LOCAL PERCEPTIONS TOWARD SOCIAL AND CULTURAL IMPACTS OF TOURISM IN KAMPUNG BENUK, KUCHING

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A Thesis submitted to the Ghazali Shafie Graduate School of Government in fulfilment of the requirements for the Master of Science (Tourism Management) Universiti Utara Malaysia

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ABSTRACT

The impacts of tourism have been discussed extensively by researchers attempting to examine the perceptions of the local residents towards the homestay programme. However, past researchers only focused on the perceptions of the homestay operators. The findings of these studies showed that all the perception of the local residents were not included in the studies. Therefore, a study in Kampung Benuk (KB) Homestay, Kuching was conducted to examine the perceptions of the local residents on social and cultural impacts of tourism based on different degrees of contact between the local residents and the tourists, and to analyse local residents' perceptions that determine their support for additional tourism development or restrictions on tourism development. A qualitative method was employed in this study. A semi-structured interview with twelve local residents who were categorised into 'high contact', 'medium contact', and 'low contact' was conducted in December 2013. A snowball sampling was undertaken and the data were analysed manually. The study revealed that the 'high contact' respondents perceived the homestay programme positively and supported additional tourism development. The 'medium contact' respondents perceived that tourism had more costs than benefits. However, the respondents were positive towards additional tourism development. The 'low contact' respondents seemed to support both the additional tourism development and the restrictions, although they did not participate in the homestay programme. The findings of this study provide strategies for the government and other tourism agencies to overcome issues faced by the local residents and increase the benefits of the homestay programme.

Keywords: Homestay Programme, Residents' Perceptions, Social Impact, Cultural Impact

ABSTRAK

Kajian mengenai impak pelancongan telah banyak dijalankan oleh para penyelidik dengan menilai persepsi penduduk tempatan terhadap program inap desa. Namun demikian, para penyelidik lebih memfokuskan kepada persepsi pengusaha program inap desa. Ini menunjukkan bahawa persepsi ahli masyarakat yang lain tidak diambil kira. Oleh itu, satu kajian di *Homestay* Kampung Benuk (KB), Kuching telah dijalankan untuk menilai persepsi penduduk tempatan terhadap impak sosial dan budaya berdasarkan perbezaan darjah perhubungan penduduk tempatan dengan pelancong serta menganalisis persepsi tersebut untuk menentukan sokongan penduduk tempatan ke arah pembangunan pelancongan tambahan atau sokongan untuk menyekat pembangunan pelancongan. Kaedah kualitatif telah digunakan dalam kajian ini. Temu bual separa berstruktur dengan dua belas penduduk tempatan yang dikategorikan kepada perhubungan tinggi iaitu terdiri daripada pengusaha program inap desa, perhubungan sederhana yang terdiri daripada peniaga kedai runcit, dan perhubungan rendah yang terdiri daripada pesara dan juga suri rumah, telah dijalankan pada bulan Disember 2013. Pensampelan berantai telah dijalankan dan data dianalisis secara manual. Kajian menunjukkan bahawa responden perhubungan tinggi mentafsir program inap desa secara positif, maka mereka menyokong pembangunan pelancongan tambahan. Responden perhubungan sederhana mentafsir bahawa pelancongan melibatkan banyak kos daripada faedah. Walau bagaimanapun, mereka positif terhadap pembangunan pelancongan tambahan. Sebaliknya, responden perhubungan rendah dilihat menyokong kedua-duanya iaitu pembangunan pelancongan tambahan dan juga sekatan pembangunan pelancongan, walaupun responden tidak terlibat dalam program inap desa. Berdasarkan dapatan kajian, kerajaan dan agensi pelancongan yang lain dapat merancang strategi bagi mengatasi isu-isu yang dihadapi penduduk tempatan selain memberi manfaat daripada program inap desa.

Kata Kunci: Program Inap Desa, Persepsi Penduduk Tempatan, Impak Sosial, Impak Budaya

ACKNOWLEDGEMENTS

TABLE OF CONTENTS

LIST OF TABLES

LIST OF FIGURES

LIST OF ABBREVIATIONS

KB	-	Kampung Benuk
HC	-	High Contact
MC	-	Medium Contact
LC	-	Low Contact
MOTAC	-	Ministry of Tourism and Culture, Malaysia
MOT	-	Ministry of Tourism, Sarawak

Chapter 1:   Introduction

1.1   Background of the Study

Many studies have found that the quality of life of locals at a tourist destination has always been associated with impacts of tourism. Hsu (2006) stated that the quality of life of locals can be measured through understanding the impacts of tourism. In addition, Zhang (2008) stated that the development of tourism has led to the changes in quality of life among the locals. Not only that, the development of tourism has also instilled pride among the locals when interacting with tourists to share their culture and knowledge (Brida, Osti, & Faccioli, 2011; Long, 2012; Sharma & Dyer, 2009). The exchange processes between locals and tourists give chance to the locals to get to know the tourists' cultures (Brida *et al.,* 2011) while helping to improve their economic well-being by becoming the provider in the tourism destination (Ap, 1992). Therefore, the study of the impacts of tourism become more apparent and can be regarded as important since it relates to the quality of life of the resident.

A review of the literature of past studies on tourism impacts and perceptions revealed a number of tourism impacts perceived by the resident. The impacts of tourism were both positive and negative. For example, tourism upgraded lifestyles (Alhasanat, 2008), enhanced infrastructure and service (Alhasanat, 2008; Sharma & Dyer, 2009), increased pride in national culture (Alhasanat, 2008; Long, 2012), and increased the variety of cultural activities (Long, 2012). A number of past studies also found several negative impacts of tourism such as increased crime (Alhasanat, 2008; Brunt & Courtney, 1999; Kariel & Kariel, 1982), increased cost of living (Alhasanat, 2008), and led to a cultural change (Long, 2012). Although there were

several examples of where tourism development could influence the local perceptions of tourism impacts, there was a limited explanation on how the degrees of contact influence the locals' perceptions toward impacts of tourism. Instead of assuming that the perceptions toward impacts of tourism are similar from one individual to another, locals who are the homogeneous group with certain perceptions are worth focusing, as suggested by Brunt and Courtney (1999). Based on their suggestion, this study looks at the local perceptions toward the impacts of tourism based on the degree of contact with tourists in a homestay destination. Therefore, due to the different degrees of contact with tourists, local perceptions can either be positive or negative depending on the degrees of contact they have with the tourists in the village. This could also mean that locals either benefit from tourism or are negatively impacted by tourism development.

In a context of a homestay programme, the Government aims to encourage the local people to participate in the programme especially those who have the interest and patience to share knowledge of culture, the benefits derived from the programme are to be distributed among the residents (Ministry of Tourism and Culture, Malaysia, MOTAC, 2014). The local people are either selling the handmade-handicraft products or providing rooms to accommodate homestay tourists. The tourists have the opportunity to get to know the culture and norm of the local people during their stay with the homestay family. Tourists will also have tours around the village and this gives them the opportunity to meet and communicate with the local people.

In Sarawak, the Ministry of Tourism (MOT), Sarawak, is actively promoting the programme among the locals. This was done to help the locals understand how the programme assists them not only for their well-being but also the preservation of

their traditions. In the year 2014, Sarawak state had a total of 462 homestay operators in which 35 villages are a homestay village. From the total, the Kuching division has the highest total of registered homestay (13) with a total of 213 rooms for the tourists (MOT, 2014). For this study, locals residing in Kampung Benuk are the respondents for the interviews on the perceptions toward the impacts of tourism and their support for tourism development. The 'perception' only derives from the residents who are residing in the Kampung Benuk (KB), Kuching Sarawak.

1.2   Statement of the Problem

Numerous studies about homestay programme have been conducted. These studies focused on homestay operators (Abdul Razzaq, Hadi, Mustafa, Hamzah, Khalifah & Mohamad, 2011; Bhuiyan, Siwar & Mohamad Ismail, 2013; Bhuiyan, Siwar, Mohamad Ismail & Islam, 2012; Jamaludin, Othman & Awang, 2012), and other tourism stakeholders such as the tourists, the government, the non-government organizations, and the entrepreneurs (Ahmad, 2013; Kayat, 2008; Kunjuraman & Hussin, 2013). While the number of studies on the homestay programme is increasing, a recent study conducted by Ebrahimi and Khalifah (2014) highlighted the lack of perception studies that involve the local people who are not the homestay operators. Thus, this study addresses the gap by including other members of the host community besides the homestay operators.

In the tourism context, a number of past studies on perception involving the local community has been conducted (Lankford, 1994; Mansfeld, 1992). For example, individuals who are working in and receiving benefits from the tourism industry were positive about the development of tourism in their area compared to

those who were not working in the industry (Ap, 1992; Lankford, 1994; Mansfeld, 1992; Sharma & Dyer, 2009). However, the findings of these past studies were limited because the researchers observed the local community as a homogeneous group (Brunt & Courtney, 1999). The recent study by Ebrahimi and Khalifah (2014) supported this notion and highlighted that the "communities are not a homogeneous people; either they support or do not support the tourism industry" (p.29). Therefore, Brunt and Courtney (1999) observed that various perceptions from the local community can be better understood if they are viewed as a heterogeneous group despite living in a small community.

Although these past studies on homestay programmes were associated with a platform to bring the locals together through direct and indirect involvement, preserve the culture, improve the quality of life, and sustainability (Abdul Razzaq *et al.,* 2011; Bhuiyan *et al.,* 2013; Pusiran & Xiao, 2013), these studies were limited to the involvement among the host and that have neglected the role of the other members of the host community to ensure the sustainability of the homestay programme. Besides considering the perceptions of the homestay operators who obtain more benefits from the programme, the perceptions of the other members of the host community are also crucial to be studied, otherwise "problems and conflicts that arise may delay the pace of tourism development" (Ebrahimi & Khalifah, 2014, p.29). That is why it is important to involve other members of the host community in the study.

This is particularly true that in Sarawak, despite the increasing number of registered homestays in the State, the Government keeps on emphasizing the need for both homestay operators and villagers (other members of the host community) to collaborate to achieve the aim of the homestay programme (Irene, 2014). Earlier on, the Sarawak Tourism Minister had raised his concern on the propensity among the

locals to oppose the homestay programme that later impedes the aim to sustain the programme (Yun, 2012). Therefore, in the context of the homestay programme, the perceptions from the locals are crucial to be examined if the Government aims to achieve the objective that is to ensure all the community members receive an equal benefit from the programme (MOTAC, 2014; Ruekeith, 2011).

In Kampung Benuk (KB), which is the selected study area for this study, the village leader had his beliefs and principles that had resulted in the absence of any homestay events in the village (Achoi, 2012). The village leader's difference in perceiving issues around the village is indirectly associated with the absence of any homestay activities. The newspaper also emphasized the attitude of the village leader that has not been supportive. Therefore, his abstinence indicated a lack of support or perhaps a different perception towards the programme. In fact, the importance of the support from the village leader in the planning of developing a homestay programme has been discussed in a study by Kayat (2010). Moreover, as reported in one of the local newspapers in Sarawak, the village leader did not carry out his duties properly at the village. This issue reflects that even though the local people in KB were living in a community, there was a sense of differences in the way they perceive the development of homestay programmes in the village. Therefore, this study looks at the perceptions from the locals with the different degrees of contact with tourists in this Kampung Benuk, Kuching.

Earlier on, Kayat (2008) has employed a qualitative approach when conducting in-depth semi structured interviews with the locals in Kampung Pelegong Homestay, Negeri Sembilan. The relevancy in employing the qualitative approach has supported by Ebrahimi and Khalifah in their study in the year 2014. They have examined the rationality of employing the qualitative approach after considering

several factors. Given that the respondents in their study comprised of those who were not the homestay operators, the semi-structured face to face interview with the respondents was selected. However, it appears that previous researchers observed the relevancy in employing the quantitative approach in the studies related to the homestay programme context. For example, studies on homestay programme by Abdul Razzaq *et al.,* (2011), Bhuiyan *et al.,* (2013) and Jamaludin *et al.,* (2012). A structured questionnaire was used to achieve the objectives of their studies. However, the findings obtained using the quantitative approach demonstrated a limitation in terms of discussing in detail the perceptions of the impacts of tourism of the other members of the host community. This showed that less study on local perception have employed the qualitative approach in which the involvement of the other members of the host community besides the homestay operators as the respondents in this study has been the focus. Therefore, a qualitative approach was employed in this study in order to obtain rich information regarding the local perceptions toward the impacts of tourism.

