in other Maasai areas thus, improving livelihoods and as a strategy to address the Sustainable Development Goals (SDG's) in Maasai land.

### Limitations

The study involved the following limitations, ones which provide opportunities for future investigation and research. This study identified only the motivational factors for homestay providers' engagement in the homestay program at this ranch without involving other Maasai communities in Kenya, and, as such, it does not examine the characteristics and interactions associated with these. The investigation here primarily focused on the views of people who hosted visitors in the past. However, a small number of the neighbors who did not host but interacted with the guests during their stay were interviewed as well, but the sample may not have been representative. Research involving a comparative study of both groups using representative samples sizes may yield interesting perspectives. A final limitation was that the study involved only three of the five villages in Shompole, meaning homestay hosts who may have migrated to those villages not covered or to Tanzania in search of pasture for their livestock during the recent prolonged drought may not have been included.

## Applications

These findings can be used as basis to make a distinction between individual or family benefits and whether those benefits are tangible or intangible. In addition to being useful to the county and national governments in relation to the policy and legal framework in Kenya, these results may also be used to establish homestay products, pricing indices, and destination mapping across the country. More importantly, these results can be used to provide feedback to the homestay operators outlining both the successes and the challenges faced, especially the suggestions for the improvement of the quality of the services for future visitors, thereby improving the sustainability of this industry.

## Future Research

While these findings provided a basis upon which to build a solid homestay tourism strategy in Shompole, further comparative studies are needed using representative samples of both hosts and non-hosts to obtain a more accurate picture since the focus of this study was previous hosts and included only three of five villages. A representative sample of both groups should be drawn from all the five villages in Shompole for this investigation.

In addition the result from this study only identified the motives for participation in homestay tourism, but it did not examine the nature, characteristics, and interactions of

these motivations, determining whether they are intrinsic or extrinsic. Additional research is needed to examine more deeply the nature and the interactions associated with these motivations.

As the primary focus of this study was the hosts' motivations for involvement in homestay tourism, it does not investigate tourists' motivations for homestay visits. Further research could be conducted to examine tourists' motives as well

## APPENDICES



## **APPENDIX A**

### **INTERVIEW INSTRUMENT**

#### **Invitation to participate in the interview**

The researcher will visit the village of the potential respondent, greet the participant to be recruited for the interview and introduce himself. He will explain the process of identifying him/her, the purpose of the study and that he is interested to have him/her participate in the interview process. He will ask him/her to know if they are willing to participate and if they agree, plan a time and place for the interview. The conversation will take place in Maa language.

#### **Interview Questions**

##### **SCRIPT ONE (Initial Interview)**

###### **Self – introduction:**

The researcher will greet the participants, inform them of his name and explain the purpose of the study. He will verbally inform the participants the ‘Information about Being in a Research study’. He will explain and request to the participants that the will audio – record the interview.

**SECTION 1: Homestay providers' primary motivations**

1. What are some of the primary motivations for your personal involvement in Homestay tourism services?

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2. What benefits do you receive from hosting visitors in your home?

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3. What type of homestay services do you offer to your visitors?

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**SECTION 2: Homestay providers' problems encountered during interactions**

1. Have you hosted visitors in the past? Explain.

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2. What are the main problems you encounter when you host visitors in your home?

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3. What are some of the expenses you incur when you host visitors?

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4. What are some of the safety concerns you have experienced with the visitors?

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5. What are some of the changes you make in your daily routine in your house to accommodate visitors?

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6. What kind of meals do you prepare for the visitors?

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7. What are some of the changes you make for sleeping arrangements in your house to accommodate the visitors?

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8. What are some of the experiences that you get during the actual interactions between you and your visitors?

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### **SECTION 3: Homestay providers' challenges during the homestay visits**

1. What are some of the challenges that you encounter when you host visitors in your home?

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2. What are the toilet and bathroom arrangements for your guests?

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3. What plans do you undertake to ensure visitors have access to clean and quality water for use during their visit?

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4. What recommendations can you propose to improve the home stay services in the future?

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5. What are your views about hosting visitors in your house in the future?