From the elaborations above, it appears that there is a gap in the knowledge on local perceptions toward the impacts of tourism in the context of the homestay programme in Sarawak, particularly involving the locals with the different degrees of contact. The perceptions from the locals with the different degrees of contact may vary despite living in a small community (Brunt & Courtney, 1999). Therefore, this study was undertaken to identify how different degrees of contact influence the local perceptions toward social and cultural impacts of tourism. Social Exchange Theory developed by Ap (1992) was used as the guideline for the researcher to understand the relationship between the benefits (or costs) of tourism and their perceptions toward the impacts of tourism. In addition, this study was also to analyse the local

support for additional tourism development or support for restrictions on tourism development, derived from their perceptions toward the impacts of tourism in KB. Therefore, a model developed by Perdue, Long and Allen (1990) was also applied in this study. The lack in considering the perceptions from other members of the host community besides the homestay operators has led the researcher to conduct this study that includes all possible groups that have different degrees of contact with tourists.

1.3   Research Objectives

The aim of this study is to identify how the different degrees of contact of the locals affect their perceptions of social and cultural impacts of tourism and lead to their perceptions of support for additional tourism development or restrictions on tourism development in KB.

This study has three objectives:

1.   To examine how the degrees of contact affect the local perceptions toward social impacts of tourism in KB.

2.   To examine how the degrees of contact affect the local perceptions toward cultural impacts of tourism in KB.

3.   To analyse how perceptions of locals toward the social and cultural impacts of tourism in KB based on the different degrees of contact explain their support for additional tourism development or support for restrictions on tourism development in KB.

1.4   Research Questions

This study has a main research question:

How do the different degrees of contact between locals and tourists affect their perceptions of social and cultural impacts of tourism and lead to their perceptions of support for additional tourism development or restrictions on tourism development in KB?

This study has three sub-questions:

1.   How do the degrees of contact affect the local perceptions of the social impact of tourism in KB?

2.   How do the degrees of contact affect the local perceptions of the cultural impact of tourism in KB?

3.   To what extent do the perceptions of social and cultural impacts of tourism derived from the different degrees of contact, relate to the local support for additional tourism development or restrictions on tourism development in KB?

1.5   Significance of the Study

The potential contributions of this study can be seen from both academic and practical perspectives.

1.5.1   Academic contribution.

This study contributes to the existing literature, specifically on impacts of tourism and homestay programmes. Numerous studies conducted by previous

tourism researchers focused on the factors that influenced the local perceptions of tourism impacts. This study evaluates the local perceptions of social and cultural impacts of tourism in KB. The benefits and costs of tourism as perceived by the locals were investigated. These benefits and costs of tourism determine the local support for additional tourism development or for restrictions on tourism development. Acknowledging that the locals are a heterogeneous group, locals with high degree of contact with tourists perceive that tourism brings more benefits than costs and thus, they are more positive and supportive of the homestay programme. In contrast, locals who perceive that tourism brings more costs than benefits are more negative and not supportive of the homestay programme. However, findings from this study reveal that locals who support restrictions on tourism development are actually positive of future tourism development in KB. The locals also support the homestay programme and are positive of future tourism development in their area, although they perceive more negative impacts brought about by the programme. Therefore, by evaluating the perceptions of the locals with different degrees of contact, the findings provide a more meaningful insight into the perception study in which different individuals have different perceptions of the homestay programme.

1.5.2 Practical contribution.

The findings from this study also extend the body of knowledge about the factors for certain perceptions derived from the locals with different degrees of contact with tourists in the tourism destination. Deeper understanding of barriers and issues among the local people who have the variety in perceptions toward the impacts of tourism may help the Government and other relevant tourism agencies to initiate appropriate strategies to overcome those limitations. Besides that, the

9

findings can assist the Government, particularly the Ministry of Tourism to increase the benefits (and mitigate costs) of the homestay programme. Finally, this study provides detailed explanation about the perceptions among the locals that influence their support for tourism development as well as the future, which later can be applied to other communities with a similar context.

1.6   Limitations

There are two limitations to this study. First, although the snowball sampling was deemed to be the appropriate sampling technique, the snowball samples may have similar answers because the next potential respondent selected by the earlier respondent tended to be the person they knew well. Thus, it is possible that these respondents have similar characteristics. For example, a grocer may have selected his or her friend who was also a grocer in the village with similar perceptions (positive or negative) of the homestay programme in the village.

Second, the responses obtained from the respondents might not be in detail because they feared that the responses they give will be shared with other people in the community. Hence, the respondents tended to limit their answers and were dishonest in giving their responses, especially to questions about the negative impacts as the result of the homestay programme in the village.

1.7   Scope of the Study

In this study, only locals who were 18 years old and above were selected for the interview to assure the relevancy of the responses. The semi-structured interviews were conducted with the locals who were residing in Kampung Benuk.

The respondents for the semi-structured interviews were categorised into three different degrees of contact as suggested by Brunt and Courtney (1999). These three contacts are 'high contact', 'medium contact', and 'low contact' categories.

1.8   Operational Definitions

Several terms are used extensively in this study. To better understand each term, the operational definitions for each term are presented in Table 1.1.

Terms	Definitions
Perception	"Social perception is concerned with the impression one has of a social stimulus or set of stimuli, as that impression is modified by the perceiver's past experience in general, his previous experience with that same or similar stimuli and the individual's state at the moment he is viewing the stimulus of interest" (Woodley, 1994, p. 12). In this study, locals of different degrees of contact developed from the frequency of communication with tourists were asked about their perceptions toward social and cultural impacts of tourism in KB.
Social and cultural impacts of tourism	In this study, social and cultural impacts of tourism refer to the impacts, both positive and negative because of the development of the homestay programme in a study area. Social impacts refer to the changes in the local quality of life, source of income, employment opportunity, locals' behaviour, conflicts among locals, traffic or overcrowding problem, and crime. Cultural impacts refer to changes in cultural activities, modification of tourism products caused by the development of tourism, degradation of tourism products, and changes in locals' cultures or traditions.
Positive perception	In this study, local people who perceive the homestay programme involves more benefits over costs are likely to have a positive perception towards the social and cultural impacts of tourism in KB.
Negative perception	In this study, local people who perceive the homestay programme involves more costs over benefits are likely to have a negative perception towards the social and cultural impacts of tourism in KB.
Support for additional tourism development	The support for additional tourism development in KB refers to the anticipation among the local people to see more tourism development in the future. This support for additional tourism development is influenced by their positive perceptions that the homestay programme provides more social and cultural benefits (than costs) to the local people.
Support for restrictions on tourism development	The local people who do not perceive positively towards the social and cultural impacts of tourism are likely to agree to the negative impacts resulted from the homestay programme in KB. This negative perception formed from an understanding that the homestay programme gives more costs than benefits to the local people. Therefore, the local people are influenced to support for restrictions on tourism development in the village. They also opposed to the development of the homestay programme in the future.
Homestay programme	The homestay programme allows the locals in a rural area to interact with tourists, and share cultures besides giving opportunities for tourists to experience the locals' daily lifestyles (Ministry of Tourism and Culture, Malaysia, MOTAC, 2013).

	In this study, the homestay programme only refers to the homestay programme in Kampung Benuk, Kuching, Sarawak. At present, there are 13 homestay families and 19 rooms provided for homestay tourists.
Locals	Locals refer to the individual who are staying together as a community in one area. Each individual has different backgrounds. The locals are given the opportunity by the Government to participate in tourism and contribute their knowledge. Some may receive income from tourism activities, while some have no contact at all with tourists who come to the destination. In this study, the locals refer to the individuals of various backgrounds and are 18 years old and above and staying in Kampung Benuk.
Communication	An interactive process between two parties. The communication is to exchange ideas and information (verbal). Also, two parties communicate non-verbally to give directions or show symbols that are understandable for both parties.
Degree of contact	Degree of contact between locals and tourists describes the relationship develops between locals and tourists in a tourism destination. The term 'contact' in this study refers to the "action of communicating and meeting" (Contact, n.d.) involving both locals and tourists in the study area. The communication could be either the verbal communication with tourists (e.g. demonstrating the making of traditional food; trading activities between grocers and tourists) or it could be a non-verbal communication with locals (e.g. giving facial expressions; nodding head). Therefore, the degrees can be examined through how the locals describe their frequency of communication with tourists. For example, the more frequently the locals communicate with tourists, the higher the degree of contact.
High contact (HC)	'High contact' category refers to locals who communicate very often with tourists who come to the destination. This type of contact influences policy making in a tourism destination. Thus, the locals have high influence in developing the homestay programme in the area by actively taking part in exchanging knowledge and information with homestay tourists. This group considers the wide opportunities in the destination and at the same time they respond to local pressure. In this study, not only the certified homestay operators, but also locals who were involved in providing homestay experiences to tourists, communicating with tourists very often in the village, and exchanging information with them categorised under the 'high contact' category.
Medium contact (MC)	'Medium contact' category refers to locals who sometime communicate (verbally or non-verbally) to share the uniqueness of the local culture and give directions to the tourists who are touring around the village. This type of locals is concerned with their small-scale businesses such as selling the kitchen necessities and other necessary supplies to both locals and tourists in the village. For them "tourism is purely a commercial matter" (Brunt & Courtney, 1999, p.498). In this study, locals who are grocers selling daily necessities in the village, and operating a small-scale businesses in a village categorised under the 'medium contact' category.
Low contact (LC)	'Low contact' category refers to locals who are not that often communicate with tourists in the village. The communication with tourists is either verbal or non-verbal. They have no interest in participating in the homestay programme. The locals were reluctant to involve in the programme because of the unsatisfactory health conditions or perhaps not interested at all in joining any homestay activities in the village. These conditions have impeded their participation in tourism activities. This type of contact has a variety of perceptions, approvals, rejections, or interest to tourism and tourists.

	In this study, locals who are under the 'low contact' category are pensioners and housewives. They are staying in the village and have a low contact with the tourists who walk outside their house or around the village.

Table 1.1:   Operational Definitions

1.9   Summary

This chapter begins with the background of this study. The research problem of the study has been explained. This was followed by the research objectives and research questions. The significance of this study has also been mentioned. Toward the end of this chapter, the limitations and scope of the study have been highlighted. Finally, the terms that are used in this study have been explained. In Chapter Two, explanation on the perceptions toward the impacts of tourism by the locals with different degrees of contact is provided. Following this discussion is the literature on local perceptions toward social and cultural impacts of tourism, and the supports towards tourism development in a tourism destination. The background of the homestay programme in Malaysia; the brief explanation of the development of the homestay programme in Sarawak; and lastly the selected theoretical frameworks for this study are also provided.

Chapter 2:   Literature Review

2.1   Introduction

This chapter begins with the descriptions on locals with different degrees of contact and their perceptions toward impacts of tourism. Next, the review of the local perceptions toward social and cultural impacts of tourism is presented. The theoretical frameworks for this study namely, 1) Social Exchange Theory, and 2) Model of Resident Tourism Perceptions and Attitudes are also presented. The combination of these two frameworks that form a conceptual framework for this study is also explained. A brief description of the homestay programme and its background in Malaysia will be discussed. Finally, a description of the development of the homestay programme in Sarawak is elaborated.

2.2   Different Degrees of Contact in Determining the Local Perceptions toward Tourism Impacts

It is undeniable that there are differences in local perceptions towards the impacts of tourism in a tourism destination. For instance, some locals are happy with the impacts caused by the development of tourism, while others may have to suffer from stress and resentment. The locals that had certain perceptions because of the different degrees of contact could help to contribute to issues or barriers associate with their support for tourism development. Even though the other community members are not directly involved in the programme as compared to the homestay operators, they also have some contact with tourists in the sense that they communicate either verbally or non-verbally with tourists who come to the village. These contacts lead to their perceptions of social and cultural impacts of tourism.

The number of studies that have focussed on local perceptions of tourism social and cultural impacts have increased (Hsu, 2006; Long, 2012; Sharma & Dyer, 2009). These studies have enriched the understanding on tourism, particularly on social and cultural impacts of tourism as perceived by the local community in a tourism destination. Previous researchers have conducted studies on tourism impacts and found various findings. For example, Hsu (2006) in his study of Tao residents' perceptions on tourism social and cultural impacts in Taiwan found that residents perceived benefits of tourism more than the costs.