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**SECTION 4: Social Demographic information**

1. What is your gender?

Male.....  
Female.....

2. What is your age?

25 or under..... 26 –  
40.....  
41 – 55..... 56 or  
older.....

3. What is your marital status?

Single.....  
Married.....  
Divorced.....  
Widowed.....

4. What is the name of your village?

5. Have you been to School?

**Thank you very much for your cooperation and time to take part in this study.**

## Appendix B

### Information about Being in a Research Study Clemson University

#### **Title of the Research:**

An Assessment of Motivations for Participation in Homestay Tourism in Rural Africa: A Case of Shompole Maasai, Kenya

#### **Description of the Study and Your Part in It:**

Dr. Kenneth Backman and Shani Ole Petenya are inviting you to participate in this study. Dr. Kenneth is a Professor at the Parks, Recreation and Tourism Management department of Clemson University, while Shani Ole Petenya is a graduate student at the same department and he will be conducting this study with the assistance of Dr. Kenneth Backman as the advisor. The purpose of this study is explore and describe the motivations for participation of homestay tourism by the Maasai hosts in Shompole Group Ranch Kenya, as well as problems and challenges associated with homestay services.

Your role in this study will be to provide responses to questions related to your motives on participation in Homestay Tourism, problems and challenges associated with service delivery in this sector in Shompole Group Ranch.

The duration of time for the interview will be estimated to be 30 to 60 minutes and it will be audio – recorded.

Shani Ole Petenya's role will be to conduct the interview as he speaks Maa language, invite you to participate, planning the interview place and time to your convenience. He will also maintain data confidentiality. The Maa language will be used to conduct the interview and the audio-recording will be translated into English and transcription carried out later by Shani Ole Petenya.

#### **Risks and Discomforts**

In this study, there are no known risks and discomforts to participate.

#### **Possible Benefits**

The findings of this study will identify the motivations for participation in Homestay Tourism as well as problems and challenges associated with homestay services. These findings will be used by government relevant agencies and stakeholders both National and County levels to address policy gaps to improve regulations and compliance. More importantly, it will help the homestay service providers improve both the product and quality of service they offer.

**Protection of Privacy and Confidentiality**

We will do everything to protect your Privacy and Confidentiality at all costs. As the research team, Dr. Kenneth and Shani Ole Petenya will ensure that your information collected from you will not be disclosed to other participants in this study or third parties outside of the research team. Any aspects of your identity and links with the audio-recording will be kept confidential by the research team. Any reports generated from this study in form of presentations to conferences, will be a summary of all the participants responses and no reference will be made to your identity.

**Choosing to Be in the Study**

You do not have to be in this study. You may choose not to take part and you may choose to stop taking part at any time. You will not be punished in any way if you decide not to be in the study or to stop taking part in the study.

**Contact Information**

If you have any questions or concerns about this study or if any problems arise, please contact Dr. Kenneth Backman at Clemson University at the department of Parks, Recreation and Tourism Management.

If you have any questions or concerns about your rights in this research study, please contact the Clemson University Office of Research Compliance (ORC) at 864-656-6460 or [irb@clemson.edu](mailto:irb@clemson.edu). If you are outside of the Upstate South Carolina area, please use the ORC's toll-free number, 866-297-3071.

A copy of this form will be given to you.

## Appendix C

### IRB FORM

Exempt Review Application  
 Clemson University (CU) Institutional Review Board (IRB) (**Version 6.1.2013**)  
[Clemson University IRB Website](#)

Office use only	Protocol Number: _____
<input type="checkbox"/> Approved Exemption Category _____	Expiration date: _____
_____	_____
Signature of IRB Chair / Designee	Date

<b>1.</b>	<b>Developmental Approval:</b> If you already have developmental approval for this research study (you should know if you do), please give the IRB protocol number assigned to the study. More information available <a href="#">here</a> .
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<b>2.</b>	<b>Research Title:</b>	An Assessment of Motivations for Participation in Homestay Tourism in Rural Africa: A Case of Shompole Maasai, Kenya
	If different, title used on consent document(s)	
	If class project, include course number and title	