The increasing number of studies on tourism impact indicated that studies to identify the local perceptions are worth studying to understand tourism impacts in a destination (Brida *et al.,* 2011). The local perceptions toward impacts of tourism are influenced by different degrees of contact between locals and tourists in a tourism destination. The degrees of contact that are high, medium, or low have not only led to tourism benefits, but also tourism costs to locals who have different influences, culture, and even beliefs.

The local perceptions of tourism impacts depend on how locals view tourism activities and development in the destination. In most studies, researchers found that locals perceive the social impacts positively if they accept the changes in tourism. A previous study had revealed that locals were positive towards the future tourism development in their area, although tourism impacted them negatively (Horn, Simmons & Fairweather, 2000). However, there are also negative tourism impacts in a tourism destination (Alhasanat, 2008; Brunt & Courtney, 1999; Kariel & Kariel, 1982; Long, 2012).

A study by Frater (1996) mentioned that "a number of research studies have examined the socio-cultural impacts" (p.32) and the studies are getting more popular among tourism researchers. As the tourism impacts changed the local quality of life because of the tourism development, a study to understand the local perceptions of tourism social and cultural impacts is worth conducting. The local perceptions toward the impacts of tourism can be understood by looking into the different groups of contact between locals and tourists. This is because the local residents are not homogeneous (Brunt & Courtney, 1999). Understanding these perceptions is crucial because the involvement of locals in tourism indicates the presence of decision-making processes in a tourism destination. Numerous studies on local perceptions have categorised the respondents into several groups.

Lankford (1994) found several findings in his study involving residents, Government employees, decision makers, and local business owners. From his study, residents were more negative toward tourism as compared to other groups. For them, tourism has not only caused crimes at the tourism destination, but also contributed to a decrease in quality of life. In contrast, Government employees, decision makers and local business owners do not see these impacts caused by tourism development.

A study on residents' perceptions and attitudes toward tourism impacts in Folgaria, Italy by Brida *et al.,* (2011) found significant differences from each group of locals. Brida *et al.,* (2011) have grouped the respondents into three groups: 1) protectionist; 2) ambivalent and cautious; and 3) tourism supporters. The 'protectionist' group perceived that tourism contributed to negative impacts on the locals. For example, tourism has only benefited a certain group of local people. These impacts are the outcomes from the development of tourism in a tourism

destination. Based on this explanation, although the social impacts are many, the perceptions from locals are various owing to the differences in degree of contact with tourists in a tourism destination.

Twenty years ago, Mansfeld (1992) conducted a study and found that perceptions of tourism impacts were distinguished by various categories of local people involved in the study. In his study, the local perceptions of social impacts were associated with the local people's employment in tourism whether or not they had any affiliation at all with the industry. His study revealed that those who were intolerant with the social impacts of tourism development in the resort city of Eilat (Israel) were those with less income or living in poverty compared to the richer ones.

Four years later, Din (1996) conducted a study on perceptions of tourism impacts by comparing the perceptions of locals in three different areas in Sarawak namely, 1) Skrang; 2) Santubong; and 3) Benuk. Din recognised the heterogeneity of locals and thus, selected respondents for his study among the locals hailing from different areas in Sarawak. All these three different places were located in the southern region of the State. The only significant difference was that Skrang is located further from Kuching, the capital of Sarawak; while both Santubong and Benuk were not far from the town. His study found that there were dissimilarities in perceptions by the locals in these three different areas. The community that lived in a remote area, Skrang, Sri Aman was more hospitable to the tourists who came to their longhouse. Almost every longhouse dwellers in Skrang had the chance to host tourists during the visits. In contrast, locals in Santubong and Benuk were more independent given that they did not depend on tourism activities to generate income. Din also highlighted that the locals in Benuk worked individually compared to those

in Skrang in which the longhouse dwellers obtained the benefits from tourism activities through working together in hosting the tourists.

These studies from Mansfeld (1992) and Din (1996) recognised the heterogeneity of local people. Therefore, in their study, locals were either categorised into various groups or comprised from various backgrounds. This is in line with the suggestion made by Brunt and Courtney (1999) who found that the community was not a homogenous group. This significant conclusion was made from their study of host perceptions of socio-cultural impacts in Dawlish, United Kingdom which categorised the locals as those with a direct contact, unrelated business contact, partial contact, and no contact with tourists. In their study, the locals under 'direct contact' category perceived tourism provided job opportunities for them. The locals in this category received benefits directly from tourism in Dawlish. Besides that, the positive change in the local quality of life was associated with the development of tourism in the area. Locals under the 'no contact' category were more ambiguous toward the socio-cultural impacts of tourism in Dawlish. This was because they did not receive benefits from tourism and thus, did not see the advantages of having tourism in the area.

With that, it is important to evaluate the local perceptions of social and cultural impacts of tourism not as a homogenous group, but rather heterogeneous given that locals comprise various backgrounds and thus, their perceptions of tourism impacts are different from individual to individual. This study, therefore, adopt this heterogeneity for its research.

2.2.1 High contact (HC).

Locals under this group influence the policy choices in a tourism destination because they respond to the local pressure, as discussed by Brunt and Courtney (1999). Horn *et al.,* (2000) discovered that locals who were highly involved in tourism were prone to be more responsible in settling issues or problems faced by the community. This group, which was positive towards tourism appreciated the opportunities in the destination. For instance, by participating in tourism, locals are able to display the traditional and old products belong to the community.

A study by Lankford (1994) has classified one of the groups of respondents as the 'decision makers'. This group was very positive towards tourism development. He also confirmed that this group did not feel that tourism affected their lifestyle negatively. In contrast, the 'protectionist' group regarded tourism as a contributor to the changes in culture and traditions of the local people. The 'ambivalent and cautious' group did not recognize negative impacts, but they were not interested in getting to know the culture and lifestyles of the tourists.

In general, individuals who are working in a tourism industry tend to be more supportive toward, and positive about tourism impacts as compared to those who are not (Ap, 1992; Brunt & Courtney, 1999; Lankford, 1994; Mansfeld, 1992; Sharma & Dyer, 2009). In the context of this study, the 'High contact' category refers to locals who have direct affiliation with tourism. The locals in this category communicate more often with tourists to acquire more benefits from tourism activities.

2.2.2 Medium contact (MC).

Based on Brunt and Courtney (1999), locals who regarded tourism as a commercial matter categorised in the 'Unrelated business contact' category. This

group did not communicate with tourists as often as those who involved in tourism activities. For this contact, tourism activities in their area were merely to attract tourists to come to the destination and gain benefits from it. Given that this group of locals did not involve in the tourism activities, they did not generate income and also gain other benefits resulted from the tourism programmes. Therefore, their quality of life was not affected by tourism in the tourist destination.

The locals under this contact are not depending entirely on tourism to achieve a betterment of their lifestyles and well-being. Therefore, they do not acquire benefits directly from tourism. Nevertheless, this group favours tourist arrivals at the destination. This is similar to the categorization of one of the resident groups in Lankford's (1994) study. He grouped this locals under the 'local business owners' groups. In his study, he found that this group appeared to be the most supportive towards tourism development. Lankford reiterated that this group associated the improvement of their business with the positive future of tourism development in the Columbia River Gorge. Such optimism can be due to locals in this group putting more effort in promoting tourism and recreational activities to encourage more tourists to come to the destination (Lankford, 1994).

The 'Medium contact' category in this study refers to locals who sometimes communicate (verbal or non-verbal) with tourists who come to the tourism destination. Locals under this category are the grocers who sell their products such as food and beverages to both villagers and tourists. This small-scale business helps the locals to earn some profit resulting from their business.

2.2.3   Low contact (LC).

Locals in the 'Low contact' category have a variety of perceptions, approvals, rejections, or interests to tourism and tourists (Brunt & Courtney, 1999). Numerous studies have revealed various perceptions held by locals with low contact with tourists.   Lankford (1994) classified one of the categories of respondent as 'residents'. His study showed that the pensioners and housewives were not positive towards tourism in their area. For instance, the residents pointed out their concern on noise, crime, litter, and environmental degradations. They just do not want to know much about the development of tourism in their area. This group who has 'low contact' with tourists associated the tourist arrivals with the overuse of the facilities in the destination (Brunt & Courtney, 1999).   This perception that was indifferent to those who involve in tourism explained the need to involve this group of locals in the local perception study. The involvement of this group of local helps to reflect the importance of tourism and its impacts on the quality of life from their point of view.

2.3   Local Perceptions toward Social and Cultural Impacts of Tourism

A number of past studies on perception involving the local community have been conducted (Ap, 1992; Lankford, 1994; Mansfeld, 1992). Numerous findings indicated that perceptions vary from one individual to another. For example, individuals who are working in and receiving benefits from the tourism industry were positive with the development of tourism in their area compared to those who were not working in the industry (Ap, 1992; Lankford, 1994; Mansfeld, 1992; Sharma & Dyer, 2009). Brunt and Courtney (1999) emphasized that "social impacts can be described as those which have a more immediate effect on both tourists and host communities in terms of their quality of life" (p.495).   There are enormous

ranges of social impacts resulting from the development of tourism. The changes in tourism have resulted in various inevitable social impacts (Brunt & Courtney, 1999) and tourism contributes to both positive and negative social impacts (McGehee & Andereck, 2004). Previous researchers such as Brida *et al.,* (2011), Frater (1996), and Sharma and Dyer (2009) have found significant positive social impacts. For example, the local communities are not only able to learn tourists' cultures (Brida *et al.,* 2011) but also improve their economic and lifestyles in the destination (Ap, 1992) derived from the exchanging resources with tourists.

However, the findings from the previous studies are not similar from one study to another due to the geographical differences. Nevertheless, these studies on tourism impacts allow the researchers to better understand the quality of life of others from different parts of the world (Othman, Sazali & Mohamed, 2013). Improvements in the quality of life is not the only social impacts as perceived by the locals (Brida *et al.,* 2011; Brunt & Courtney, 1999; Gjerald, 2005; Horn *et al.,* 2000), but also increase in job opportunities and income were among the positive impacts brought about by tourism (Gjerald, 2005). The positive social impacts such as enhancement of the appearance of the destination (Alhasanat, 2008), improving public facilities and other local services such as roads, schools, and shops (Alhasanat, 2008; Brida *et al.,* 2011; Gjerald, 2005; Horn *et al.,* 2000; Sharma & Dyer, 2009), employment opportunities (Alhasanat, 2008; Brida *et al.,* 2011; Brunt & Courtney, 1999; Frater, 1996; Gjerald, 2005; Horn *et al., 2*000; Sharma & Dyer, 2009; Witt, 1991), diversification of activities and entertainment (Gjerald, 2005; Sharma & Dyer, 2009), and an opportunity to meet new people (Alhasanat, 2008; Brida *et al.,* 2011; Horn *et al.,* 2000; Sharma & Dyer, 2009).

The local perceptions of tourism impacts depend on how locals view tourism activities and development in the destination. In most studies, researchers found that locals perceive the social impacts positively if they accept the changes that tourism brings. However, there are also negative tourism impacts in a tourism destination. Othman *et al.,* (2013) pointed out that "social impacts have created a foreign atmosphere in rural areas and these situations can develop into conflicts and tension between the host (local community) and the guests (tourists/visitors)" [p. 140], for example, alcohol and drugs (Gjerald, 2005), crime (Brida *et al.,* 2011), and traffic congestion (Brida *et al.,* 2011; Brunt & Courtney, 1999; Gjerald, 2005; Horn *et al.,* 2000; Sharma & Dyer, 2009). These negative impacts have been considered as a major concern compared to other negative social impacts in a tourism destination (Gjerald, 2005; Latkova & Vogt, 2012; Sharma & Dyer, 2009). Besides all these, the development of tourism has also contributed to parking problems. In the North Cape, Norway, this parking problem was viewed as the biggest problem (Gjerald, 2005). The study on residents in Lan-Yu, Taiwan by Hsu (2006) found that the overcrowding issue as not their concern, although the destination was surrounded by tourists. Even though tourism activities were seen to improve the lifestyles of local people, the locals still recognised the negative social impacts of tourism. As numerous researchers have conducted studies on tourism impacts, the researchers found out that social impacts of tourism were not always perceived positively, but also negatively.

Researchers such Brida *et al.,* (2011), Hsu (2006), Long (2012), and Woodley (1994) have conducted studies on cultural impacts of tourism. Their studies found various positive and negative cultural impacts. The diversity of cultures resulted in the difficulty in understanding precisely the cultural impacts of tourism (Din, 1997;

Frater, 1996). There are enormous ranges of tourism products that have been commercialized to attract more tourists to come to a tourism destination (Hsu, 2006). Not only that, the increasing demand for cultural activities such as cultural dances and musical performances have resulted in the degradation of the local's culture (Brunt & Courtney, 1999; Long, 2012). This negative cultural impact occurred when the steps of traditional dance were incorrectly choreographed to make the dance more interesting. This indicates that the cultural exchange between locals and tourists "changes the traditional culture, and it decreases the quality of life" (Spanou, 2007, p.152). Traditional performances such as cultural dances, musical performances, and mock wedding ceremonies may turn to disappointment and discontentment to the tourists if those tourism products are not synchronized with the real identity of the community (Pusiran & Xiao, 2013).

Besides that, the high demand for the inexpensive products has resulted in mass production of arts and crafts (Woodley, 1994). Thus, an observation by Wall and Mathieson (2006) found out that the local products have been adapted to the tourist preferences and thus, able to attract more tourists to buy the products, and at the same time encourage the locals to ignore the authenticity of the products. These mass-produced items result in the productions of "airport-art" that is cheap and poor in quality (Woodley, 1994).

In contrast, highlights on positive cultural impacts are not common in the tourism literature (Woodley, 1994). However, Brida *et al.,* (2011) found that communications between locals and tourists encouraged the locals to learn about the unique culture of the tourists. Among the positive cultural impacts as perceived by locals are cultural exchange (Long, 2012), a wider variety of cultural activities (Horn *et al.,* 2000; Long, 2012), and cultural identity sustainability (Long, 2012). These

positive impacts indicate that the locals reap the benefit of tourism through communicating either verbally or non-verbally to exchange cultural affairs and knowledge with tourists.

Furthermore, the impact instils pride among the locals, in addition to the preferences of tourists to experience the uniqueness of the local culture. Therefore, during the visit, various tourism activities provided for the tourists such as cultural dances, musical performances, mock wedding ceremonies, and even with tourists joining the locals in playing traditional games. By providing these activities related to culture, the locals will be able to sustain their cultures and at the same time be encouraged to participate in beneficial activities. In fact, locals who dress in traditional clothes while communicating with tourists portray their pride of their culture (Alhasanat, 2008). Previous studies indicate that tourism activities not only help the locals to improve the quality of life, but also help to preserve their culture and traditions. However, the locals do not tolerate tourism if tourism negatively influences their lifestyles.

2.4   Theoretical Framework of the Study

Based on the description in Section 2.2 onwards, the local perceptions toward impacts of tourism, and to what extent these perceptions influence their support for additional tourism development or support for restrictions on tourism development can be understood by applying Social Exchange Theory as well as the Model of Resident Tourism Perceptions and Attitudes, as discussed in the next sub-section 2.4.1 and sub-section 2.4.2.

2.4.1 Social Exchange Theory (SET).

This study employs a combination of the Social Exchange Theory (SET) as discussed by Ap (1992) and the Model of Resident Tourism Perceptions and Attitudes developed by Perdue, Long and Allen (1990). Ap (1992) defined Social Exchange Theory as "a general sociological theory concerned with understanding the exchange of resources between individuals and groups in an interactive situation" (p.668). The term 'resources' refers to "any item, concrete or symbolic, which can become the object of exchange among people" (Ap, 1992, p.668) that brings benefits to the locals. Such exchange is to ensure tourism will continuously attract tourists to come to the tourism destination (Ap, 1992). The exchange between the local people and the tourists is crucial because through the interaction, an equal chance of benefits and costs of tourism will be obtained and this equal chance encourages the locals to support tourism development (Ap, 1992).

The number of past studies that have employed SET as the basis in their studies showed that SET is a well-accepted and suitable framework to analyse the local perceptions of the impacts of tourism and its development. This theory also helps one to understand if locals have positive or perhaps negative perceptions of tourism by understanding both the benefits and the costs of tourism as perceived by them (Kuvan & Akan, 2005). That is why many researchers who have conducted studies to evaluate the local perceptions of the impacts of tourism have selected the Social Exchange Theory as the theoretical framework (Andereck et al., 2005; Brida et al., 2011; Latkova, 2008; Latkova & Vogt, 2012).

In the context of tourism, locals are positive about tourism in their areas when they perceive that they benefit more than the cost they incur (Ap, 1992). In converse, the locals are not positive about the tourism activity when the cost of

tourism is greater than the benefit (Ap, 1992). Among the previous studies on perceptions of the impacts of tourism that were applied to this theory concluded that locals were positive of tourism when tourism provided several benefits to the community (Andereck, Valentine, Knopt & Vogt, 2005; Brida et al., 2011; Latkova, 2008; Latkova & Vogt, 2012). For example, Alhasanat (2008) in his study of sociocultural impacts of tourism in Petra, Jordan, has referred to the Social Exchange Theory. He found that locals in Petra, Jordan, perceived tourism positively because it provided more benefits than costs to the community.

Therefore, SET was selected for this study as the theoretical framework to understand the relationship between benefit or cost, and locals' positive or negative perceptions of the impacts of tourism.
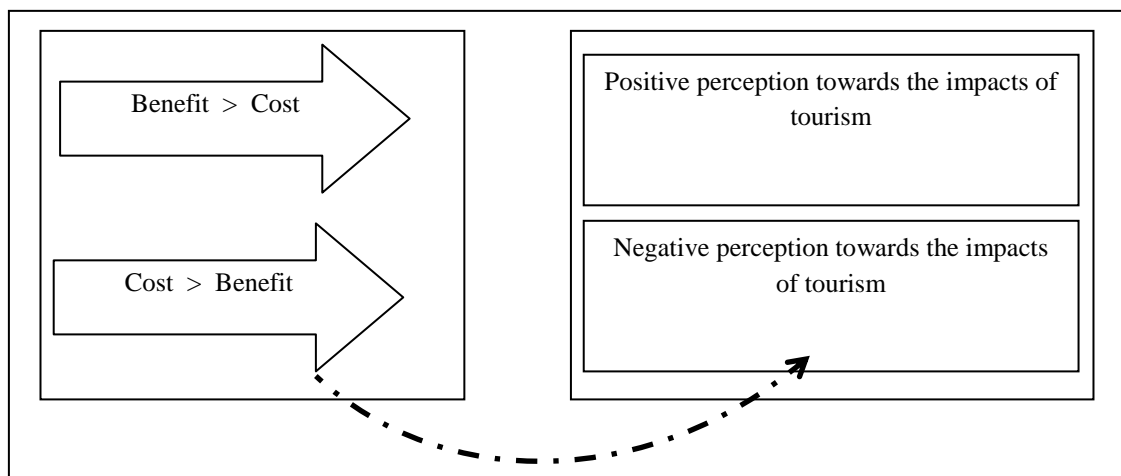
Figure 2.1:   The Relationship between Benefit and Cost of Tourism and Local Perceptions toward the Impacts of Tourism

2.4.2   Model of Resident Tourism Perceptions and Attitudes.

Model of Resident Tourism Perceptions and Attitudes as developed by Perdue, Long, and Allen (1990) was employed in this study since it could assist in determining whether locals who have positive perceptions of tourism impacts, will support additional tourism development or support restrictions on tourism

development. By having locals with different degrees of contact, various perceptions from them can be understood. Based on this model, locals that received benefits more than the costs of tourism are likely to be positive toward tourism activities. Thus, they are likely to be supportive of additional tourism development in the destination. Unlike those with negative perceptions of the impacts of tourism, they are prone to be pessimistic about tourism development in the tourism destination. To increase the benefits of the tourism activities, gaining support from the locals is crucial. Therefore, a study to understand the perceptions of the impacts of tourism from various groups of locals with different degrees of contact is very much needed.

The support from the local people toward the development of tourism can be understood through the variety of perceptions of the impacts of tourism in their area (Ap, 1992). Locals who perceive the benefits and are positive toward tourism will have a favourable perception of tourism and are more likely to support additional tourism development (McGehee & Andereck, 2004). However, if tourism brings more disadvantages than advantages, for example, leading to crimes instead of creating job opportunities; locals will not be in favour of tourism.

Several previous studies have examined the relationship between the local perceptions and their support for tourism development. For example, a study by Latkova and Vogt (2012) suggested that individuals would only support the development of tourism if they are taking part in the exchange or resources and receiving benefits from the exchange. A study by Karnchanan (2011) also observed that support from the locals is a reflection of their perceptions of the impacts of tourism in the destination. A study by Zapata, Hall, Lindo and Vanderschaeghe (2011) on community-based tourism and the contribution to alleviate poverty among the communities in Nicaragua, Northern America found that locals have the tendency

not to support the development of tourism when conflicts begin to happen in a tourism destination.
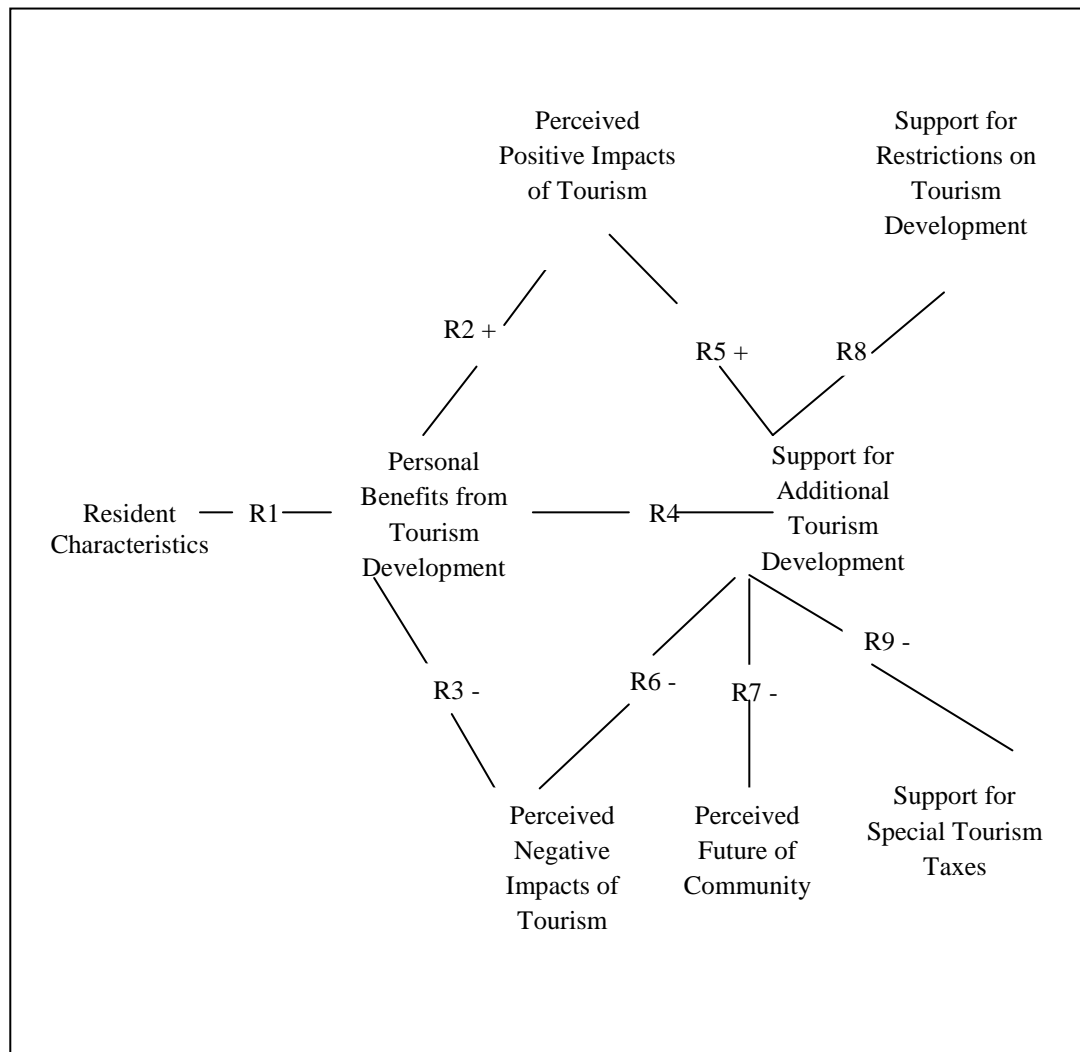
Figure 2.2:   Model of Resident Tourism Perceptions and Attitudes (Perdue, Long & Allen, 1990, p.589)

As discussed in Section 2.4, an extended framework is proposed in this study to understand the local perceptions and their relation to future tourism development by employing the Model of Resident Tourism Perceptions and Attitudes developed by Perdue, Long and Allen (1990). The model asserts that locals who show support for additional tourism development are likely to perceive tourism impacts in the area positively. This model also suggests that locals who support additional tourism development are those who receive more benefits than costs from tourism activities.