<b>3.</b>	<b>Principal Investigator (PI):</b> The PI must be a member of the Clemson faculty or staff. You cannot be the PI if this is your thesis or dissertation. The PI must have completed IRB-approved human research protections training. Training will be verified by IRB staff before approval is granted. Training instructions available <a href="#">here</a> . CITI training site available <a href="#">here</a> .	
	Name: Dr. Kenneth Backman	<input checked="" type="checkbox"/> Faculty <input type="checkbox"/> Staff
	Department: Parks, Recreation and Tourism Management	E-mail: frank@clemson.edu
	Campus address: 288 Lehotsky Hall Box 341005 Clemson, SC 2963 - 1005	Phone: 864 656 2204 Fax: 864 656 2226

<b>4.</b>	<b>Co-Investigator(s):</b> Co-Investigators must have completed IRB-approved human research protections training. Training will be verified by IRB staff before approval is granted. Training instructions available <a href="#">here</a> . CITI training site available <a href="#">here</a> .	
	Name: Shani Y. Ole Petenya	E-mail: solepet@clemson.edu
	Department: Parks, Recreation and Tourism Management	Phone: 864 207 0357
	<input type="checkbox"/> Faculty <input type="checkbox"/> Staff	<input checked="" type="checkbox"/> Graduate student <input type="checkbox"/> Undergraduate student <input type="checkbox"/> Other. Please specify.
	Name:	E-mail:
	Department:	Phone:
	<input type="checkbox"/> Faculty <input type="checkbox"/> Staff	<input type="checkbox"/> Graduate student <input type="checkbox"/> Undergraduate student <input type="checkbox"/> Other. Please specify.

<b>5.</b>	<p><b>Additional Research Team Members:</b> All research team members must have completed IRB-approved human research protections training. Training will be verified by IRB staff before approval is granted. Training instructions available <a href="#">here</a>. CITI training site available <a href="#">here</a>.</p> <p><input type="checkbox"/> List of additional research team members included. Form available <a href="#">here</a>.</p>
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**6. Research Team Roles:** Describe the role of each member of the research team (everyone included in Items 3, 4 and 5), indicating which research activities will be carried out by each particular member. Team members may be grouped into categories.

**Description:** Dr. Kenneth Backman will supervise the graduate student(Shani Ole Petenya). The graduate student will carry out the field research interviews, which include participants invitation, planning interview times and meeting places, and maintaining data confidentiality.

**7. Email Communications:** If you would like one or two of your team members (in addition to the PI) to be copied on all email communications, please list these individuals in the box below.

Name: Shani Y. Ole Petenya	E-mail: solepet@clemsan.edu
Name:	E-mail:

**8. Study Purpose:** Provide a brief description of the purpose of the study. Use lay language and avoid technical terms. IRB members not familiar with the area of research must understand the nature of the research. Upon conclusion of the study, how will you share your results (e.g., academic publication, evaluation report to funder, conference presentation)?

**Description:** The purpose of this study is to explore and describe the primary motivations for participation by homestay providers in the homestay tourism in Shompole Group Ranch, Kenya. Also, the study will find out problems and challenges associated with homestay service delivery. It will involve interviews of individual hosts, households, both male and female adults. They will participate in an interview process that will take between 30 - 60 minutes. Since the participants cannot speak or write in English, the interviews will be conducted in the Maasai language. The results will be shared through academic publications, Doctoral dissertations and conference presentations. The results will be shared with the relevant tourism government agencies both at National and County levels, as well with tourism stakeholders in Kenya and the Shompole Community leadership.

**9. Anticipated Dates of Research:**

Anticipated start date (may not be prior to IRB approval; may be “upon IRB approval”): June 1, 2015

Anticipated completion date (Expiration date will be determined by the date entered, maximum three years for initial approval with optional extensions. Please include time needed for analysis of individually identifiable data.): June 1, 2017

**10. Funding Source:** Please check all that apply.

- Submitted for internal funding
- Internally funded
- Submitted for external funding

Funding source, if applicable (Do not use initials): \_\_\_\_\_

Proposal number (PPN) for the Office of Sponsored Programs: \_\_\_\_\_



- Name of PI on Funding Proposal: \_\_\_\_\_
- Externally funded  
 Funding source, if applicable (Do not use initials): \_\_\_\_\_  
 Proposal number (PPN) for the Office of Sponsored Programs: \_\_\_\_\_  
 Name of PI on Funding Proposal: \_\_\_\_\_
- Intend to seek funding From whom? \_\_\_\_\_
- Not funded

**11. Support provided by Creative Inquiry Initiative:**  Yes  No

If yes, all Creative Inquiry students will be members of the research team, please see item # 5.