29

Furthermore, the model states that when local people support restrictions on tourism development, they are not likely to be supportive of future tourism development in their area.

2.5   Conceptual Framework of the Study

From the discussion on both theoretical framework as in Section 2.5, these two frameworks were combined to construct a conceptual framework for this study. This study attempts to identify how different degrees of contact influence the local perceptions toward the social and cultural impacts of tourism as well as their support for additional tourism development or support for restrictions on tourism development in KB. The conceptual framework presented in Figure 2.3 illustrates an overall picture of this study.

Referring to the first and second objective of this study that is to examine how the degrees of contact affect the local perceptions toward the social impacts and cultural impacts of tourism in KB, this study analysed the perceptions in two concepts. The first concept is the locals have a positive perception when they receive more benefits than costs, and a negative perception when they receive more costs than the benefits. The term 'perception' refers to the "impression experience in general one has of a social stimulus or set of stimuli, as that impression is modified by the perceiver's past experience in general" (Woodley, 1994). That means the locals may be able to perceive tourism impacts (either positive impacts or negative impacts) with the help of their 'past experience' in communicating (verbally or non-verbally) with tourists in the area. Their perceptions are either positive or negative toward the social and cultural impacts of tourism given that their experiences in

communicating with tourists vary from one individual to another. Therefore, Ap's (1992) Social Exchange Theory was used as the theoretical framework to examine the local perceptions toward the impacts of tourism in KB.

It can be argued that locals that receive more benefits than costs from tourism are supportive toward the development of tourism (Sharma & Dyer, 2009). This thus, the Model of Resident Tourism Perceptions and Attitudes developed by Perdue *et al.,* (1990) was used as the second theoretical framework in this study. This model shows that the positive perceptions are extended to support for additional tourism development. In contrast, the negative perceptions are extended to support for restrictions on tourism development. This model deemed relevant in this study to analyse whether the local perceptions toward the social and cultural impacts of tourism in KB based on the different degrees of contact explain the local support for tourism development or support for restrictions on tourism development in KB. Finally, the future of tourism development was examined resulting from the local perceptions toward the impacts of tourism and their support for the tourism development in KB.
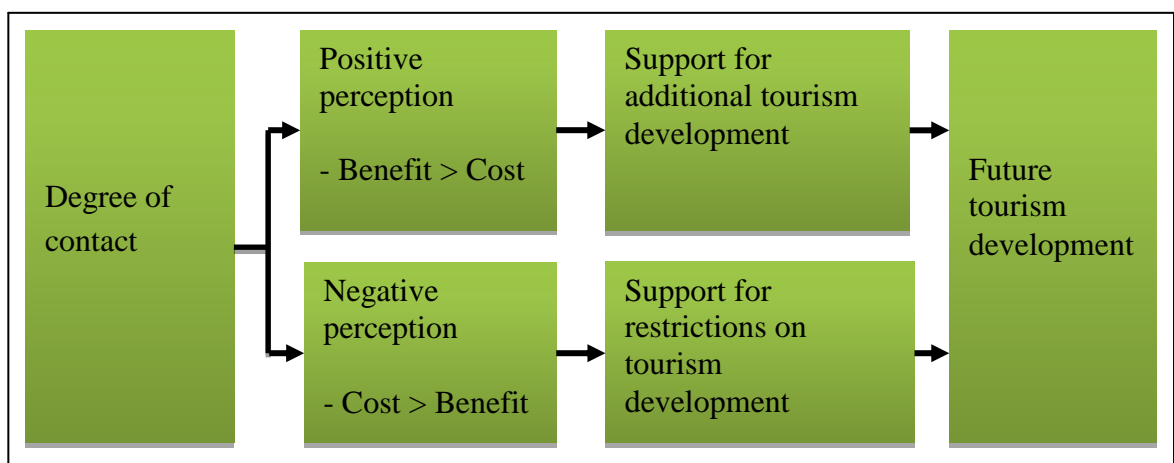
Figure 2.3:   Conceptual Framework (adapted from Ap, 1992 and Perdue, Long and Allen, 1990)

2.6   Background of Homestay Programme in Malaysia

The Ministry of Tourism and Culture, Malaysia (MOTAC) stated that 'homestay programmes give tourists the opportunity to stay with a chosen family, interact and experience the daily life of their homestay families and learn the culture and lifestyle of the rural community in Malaysia' (2013). Other experiences during the stay with homestay families are farming, witnessing the traditional wedding ceremony, and playing traditional musical instrument. This is true given that most of the registered homestays in Malaysia are located in rural areas (Kayat, 2011). Tourists who opted to stay for a night or two with a homestay family will have the chance to experience the locals' lifestyle. These activities require participation from the locals to ensure the homestay programme is successful.

The Government is also helping the community to understand better the concept of this programme. For example, training has been provided to the homestay hosts to increase their understanding of tourism and its benefits, besides empowering the locals economically, socially, and culturally. Besides that, locals will be involved in a basic training programme organized by the *Institut Kemajuan Desa* under the Ministry of Rural and Regional Development. This basic training programme is to prepare locals with knowledge and skill to create entrepreneurs and at the same time increase their awareness about the potential of rural tourism in generating extra source of income. Besides that, this training stimulates the efforts to beautify the environment as well as nurture and conserve the cultural heritage of the rural communities (Institute for Rural Advancement, INFRA, 2012).

A homestay programme in Malaysia begins when a local lady named Mak Long Teh provides services such as breakfast, dinner, and room for the long-staying

drifters/hippies (Hamzah, 2008). For example, the locals start to realize the need to mass-produce the meals to accommodate a larger group of tourists (Aminuddin & Jamal, 2006). Given that the locals were hospitable towards the tourists, they were encouraged to provide a room, even a small room, for the tourists to stay overnight. Since then, locals have started to get involved in micro businesses to support their living (Aminuddin & Jamal, 2006). The money received from the homestay tourists will be used to improvise the appearance of the homestay for the comfort of future homestay tourists.

The locals in homestay areas have started to realize the benefits derived from homestay programmes. A continuous support from the Government has made it possible to increase the number of registered homestays in Malaysia. In the year 2005, there were 78 villages registered with the MOTAC (Kayat, 2007, p.141). Towards the middle year of 2014, the number has increased to 302 villages (Ministry of Tourism and Culture Malaysia, MOTAC, 2014b). Tourist arrivals at homestay programmes in Malaysia from January to May 2012 were 133,689 of which 110,322 were domestic tourists and 23,367 were international tourists (Ministry of Tourism and Culture Malaysia, MOTAC, 2014a). This shows an increase of 41.4% as compared to the same period in the year 2011 (78,333 tourists).

The accommodation was free of charge until the locals realized the need to apply certain charges for hosting the homestay tourists (Aminuddin & Jamal, 2006). During that time, the homestay programme did not contribute significantly to the local economy. An effort to introduce new tourism products in a homestay destination has been emphasized to increase support among locals towards the programme. In the year 1995, the first homestay programme in Malaysia, the Desa Murni Homestay was officially launched in Temerloh, Pahang, by the Ministry of

Tourism and Culture, Malaysia, (MOTAC), formerly known as the Ministry of Culture, Arts and Tourism Malaysia, (MOCAT). Unlike other types of accommodation such as hotels, motels, and chalets; a budget to operate a homestay is not as large as developing a hotel.

2.7   Development of Homestay Programme in Sarawak

In Sarawak, the homestay programme is coordinated by Ministry of Tourism, Sarawak (MOT). This programme is an ideal platform to portray the uniqueness of diverse cultures to tourists. Given that a factor for development of the homestay programme in Sarawak is the multi-ethnic population, locals are encouraged to increase their sense of pride towards their own cultures by taking part in operating a homestay programme. The tourism products such as waterfall, local delicacy such as *manuk pansuh* (a famous dish among the Bidayuh where chicken cooked in a bamboo gives a distinctive taste to the chicken), and handmade handicraft products are among the 'resources' for the exchange. This exchange is not only to attract international delegates, but also to assist the locals to preserve their culture and natural surroundings.

Besides that, with the total of 27 different ethnic groups, the Government focuses to promote the various ethnicities and cultures that can be found in the State. For example, homestays in the northern region (Miri, Mukah, and Limbang) belong to the minority groups such as Melanau, Kelabit, and Kedayan. In the central region (Sibu, Kapit, and Sarikei) the Ibans and Kayans are the two most significant groups to operate homestays. Toward the southern region (Betong, Samarahan, and Kuching), most of the homestay families are Malay and Bidayuh.

Given that there are total of 31 homestays and 462 homestay operators in Sarawak (Appendix A), the Government has referred to a homestay as a village with the multi-ethnic populations be it Bidayuh, Malay, Iban or other ethnics such as Orang Ulu, Melanau, Kelabit. With so many of these options of which homestay to visit, the statistic of tourists' arrival of the year 2009 showed that 9,411 domestic tourists and 4,305 international tourists have visited the homestays. In the year 2013, the number has increased to 14,290 domestic tourists and 2,978 international tourists respectively. Meanwhile, the total receipt has increased to RM 2, 170,732.70 as compared to the total receipt in the year 2009 which was only RM 656,997.61 (Appendix B). This is an opportunity for the State to promote the diverse cultures of the locals in Sarawak to the world. In addition, locals have a better platform to show and share their cultures besides retaining the traditional lifestyles.

2.8   Summary

This chapter has provided the descriptions on three different degrees of contact with tourists that shaped various perceptions of tourism impacts in a tourism destination are presented. Next, the variety of local perceptions toward the social and cultural impacts of tourism were elaborated. The tourism impacts are not only perceived positively, but also perceived negatively. The literature indicates that each contact has different perceptions toward the impacts of tourism. The perceptions of how the social and cultural impacts of tourism determine the local support for tourism was also explained. Social Exchange Theory and Model of Resident Tourism Perceptions and Attitudes were presented. The combination of these two frameworks has formed a conceptual framework for this study. Towards the end of

the chapter, a brief description about the background of the homestay programme in Malaysia, and the development of the homestay programme in Sarawak was presented. In the following chapter, the research methodology including the sampling, study area, the population of the community in the study area, pilot study conducted among the local people, the semi-structured interview, validity and reliability of the study findings, and lastly the data analysis are explained.

Chapter 3: Methodology

3.1 Introduction

This chapter explains the research methodology adopted for this study. It begins with the description of the research design employed for the study including the research methodology, sampling, study area, and the population of the community in the study area. Next, the research process comprising of the suitable method to collect the data as well as the pilot study conducted among the local people are also presented. The selected type of interview which is the semi-structured interview, validity and reliability of the study findings, and lastly the data analysis are explained towards the end of this chapter.

3.2 Research Design

The locals that are residing in Kampung Benuk are the population in this study. A snowball sampling is selected as the sampling technique for this study. Hence, an explanation of the study population and sampling method is provided in this section.

3.2.1 Research methodology.

Numerous studies on resident perceptions toward tourism impacts have been conducted by previous researchers such as Alhasanat (2008), Ap, (1992), Bocking (2010), Frater (1996), Hsu (2006), Lankford, 1994, Mansfeld, 1992, and Sharma and Dyer (2009). The findings that were obtained from the quantitative approach have limited explanation on the locals' perceptions toward the impacts of tourism. For example, individuals who are working in and receiving benefits from the tourism industry were positive with the development of tourism in their area compared to

those who were not working in the industry (Ap, 1992; Lankford, 1994; Mansfeld, 1992; Sharma & Dyer, 2009). Further understanding of why only those who are working in and receiving income from the tourism industry can be obtained if respondents were being probed by the researcher. This can be done if the studies were conducted in a qualitative approach. However, not many studies have employed the qualitative approach to understand the local perceptions toward the impacts of tourism. Referring to the objectives of this study, the qualitative approach is deemed suitable to understand the perceptions because this method "look in depth at single communities and have documented the ways in which communities have adapted to manage tourism development" (Horn *et al.,* 2000, p.2).

By conducting this study in a qualitative approach, more insight can be obtained, particularly in understanding why the respondents have certain perceptions toward the impacts of tourism in their village. Unlike quantitative approach, whereby the respondents may not be able to elaborate the 'how' and 'why' questions during the data collection (McGehee & Andereck, 2004), the qualitative approach helps to obtain rich information from the respondents through one of the methods, that is a semi-structured interview. Hence, the semi-structured interview with the respondents in this study was employed.

3.2.2 Sampling.

This section discusses the sampling technique that was employed for this study. The suitable respondents were selected so that relevant information and rich data can be obtained from the interview.

The most applicable sampling technique in this study is a snowball sampling. Through a snowball sampling technique, the researcher obtained the information regarding to the local perceptions of social and cultural impacts of tourism through a face-to-face interview with the respondents. In turn, rich information has been gathered. Faugier and Sargeant (1997) described the snowball sampling as:

> "…extremely helpful in studying small social organizations such as small business or industries. Worker association patterns can be delineated by this method, and much information can become available. Communication methods can be uncovered, and community power and decision making can be studied" (p.795).

Following Guest, Bunce, and Johnson (2006), the total of six to twelve respondents for an interview is enough to "achieve a desired research objective" (p.79). Since the study involves more than one categories; the researcher can see the merit of employing locals that were categorised in different degrees of contact. Through the semi-structured interview, the researcher could understand various perceptions of tourism impacts perceived by the local people. The total of twelve respondents was selected because Guest *et al.*, (2006) observed that saturation level was usually reached at the twelfth interview. All these twelve respondents were categorised into three categories namely, 1) high contact; 2) medium contact; and 3) low contact. The details of respondents involved in the semi-structured interviews are presented in Table 3.1. Locals that were involved directly in the homestay programme were grouped under the High Contact (HC) category. The homestay operators of the homestay programme in KB obtained profits, in terms of monetary form, from the homestay tourists. This group also influenced the policy choices in a tourism destination. Besides that, locals under this category were more responsible in settling issues or problems faced by the local community (Horn et al., 2000). The

locals were able to respond to local pressure. According to the study by Brunt and Courtney (1999), this group of locals were referred to as the Direct Contact category.

Locals that were involved in the small-scale businesses in KB were grouped under the Medium Contact (MC) category. This group was not involved in the homestay programme. Having their own grocery shops located outside their house compounds, the grocers received customers comprised of the villagers in KB and the tourists that come to the village. Hence, the grocers gained profits from the tourists that came and purchased products sold in the grocery shops. The grocers also had the opportunities to communicate with the tourists.

Locals that had no interest in participating in the homestay programme were grouped under the Low Contact (LC) category. The locals were reluctant to be involved in the programme because of the unsatisfactory health conditions or perhaps were not interested at all in joining any homestay activities in the village. These conditions have impeded their participation in tourism activities. Brunt and Courtney (1999) observed that the older adults in their study were categorised under the No Contact category and had no interest in participating in any tourism activities and communicating with the tourists. In this study, older adults like the pensioners and housewives were the respondents grouped under the LC category.

Table 3.1 below shows the distribution of interview respondents by which every category represented by four respondents.

No.	Degree of contact	Respondents	Number of respondents (person)
1	High Contact (HC)	Homestay operators, a clerk who worked at the Tourist Information Centre (TIC)	4
2	Medium Contact (MC)	Grocers	4
3	Low Contact (LC)	Pensioners, housewives	4
	TOTAL		12

Table 3.1:   Key Informants for the Study

3.2.3 Research setting.

The study area that was selected in this study is Kampung Benuk (KB) which is one of the 31 registered homestays in Sarawak. KB, a homestay in Sarawak, Malaysia is located 34 km from the capital of Kuching. The village has great potential to welcome tourists to the area because of its location that is not far from the city (Din, 1996) and a number of built and natural attractions. Tourists who come into the village will have tours to other tourist attractions that are located a few kilometers distance away such as the Borneo Highland Resort and Spa, Semenggoh Wildlife, and Annah Rais Hotspring.
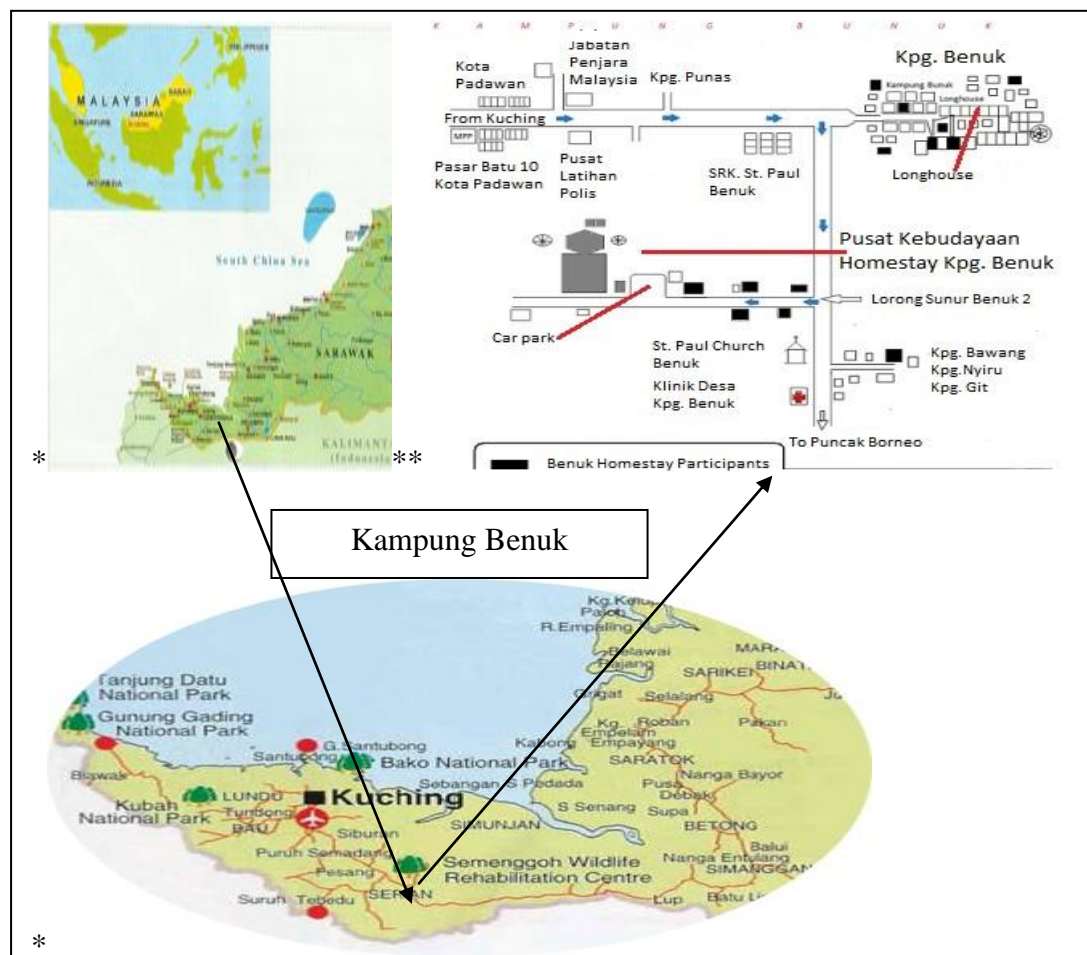
*Source: Sarawak Homestay Directory, 2010
**Source: Ewing Senong, 2015

Figure 3.1: Map of Study Site

41

As KB is where the first Bidayuh longhouse found in Sarawak that remains till today (Sarawak Homestay Directory, 2010, p.20), the locals are given the opportunity by the Government to participate in the homestay programme. Moreover, the state government is really looking forward to maintain the existence of both ancient and present build attractions by encouraging more local people to get involved in homestay activities. Related to that, in the year 2011, KB has received a fund total of RM470, 000.00 from the state government to build a cultural center (Yun, 2012).

KB has received numerous awards for its consistent achievements and efforts to encourage more tourists to come to the village. Among the prominent awards received since its establishment in the year 2006 were first place for Cultural Dance Champion in 2010 and second place for Sabah/Sarawak Ethnic Dance Competition in the following year (E. Senong, personal communication, November 20, 2011). Besides that, this homestay has also been selected as the venue for post-conference held in Kuching (Yun, 2012).

KB registered with Ministry of Tourism Sarawak (MOT) in the year 2006 and only seven families become the homestay hosts. Positive responses from the locals resulted in another six more families registered in this programme. At present, there are 13 families altogether serving as the homestay host. There are 19 rooms provided for the tourists, each room is well-equipped with a common bathroom, television, kitchen, water and electric supply for tourists' conveniences (E.Senong, personal communication, November 20, 2011). This homestay has numerous natural attractions such as mountain, thick jungle, historical cave, and clear water river. The development of tourism in Kampung Benuk has been able to allure more tourists to come to the homestay. To attract more tourists to come to KB, a cultural center

called *Panggah* was built and completed in the year 2013. This cultural center was built to accommodate a large number of tourists, and well-equipped with fans, lights, tables and chairs to accommodate the large number of tourists, especially tourists that come in a big group.

Table 3.2 demonstrates the total of tourist arrivals to Kampung Benuk. Since the semi-structured interviews with the respondents were held in the month of December, 2013, thus the statistics only shows the tourist arrivals in the year 2013. Started with only 173 domestic tourists who were the day trippers in the month of January, the number has decreased to -50.87 (85 tourists). Unlike the international tourists, there were only a total of 29 tourists came to the village. Nevertheless, it was recorded that in the same month, at least 2 international tourists opted to stay overnight (2 days 1 night) in the homestay.

| Month | Tourist Arrivals | | | | | | | | | |
| | Domestic (D) | | | | International (I) | | | | | |
	Day Trip	Overnight Stays	Total	Growth (%)	Day Trip	Overnight Stays	Total	Growth (%)	Total (D+I)	Total Growth (%)
Jan.	173	-	173	NA	27	2	29	NA	202	NA
Feb.	85	-	85	-50.87	16	-	16	-44.83	101	-50.00
Mar.	156	132	288	238.82	29	-	29	81.25	317	213.86
Apr.	117	50	167	-42.01	20	3	33	-20.69	190	-40.06
May	171	56	227	35.93	29	-	29	26.09	256	34.74
June	402	255	657	189.43	71	2	73	151.72	730	185.16
July	117	12	129	-80.37	78	-	78	6.85	207	-71.64
Aug.	247	8	255	97.67	94	4	98	25.64	353	70.53
Sept.	86	25	111	-56.47	20	-	20	-79.59	131	-62.89
Oct.	122	38	160	44.14	31	2	33	65.00	193	47.33
Nov.	280	-	280	75.00	36	-	36	9.09	316	63.73
Dec.	604	12	616	120.00	31	1	32	-11.11	648	105.06

| | Total | 2,560 | 588 | 3,148 | | 482 | 14 | 496 | | 3,644 | |

Source: Ewing Senong, 2015

Table 3.2:   Statistics of Tourist Arrivals to Kampung Benuk for the Year 2013

The most significant total of tourist arrivals was in the month of June. Every year on June 1, a celebration called Gawai Dayak is commemorated by the Ibans and Bidayuhs to signify the end of the harvest season. The villagers will prepare a feast and entertain their friends and relatives in their respective homes. This celebration is also to mark the beginning of a new year for these two ethnics in Sarawak. In order to portray the cultures and traditions, ranging from the traditional foods, clothes, musics and dances, the Ministry of Tourism has endorsed for this festival to be included in the homestay packages. By doing both national and international promotion strategies, this festival will be able to allure the domestic and international tourists to come to the homestay village. For the homestay programme in KB itself, several events were held in conjunction with the Gawai Dayak festival. For example, a day tour from the delegates from the Tourism Ministry from Kuching and Kuala Lumpur, and a programme called 'Jom Berambeh Homestay, Kuching' which was held towards the end of the month of June. Therefore, from the table it shows that a total of 402 domestic tourists came to KB in which most of the guests were from these two aforementioned events.   Unlike the other months in the same year, the month of June received the highest total for the Overnight Stays domestic tourists (255). This showed a great increase with 93% as compared to the month of March recorded the month with the second highest total of the Overnight Stays tourists in KB. This was not similar with the international tourists in which the highest record

for the Day Trippers fall in the month of August (94). Nevertheless, that total was still lower as compared to the domestic tourists for the Day Trip with a total of 247.