**12. Other IRB Approvals:**

Has this research study been presented to any other IRB?  Yes  No

Where? \_\_\_\_\_ When? \_\_\_\_\_

If yes, what was their decision?  Approved  Disapproved  Pending

Please attach a copy of any submissions, approvals, or disapprovals from other IRBs.

**13. Exempt Review Checklist:** To determine whether this study meets the federal requirements for exemption [45 CFR 46.101], please complete the following checklist. This will indicate if your study can be exempted from IRB continuing review.

The Federal Code [45 CFR 46.101] permits research activities in the following six categories to be exempted. Please check the relevant exemption category / categories.

**The Federal Office of Human Research Protections has made Decision Charts available [here](#) to help in determining whether a particular study falls within a particular Exemption Category.**

Categories of Research Activities Exempt from Continuing Review	
<input type="checkbox"/>	<p><b>B1.</b> Research conducted in established or commonly accepted educational settings, involving normal educational practices, such as:</p> <ul style="list-style-type: none"> <li>a. research on regular and special education instructional strategies, OR</li> <li>b. research on the effectiveness of or the comparison among instructional techniques, curricula, or classroom management methods.</li> </ul> <p>NOTE: Survey and interview procedures with minors are exemptible if the activities fall within this category.</p>
<input checked="" type="checkbox"/>	<p><b>B2.</b> Research involving the use of educational tests (cognitive, diagnostic, aptitude, achievement), survey procedures, interview procedures or observation of public behavior, UNLESS:</p> <ul style="list-style-type: none"> <li>a. the information obtained is recorded in such a manner that human participants can be identified, directly or through identifiers linked to the participants; AND</li> <li>b. any disclosure of the human participants' responses outside the research could reasonably place the participants at risk of criminal or civil liability or be damaging to the participants' financial standing, employability, or reputation.</li> </ul> <p>NOTE: Survey and interview techniques which include minors are not exempt. Observation of the public</p>

	behavior of minors, if the researcher is not a participant, is exempt.
<input type="checkbox"/>	<b>B3.</b> Research involving the use of educational tests (cognitive, diagnostic, aptitude, achievement), survey procedures, interview procedures, or observation of public behavior <b>that is not exempt under Category B2</b> , if: <ul style="list-style-type: none"> <li>a. the human participants are elected or appointed public officials or candidates for public office, or</li> <li>b. federal statute(s) require(s) without exception that the confidentiality of the personally identifiable information will be maintained throughout the research and thereafter.</li> </ul>
<input type="checkbox"/>	<b>B4.</b> Research, involving the collection or study of existing data, documents, records, pathological specimens, or diagnostic specimens, if these sources are publicly available or if the information is recorded by the investigator in such a manner that participants cannot be identified directly or through identifiers linked to the participants.
<input type="checkbox"/>	<b>B5. NOTE: Please contact the IRB office before selecting this category since use of this exemption must be initiated by the agency head of the federal funder.</b>  Research and demonstration projects which are conducted by or subject to the approval of appropriate Federal Department or Agency heads, and which are designed to study, evaluate, or otherwise examine: <ul style="list-style-type: none"> <li>a. public benefit or service programs; or</li> <li>b. procedures for obtaining benefits or services under those programs; or</li> <li>c. possible changes in or alternatives to those programs or procedures; or</li> <li>d. possible changes in methods or levels of payment for benefits or services under those programs.</li> </ul>
<input type="checkbox"/>	<b>B6.</b> Taste and food quality evaluation and consumer acceptance studies, <ul style="list-style-type: none"> <li>a. if wholesome foods without additives are consumed, OR</li> <li>b. if a food is consumed that contains a food ingredient at or below the level and for a use found to be safe, or agricultural chemical or environmental contaminant at or below the level found to be safe, by the Food and Drug Administration or approved by the Environmental Protection Agency or the Food Safety and Inspection Service of the U.S. Department of Agriculture.</li> </ul>