Towards the end of the year 2013, the month of December demonstrated a good response from the domestic tourists that opted to do a day tour to KB. From the total of 604 domestic tourists, the local students (from Kuala Lumpur and Kuching) were the highest day trippers with the total of 367 (61%). The total of domestic tourists was higher for this month as compared to the other months; this might due to the school holidays or semester breaks for the students. Besides that, some of the tourists from other parts of the Kuching city took the opportunity to visit their friends and relatives in KB and then tour around the village. Overall, it was obvious that the domestic tourists recorded the highest and most significant tourist arrivals to KB for the year 2013 as compared to the international tourists. This pattern showed that the homestay programme in KB was publicised at the national level more than at the international level.

3.2.4   Study population.

The population in Kampung Benuk is 3,500 people with 590 families residing in the territory of the 3km square village (E.Senong, personal communication, November 20, 2011). The locals communicate with each other in two most common languages: 1) Bahasa Melayu (especially Bahasa Melayu Sarawak), and 2) Bahasa Bidayuh. The locals are Bidayuh; one of the major ethnic groups in Sarawak. The locals in this study refer to the individuals who are staying in Kampung Benuk. They consist of various backgrounds. The teenagers are still residing with their parents and studying at the schools nearby, while the elderly women, mostly stay at home and look after their children and grandchildren whose parents are at work.

There are also pensioners who are residing at the village. These pensioners are either spending their time with family members at home, or working as farmers, rubber tappers and fishermen. Some locals run a small-scale business in the village to earn side income. Table 3.3 shows the key information of the locals in Kampung Benuk.

Descriptions	Kampung Benuk			
Numbers of household*	590			
Numbers of population*	3500			
Number of tourist arrivals (for the year 2013)*	Domestic		International	
	Day trip	Over nights	Day trip	Over nights
	2560	588	482	14
Location**	Penrissen area, Southern Region			
Tourist attractions**	Bidayuh traditional longhouse, mini museum, *Panggah*			
Length of tourism development*	Establishment of a homestay programme starts in the year 2006. Number of homestay operators are 13 until the year 2014			
Degree of contact	High	Medium		Low
Involvement in tourism	Yes	No		No
Respondents	Homestay Operators, Staff working in the Tourist Information Centre	Groceries		Pensioners/ Housewives

*Source: Personal communication with Ewing Senong, 2011
**Source: Sarawak Homestay Directory, 2010

Table 3.3: Key Information of the Study Area Communities

3.3 Research Process

3.3.1 Data collection.

The first respondent to be interviewed was selected from the name listed in the directory of the registered homestays in Sarawak. Following Patton (2002), the first person to be interviewed is a "well-situated" person and that person knows a lot

about the development of the homestay programme in KB. Moreover, the names and contact details listed in the directory indicate a person that can be contacted prior to the visit to the selected homestay. Referring to the contact details, the researcher has contacted the homestay operator through a telephone call. During the telephone conversation, the researcher explained the purpose of the study and reasons for selecting him or her as the respondent for this study. Following Seidman (2006), the researcher had confirmed the "schedules and appointment" (p.21) as soon as the respondent agreed to participate in the interview. Besides that, the respondents were allowed to decide the preferable location for the interview following the suggestion made by King and Horrocks (2010).

The researcher approached the respondents according to place and time as mentioned by them. It is crucial to inform the respondent that the interview is only for study purpose. An Introduction Letter (Appendix C) was given to the respondent, and the respondent was required to read the letter and indicate whether they agree or not to participate in the interview. The objectives of the study have also been mentioned so that the respondent understands the purpose of the study. No names were asked during the interview to keep the confidentiality of each respondent. Only one respondent was interviewed at one time, so that the respondent feels more comfortable during the interview (Mohd.Nor, 2009). Good concentration between researcher and respondent is needed during interview session and interference, such as noise needs to be avoided. This "art of asking questions and listening" (Denzin & Lincoln, 2000, p.633) was tape-recorded with permission from the respondents. Note-taking was employed in this study to help the researcher to check for consistency and back up the notes with the tape-recorded interviews. Following King and Horrocks (2010), a pen was given to every respondent after the interview

as a sign of appreciation. After the interview with the first respondent, he or she was asked to nominate the next potential individual who is in the same category or the other two categories of contact. For example, the first respondent was asked to suggest names of locals who run a small-scale business in the village or those who have retired and also the full-time housewives.

The interviews with the 12 respondents (Appendix D) were held at their respective house. The data was collected between 14th December and 22nd December 2013.

3.3.1.1 Pilot Study.

Although the respondents were categorised into three different degrees of contact (high contact, medium contact, and low contact); it is essential to know if the interview questions could be understood by respondents or the sentences were too complex. The interview questions that are too complex will affect the quality of the interview responses. Furthermore, the locals in KB communicated with each other in two most common languages; 1) Bahasa Melayu Sarawak, and 2) Bahasa Bidayuh. Therefore, a pilot test was employed in this study "to refine data collection strategies" (Morse, Barrett, Mayan, Olson & Spiers, 2002, p. 16). Following Brunt (1997), only a small number of potential respondents was conducted prior to the main interview. The convenience sampling technique was employed to select respondents for the pilot test. Five respondents from Kampung Benuk were selected for the pilot study. Results from the pilot study indicated that there were some questions which, caused confusion to the respondents and they were not able to give an accurate answer. Therefore, some amendments had to be made on the questions prior to the actual interview. For example, the researcher asked the respondents

pertaining the opportunity to meet tourists in KB. The answer options were four, namely, 1) never; 2) very little; 3) sometimes; and 4) a lot. During the interview, most of the respondents, but not all, were not able to answer the question. This was because the respondents for this study comprised of homestay operators, grocers, and pensioners and housewives. Therefore, not everyone had the opportunity to meet tourists in KB. To make the respondents to be able to answer this question, an amendment to that question has been made. The researcher asked the respondents about how often they communicate with the tourists in KB. By asking the question, the respondents were able to identify whether it was very often, sometimes, or not that often in communicating with the tourists.

3.3.1.2 Semi-structured Interviews.

The respondents in this study were among the local people with low literacy and lacked English proficiency. Therefore, the survey method was impossible to be employed to obtain data from these respondents. Furthermore, the survey method limits the opportunity for the respondents to give their perceptions of the impacts of tourism (Nguyen & Nguyen, 2012). Berg (1995) mentioned that "interview is usually defined simply as a conversation with a purpose" (p.29. Hence, the candidate gathered the information needed regarding the local perceptions of the social and cultural impacts of tourism in KB through interviews. By employing this method, in-depth information from the respondents can be obtained. Marshall and Rossman (1995) revealed that by interviewing the respondents, rich information can be obtained in a shorter period of time. Besides that, the candidate could clear any doubts during the interviews (Sekaran, 2000). When the respondents remained silent, the candidate probed them by switching to the next question as an effort to

"make it easy for interviewees to respond" (Clough & Peter, 2007, p. 134). In this study, the candidate acknowledged at the "outset what information is needed" (Sekaran, 2000, p.224) to address the problems and achieve the objectives of this study. Therefore, a semi-structured face-to-face interview was selected as the most appropriate in getting more insightful information about the local perceptions of the impacts of tourism.

The interview questions were divided into three sections (Appendix E). The questions in the semi-structured interviews were developed by the researcher based on the conceptual framework for this study. Following Warren (2002) who mentioned that the total number of interview question is between 10 to 12 questions, in this study the interview questions were structured as a set of 12 specific questions altogether.

Section One in Part One addressed the local perceptions toward the social and cultural impacts of tourism in KB. There were five questions altogether. The first question was asked to identify the frequency of communication with tourists in the village. The researcher recorded the answers in the spaces provided. This question helped the researcher to identify whether the local perceptions toward the impacts are related to the frequency of communication with tourists in KB. This question followed by questions that help to indicate whether tourism provides social and cultural benefits or costs. There were four questions in which questions number two and three were pertaining social and cultural benefits. The last two questions were about social and cultural costs. All these five questions were asked to achieve the first and second objective of this study (Appendix F).

Section Two required the respondent to determine whether they support additional tourism development or support for restrictions on tourism development. In this section, there were five questions altogether. These questions were asked to achieve the third objective of this study that is to analyse how perceptions of locals toward the social and cultural impacts of tourism in KB based on the different degrees of contact explain their support for additional tourism development or support for restrictions on tourism development in KB (Appendix E). The respondent was asked about the stage of tourism in the area. This question was followed by a question to know if he or she supports homestay programme, or otherwise. The researcher had to probe the respondent to elaborate more on the answer. To understand if the respondent tolerates the number of tourists who come to their area, the researcher asked the respondent if the number of tourist arrivals in the village should be restricted, or otherwise. The respondent was also asked whether there should be more or less homestay activities in KB. To better understand their respond for the earlier questions, the researcher asked them pertaining their fear for changes to their quality of life that may or may not associate with the homestay programme.

Section Three focused on local perceptions toward the future of tourism. The question began with the respondent's opinion regarding the future of the homestay programme in Kampung Benuk. The respondent was asked if the future of tourism development in their area should toward the positive future or otherwise (Appendix E). This section concluded by asking the respondent if they have anything else to add in the interview. In this section, there were only two questions asked.

The interview questions were structured as a set of 12 specific questions. Table 3.4 below shows the structure of the interview questions:

Part One	Number of questions
Section One: Local perceptions toward the social and cultural impacts of tourism	5
Section Two: Support for additional tourism development or support for restrictions on tourism development	5
Section Three: Future of tourism	2
TOTAL	12

Table 3.4:   Structure of the Interview Questions

3.3.2   Validity and reliability.

Creswell (2009) described the validity in the qualitative study is when the researcher checks on the accuracy of the findings by employing certain procedures. These procedures that are crucial in the qualitative study play a role in determining the validity of the study findings. The researcher determined the validity of the findings (Golafshani, 2003). Therefore, to achieve the objectives of this study, in-depth interviews were conducted with respondents who have been categorised into three, namely, 1) high contact; 2) medium contact; and 3) low contact category. The in-depth interviews helped to gain insight regarding their perceptions of social and cultural impacts of tourism in KB.

Given that various perceptions derived from these respondents, a procedure called data triangulation was employed to validate the study findings. Triangulation in a qualitative research is defined as "a method used by qualitative candidates to check and establish validity in their studies" (Guion, 2011, p.1). Given that this study involved more than one group of respondents, one of the five types of triangulation was applied in this study. Data triangulation was selected as Guion suggested that this type of triangulation was suitable for a study that "categorizes each group or type of stakeholder" (2011, p.1). This type of triangulation is the most suitable type of triangulation for this study, given that every respondent in the

interview "is looking at the issue from a different point of view, and sees an outcome" (Guion, 2011, p.1).

During the analysis of the data, the answers from each respondent were compared to identify similarities or divergence in the points given by them. This was crucial because the answers given by a respondent from one category about another respondent from another category might either be true or only an accusation. For example, in order to know if the answer given by one of the LC respondents about a HC respondent was only an accusation caused by indifference in perception, the HC respondent was asked to clarify the points given by the LC respondent during the follow-up interview. A follow-up interview with the same respondents was conducted especially when unclear answers were identified. Memos with comments written during the first interview were reviewed. Once the unclear answers identified, clarification toward the responses was needed. Therefore, researcher made another visit to the KB and interviewed the same respondents who had earlier given unclear answers to the interview question. The respondents were asked to check on the answers that really represent the situation in KB as what they perceived. Besides that, respondents were also given the chance to elaborate more on their answers if they have any additional points to the interview questions.

To achieve the reliability in the qualitative study, it is crucial to ensure the consistency in the study findings by comparing the study findings with other findings from previous studies. This was done through the data reduction procedures. Therefore, the procedures to increase the reliability as identified by Creswell (2009) were implied in this study. Firstly, after transcribing the interview, the researcher read every page of the transcripts to check for any grammatical errors, punctuations, or unnecessary words. Every sentence has been translated from Bahasa Melayu

(Bahasa Melayu Sarawak) to English was checked to maintain the meaning of each answer. Secondly, the codes that were formed as the result from the data analysing processes were checked. This was done by comparing the codes with the answers from the respondents to avoid the shift in the meaning of the codes during the coding process. Thirdly, the cross-checking of the codes was the final step taken by the researcher to increase the reliability of the data.

3.3.3 Data analysis.

Analysing data involves few processes that are repetitive and connecting from one stage to another (Creswell, 2007). The data was analysed simultaneously, such as transcribing the data, analysing the data, and writing the report. Creswell (2007) defined data analysis in qualitative research as:

"Preparing and organizing the data [i.e., text data as transcripts, or image data as in photographs] for analysis, then reducing data into themes through a process of coding and condensing the codes, and finally representing the data in figures, tables, or a discussion" (p.148).