**14. If you selected Exemption Category B4, please complete questions a through g below:**

- a. Provide a detailed description of the data or specimens and what information will be used. \_\_\_\_\_
- b. What is the source of the data or specimens? \_\_\_\_\_
- c. Are the data or specimens publicly available without restriction or password? (That is, can the general public obtain the data or specimens? Data are not considered publicly available if access is limited to researchers.)  
Yes  No   
*If yes, please contact the [IRB staff](#) for consultation. You may not be conducting research involving human subjects as defined in the federal regulations governing research involving human subjects (45 CFR 46.102).*
- d. If the data or specimens are not publicly available, how are you obtaining permission to access these or to use them for research purposes? \_\_\_\_\_  
*Please attach a copy of the correspondence or agreement granting you permission.*
- e. How will you receive the data or specimens (e.g., electronic file, access to hard copy records at record-holder's institution, test tube)? \_\_\_\_\_

- f. How are the data or specimens identified when they are made available to you?
- 1)  Direct Identifier (e.g., subject name, address, social security number).
    - a) Will you record any direct identifiers that are available to you? Yes\*  No
    - b) Will you have access to the data from home or office? Yes\*  No
  - 2)  Indirect Identifier (e.g., an assigned code that could be used by the investigator or the source providing the data or specimens to identify a subject, such as a pathology tracking number or a tracking code used by the source).
    - a) Will you or a team member have access to the data set code key? Yes\*  No

*If you will receive data with indirect identifiers only, please contact the [IRB staff](#) for consultation. You may not be conducting research involving human subjects as defined in the federal regulations governing research involving human subjects (45 CFR 46.102).*
  - 3)  No Identifier (i.e., neither the researcher nor the source providing the data or specimens can identify a subject based upon information provided with the data or specimens).
 

*If it will be impossible for anyone to identify subjects based upon information provided with the data or specimens, you will not be conducting research involving human subjects as defined in the federal regulations governing research involving human subjects (45 CFR 46). Please contact the [IRB staff](#) for confirmation.*
- g. Will any data or specimens be collected from participants after the submission of this application? (Data or specimens are considered to “exist” if ALL the data or specimens to be used for the research have been collected prior to the submission of this application.)
- Yes\*  No

\*Your research does not qualify for exemption from IRB review under Exemption Category B4.

**PLEASE NOTE:** *If you are applying for exemption only under Exemption Category B4, please skip to question 22.*

**15. Study Sample:** (Groups specifically targeted for study)

Describe the participants you plan to recruit and the criteria used in the selection process. Indicate if there are any special inclusion or exclusion criteria.

NOTE: If individuals who are incarcerated will be participants, your research is not exemptible. Please complete the Expedited / Full Review Application.

**Description:** The primary source of data for this study will come from the members of Shompole Group Ranch who are Maasai as the respondents residing in three Villages namely Oloika, Lenkobei and Endonyo -Olasho. This study will use purposive sampling to identify the three out of five villages and snowballing to identify the individuals and households for interviews. All the respondents will be adults of age 18 years and older. Special attention will be given to gender so that women can participate freely based on the cultural norms of the Maasai, as young adults who are the heads of their households.

Age range of participants: 18 - 90 Projected number of participants: 30

- Employees       Students       Minors (under 18) <sup>1</sup>  
 Pregnant women <sup>1</sup>     Fetuses / neonates <sup>1</sup>     Educationally / economically disadvantaged <sup>1</sup>  
 Minors who are wards of the state, or any other agency, institution, or entity <sup>1</sup>     Individuals who are incarcerated <sup>2</sup>  
 Other—specify: \_\_\_\_\_       Persons incompetent to give valid consent <sup>1</sup>  
 Military personnel

<sup>1</sup> State necessity for using this type of participant: \_\_\_\_\_

<sup>2</sup> Please note that research involving prisoners (incarcerated individuals) requires full board review. Please submit an Expedited / Full Board Review Application and a Prisoner Research Addendum (available [here](#)).

**16. Study Locations:**

- Clemson University       Other University / College \_\_\_\_\_  
 School System / Individual Schools \_\_\_\_\_     Other – specify Shompole Group Ranch, Maasai Community in Kenya

You may need to obtain permission if participants will be recruited or data will be obtained through schools, employers, or community organizations. Are you required to obtain permission to gain access to people or to access data that are not publicly available? If yes, provide a research site letter from a person authorized to give you access to the participants or to the data. Guidance regarding Research Site Letters is available [here](#).

- Research Site Letter(s) not required.  
 Research Site Letter(s) attached.  
 Research Site Letter(s) pending and will be provided when obtained.

**17. Recruitment Method:**

Describe how research participants will be recruited in the study. How will you identify potential participants? How will you contact them? **Attach a copy of any material you will use to recruit participants (e.g., advertisements, flyers, telephone scripts, verbal recruitment, cover letters, or follow-up reminders).**

**Description:** Field visits to the three targeted Villages will be required for recruitment of the participants in the study. Purposive sampling will be used to identify the targeted three villages out the five in Shompole and snowballing will be used to identify individual participants for the study. In snowballing, one individual homestay host will be asked to recommend another host in their respective village. To identify the initial host, the researcher who is a leader and a member Shompole Group Ranch will consult a leader or a respected elder in that village who will recommend a homestay family. The researcher will then visit all the three villages to conduct interviews.

**18. Participant Incentives:**

- a. Will you pay participants?  Yes  No  
 Amount: \$\_\_\_\_\_ When will money be paid?: \_\_\_\_\_
- b. Will you give participants incentives / gifts / reimbursements?  Yes  No  
 Describe incentives / gifts / reimbursements: \_\_\_\_\_  
 Value of incentives / gifts / reimbursements: \$\_\_\_\_\_

When will incentives / gifts / reimbursements be given?: \_\_\_\_\_

- c. Will participants receive extra credit?  Yes  No

If yes, an equivalent alternative to research participation must be provided and described in your informed consent document(s).

**19. Informed Consent:**

- a. Attach a copy of the informational letter or consent script you plan to provide to your participants (and their parents or guardians, if applicable). [Consent Document Templates](#)
- b. Will you use concealment (incomplete disclosure) or deception in this study?  Yes  No  
*If yes, please see guidance regarding Research Involving Deception or Concealment [here](#), submit a copy of the Additional Pertinent Information / Permission for Use of Data Collected in a Research Study form you will use, and provide a justification in the following space for this use of concealment or deception. \_\_\_\_\_*

**20. Procedures:**

- a. What data will you collect? Oral interviews (audio recorded) from respondents
- b. Please describe in detail the process each participant will experience and how you will obtain the data. Each participant from the three villages will be asked to participate in an interview session that will take 30 - 60 minutes. The researcher will create a conducive environment for the interview, setting the tone of the interview by first greeting the participant and introducing himself and the purpose of the interview. Since the participants (Maasai) are pastoralists, they will want an interview process that will not interfere with their daily herding routines. The researcher will plan his schedule in order to integrate his timing with that of participants activities of the day. Also, the researcher will plan to interview different participants based on the Maasai culture, for example, women will be interviewed separately from men in a place of their own choice within the home so as to feel free to share opinion and perspectives. Men will be interviewed normally outside the home under a tree as they prefer to sit outside the home once livestock set out to graze or any place of their own choice. This arrangement will ensure the interview process will not upset any facets of the Maasai culture that is still very deep, rich and conservative where gender roles are clearly demarcated and well respected. Shani Ole Petenya, who is a Maasai and speaks the Maa language will conduct the interview and audio record it. His role includes inviting the participants to the interview, planning a time and place suitable for the participant as well as maintain confidentiality. The Maa language will be used to conduct the interviews and invitation to participate in the interview process will be verbal in Maa. (See Appendix A for the invite and interview script). Before the interview starts, the participants will be given verbally in Maa language the "Information about being in a research Study" (See Appendix B) for their own benefits
- c. How many participation sessions and how much time will be required for each participant, including follow up sessions? The interview is expected to last 30 - 60 minutes and each respondent will participate only once and may be requested to join a focus group for a second time that will only last another 60 minutes a different time and place.
- d. How will you collect data?
- |   |  |
|---|--|
| <input checked="" type="checkbox"/> in-person contact | <input type="checkbox"/> telephone             |
| <input type="checkbox"/> snail mail                   | <input type="checkbox"/> email                 |
| <input type="checkbox"/> website                      | <input type="checkbox"/> other, describe _____ |

*Please include copies of surveys, interview questions, data collection tools and debriefing statements. If survey or interview questions have not been fully developed, provide information on the types of questions to be asked, or a description of the parameters of the survey / interview. Please note: finalized survey or interview instruments will need to be reviewed and approved by amendment, before implementation.*

- e. Will you audio record participants?  Yes  No  
f. Will you video record participants?  Yes  No  
g. Will you photograph participants?  Yes  No

*If you will audio or video record or take identifiable photographs of participants, please consult the IRB's Guidance on the Use of Audio / Video Recording and Photography [here](#). Please include all the information addressed by this guidance document in the application and, where appropriate, in the consent document(s).*

- 21. Protection of Confidentiality:** Describe the security measures you will take to protect the confidentiality of the information obtained. Will participants be identifiable either by name or through demographic data? If yes, how will you protect the identity of the participants and their responses? Where will the data be stored and how will it be secured? Who will have access to the data? How will identifiers be maintained or destroyed after the study is completed?

**Description:** The researchers will ensure the privacy and confidentiality of participants is safeguarded at all times. The research team will not share the any of the information from one participant with any other participant in the study and their identities will only be known by the research team(Ken Backman and Shani Ole Petenya). The link between the participants identity and the interview audio recording and field notes collected will be kept confidential by the research team. As a security measure, all the data collected will be kept by the researchers in a secure location at the field research site. Later, it will be kept on a password - protected computer maintained by the Principal Investigator and graduate student at Clemson University. Subsequently, all other public reports or presentations from this study will be a summary of the information collected and will not be connected to the identity of any participant. Information about the identity of participants will be stored on a password protected and secured in a Clemson University computer and it will be destroyed around five(5) years after the study has been concluded. Notes and audio recordings will be from the interviews will be stored on the same computer stated above and access to it will be only be by the Principal Investigator and graduate student assigned. The destruction of data interview will take place approximately after five(5) years as well.

**22. PI Signature:**

I have reviewed this research protocol and the informed consent document(s), if applicable. I request approval of this research study by the IRB of Clemson University.

**Conflict of Interest Statement:**

Could the results of the study provide an actual or potential financial gain to you, a member of your family, or any of the co-investigators, or give the appearance of a potential conflict of interest?

- No.  
 Yes. I agree to disclose any actual or potential conflict of interest prior to IRB action on this study.  
[Financial Conflict of Interest Policy for PHS / NIH Supported Research](#)  
[Financial Disclosure Policy for All Other Sponsored Programs](#)

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Signature of Principal Investigator

Date

(hard-copy signature only needed if application will not be submitted via PI's email account)

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**Submission Instructions:** Exempt applications are processed as received. There is no deadline for submitting exempt applications for review. Approval is usually granted within 14 days of receipt of the application. It is recommended that you submit your IRB application at least a month before your desired start date.

International research - please note that the approval of international research may require additional time due to requirements in other countries, negotiation of Individual Investigator Agreements, arranging appropriate local context reviews, and geographical and communication constraints. It is recommended you plan to submit your IRB application at least three months prior to your desired study start date. More information on local context reviews is available on our FAQ webpage, <http://www.clemson.edu/research/compliance/irb/faq.html>.

Please submit this application and all associated documents from the Principal Investigator's (PI's) email address to the [IRB staff](#). Receipt of the application electronically from the PI will qualify the application as a signed electronic submission. Alternatively, the signed, hard-copy application may be mailed or delivered to the Office of Research Compliance, 223 Brackett Hall, Clemson, SC 29634-5704.

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