An interactive model as developed by Miles and Huberman (1984) which was employed in this study explains the connection of every construct in the model (Figure 3.2).
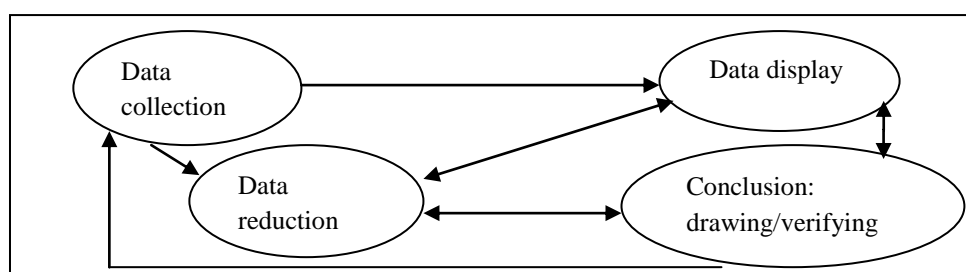
Figure 3.2:   Components of Data Analysis: Interactive Model (Miles & Huberman, 1984, p.23)

Following the interactive model developed by Miles and Huberman (1984), the data collected from the interview was transcribed manually. From the transcript,

the researcher simplified the data through selecting relevant answers given by the respondents. This data reduction process was conducted so that the data would be easier to read and researcher can stay focus with the answers given that all of the interview sessions were conducted at the village. Furthermore, the data reduction process has helped the researcher to organize the answers with the objectives of this study. This has indicated that the data reduction process was necessary for this study. In this study, an example of employing the data reduction process was through simplifying the content in the transcript. This simplification to the content in the transcript was done because relevant information was found amid the interview sessions during tea break. Miles and Huberman (1984) defined data reduction as:

> "…(a) process of selecting, focusing, simplifying, abstracting, and transforming the data that appear in written-up field notes or transcriptions" (p.10).

A flow chart designed by Creswell (2009) to analyse qualitative data was used as the guideline to analyse the data obtained from this study (Figure 3.3). The flow chart was useful because it elucidated the crucial procedures to analyse the data.
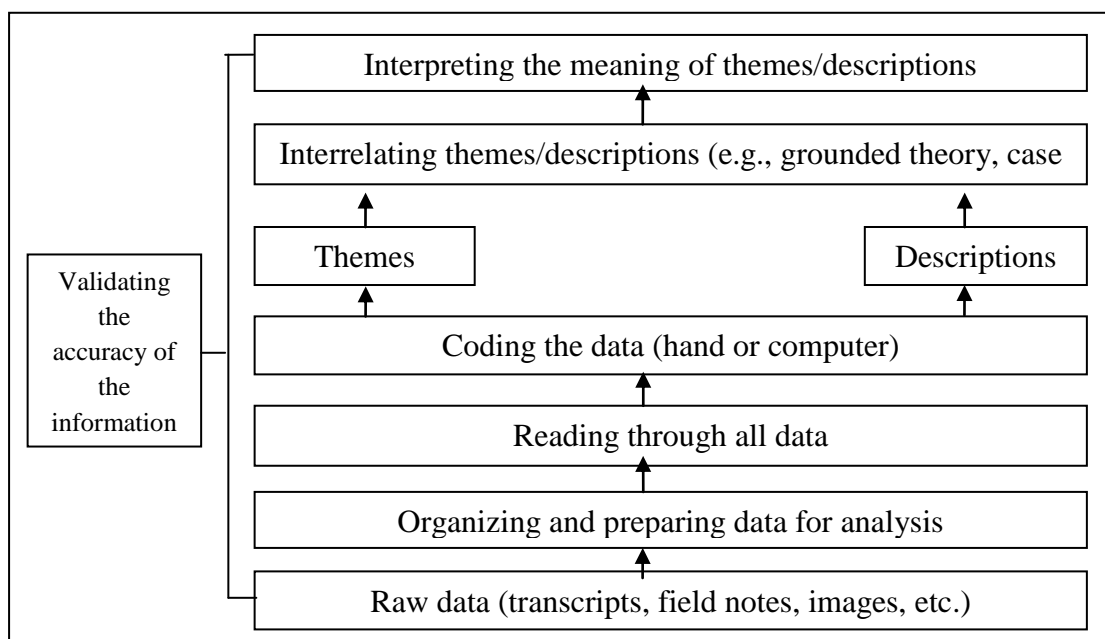
Figure 3.3:   Data Analysis in Qualitative Research (Creswell, 2009, p.185)

In relation to the flowchart as designed by Creswell (2009), a flowchart explains the processes to analyse the data for this study was constructed (Appendix G). Following Patton (2002), the researcher read through the interview responses, and at the same time made a brief note in the margin to form themes. To formulate themes, significant sentences were cut and pasted on a brown paper which has been cut into four smaller pieces. There were three sets of brown paper together with the cut and pasted answers from the respondents in three different degrees of contacts (high contact, medium contact, and low contact). Interview questions were written on every page of the brown paper and the answers that have been cut and pasted were placed (by sticking it with glue) according to the questions. By comparing the answers given by the respondents, the similar sentences were colour-highlighted. And then, the similar sentences were organized in a matrix form. The matrix (Appendix H) consists of seven columns (degree of contact, respondent, support for homestay programme, restrict tourist arrivals, increase homestay activities, quality of life, and future development of homestay programme in KB), and three rows (high contact, medium contact, and low contact).

Following Creswell (2007), the interview responses were characterized into themes and presented in tables (Appendix H & I). Presenting data systematically is crucial so that the researcher will be able to compare and corroborate the data. Supporting Creswell's (2007) statement, King and Horrocks (2010) suggested that matrix analysis was used when the study involves more than one site, organization, or group. In this study, respondents for qualitative interview fall into three different degrees of contact: 1) high contact, 2) medium contact, and 3) low contact.

3.4 Summary

This chapter has explained the method employed to ascertain relevant information for this study. The selected study area comprised locals that had different degrees of contact with tourists. The various experiences in communicating with tourists will shape their perceptions toward the social and cultural impacts of tourism in the village. Next, the sampling technique applied in this study, the research setting (Kampung Benuk). Towards the end of the chapter, the explanation of how the researcher conducted the semi-structured interviews, employed the pilot study, checked for the validity and reliability of the data, and lastly analysed the data obtained from the semi-structured interviews are explained.

Chapter 4:   Results and Data Analysis

4.1   Introduction

This chapter presents the findings of this study. The respondents perceived tourism in the area positively rather than perceived it negatively. This indicates that the social and cultural benefits of tourism are widely being mentioned as compared to the costs in this study. However, these findings do not imply that the respondents support for additional tourism development. From the interviews, a number of social and cultural costs of tourism were given by the respondents. The local perception of their support for additional tourism development or support for restrictions on tourism development in KB has been explained in the following section. Towards the end of the chapter, the answers from the respondents about the future tourism development in their area will be elaborated.

4.2   High Contact

Perceptions toward Social and Cultural Impacts of Tourism and Support for Homestay Programme

The semi-structured interviews found that the respondents have positive perceptions toward social and cultural impacts of tourism. The respondents in this study agreed that the homestay programme has improved their quality of life. The findings in this study indicated that the programme in KB has encouraged the locals to seek information about the lifestyles of the tourists, and provided job opportunities to the local people. During the interview, when respondents were asked about the social benefits of the programme, many respondents indicated that the 'opportunity to meet new people' was the main benefit. One respondent who was also a homestay operator had a common sense perception when asked about the social benefits of tourism in the area. For example, '*my life has changed, especially in terms of financial*', '*we do not want to live in poverty*', '*at least we can gain more income*', and '*it is also part of our business*'.

One respondent who is also the homestay operator in Kampung Benuk stated that the homestay programme allowed her to participate in the tourism programmes. An example given was the One Division One Product (*Satu Daerah Satu Industri*) programme organized by the Ministry of Tourism, Malaysia, which was held in Melaka in the year 2011. She added that the homestay programme gave her the chance to travel by plane to visit registered homestays in other states.

Since the homestay operators were the 'HC' respondents in this study, one respondent clearly stated that the programme gave her the chance to "*make myself busy*" besides generating income. This respondent has expressed her gratitude for being able to become one of the homestay operators in KB. After being retrenched

by her previous company, she was then decided to involve in the homestay programme. This respondent further emphasized that the programme has helped her to mix around with the local people more often as well as with the homestay tourists.

Another respondent who was also a homestay operator stated a positive comment when she asked about the job opportunity. She agreed that the homestay programme has encouraged her to "*prepare good and healthy food*". This perception indicated that the homestay operators are not only to "*show them around this kampung*", but also to introduce the local delicacies to the tourists.

However, another respondent who was also in the 'HC' category disagreed that her opportunity to be employed in the Kampung Benuk's Tourist Information Centre (TIC) was related with the establishment of the homestay programme in KB. This was because the entrance fees collected at the TIC will go to the village fund for the welfare of the local people. Knowing that she did not receive much income from the job, this respondent was pessimistic with her future in the TIC. She further stated the possibility of her position in the TIC to be given to other villagers who are younger than her. This some kind of dissatisfactory response clearly indicated that local people who did not benefit directly from the programme, particularly in a monetary form, were reluctant to see the bright side of what the homestay programme could provide for the local people.

Another positive social impact stated by some of the respondents is 'increase in income'. Increase in income relates to social benefits because the quality of life of the local people in KB was so much influenced by the development of the homestay programme. Some locals, particularly those who received income from the programme, were positive with the programme and learnt that the programme has

encouraged them to get to know other people from other countries. This was particularly true as the interview with the respondents in the 'HC' category found that the money they received from hosting the homestay tourists could be used to beautify their house and upgrade the furniture for the convenience of the homestay tourists.

One respondent who was a homestay operator regarded the homestay programme as an opportunity to involve in business. She added that the programme allowed her to "*earn side income*" by promoting the Bidayuh's culture and traditional products to the people from other countries. She also emphasized the networking between the Government and the local people which made it possible to run the programme in the village. Acting as a 'bridge', homestay programme can also be a channel for locals to acquire funding from the Government to develop the programme. She perceived that as more homestay activities provided for both locals and tourists, the incomes receive by locals would also increase.

Increase in income caused by the development of the homestay programme was widely mentioned by respondents under the 'HC' category. For example, one respondent pointed out that gaining side income from the programme can also help to improve the locals' quality of life. She added that the locals would have gained more income by first turning their home into homestay, and then "*other businesses will come in like crafts, beads… and kayaking*." Another respondent who was also a homestay operator had a similar perception concerning income:

"*When we allowed them to cook we help them to increase their pocket money*" and if the locals "*are able to produce handmade handicraft products such as a necklace made from beads and so on, you can make a business and at least from there you can gain extra income*."

Another point stated by the respondents under the 'HC' category was the ability for the youngsters to acquire a side income by taking part in traditional dance or playing a '*gong*', one of the Bidayuh traditional musical instruments. To quote respond from one respondent:

"*We really encourage the youngsters in this village to learn to dance the traditional dance… when there is a programme in this village, the youngsters can increase their pocket money.*"

Therefore, it was hoped that the youngsters could take part in homestay activities to gain extra income, and thus they "*won't go away from their kampung,*" which means migrating out to the bigger cities to acquire higher income.

Besides that, the respondent under the same category stated a remarkable perception towards the need to gain additional income from the homestay programme. She admitted that her house can be renovated with the income she received from the programme and expressed her concern that "*we do not want to live in poverty*". To this respondent, as more tourists come and stay in the homestay, locals will receive more income.

Homestay programme has also resulted in a better family relationship. One respondent who was the homestay operator stated that every time tourists stayed in her house, the tourists will "*cook their own food or cook together with the locals*". She added that the family members would "*have the meals together*" with tourists. This respondent also associated grateful feeling toward tourists with family relationship, as stated, "*I am very delighted to see them. We discuss a lot of things. We eat and drink together.*"

Another respondent who was also the homestay operator pointed out that the programme "*invites the other villagers to cook and join the homestay activities.*"

Such activities have helped to strengthen the neighbourhood spirit and instil affection between the family members. This perception indicates that the operators were enthusiastic about the programme, not only because it led to a better relationship between family members but also because they were "*looking forward to have a prosperous life*" as a community.

Respondents were asked relating to the positive social impacts resulting from the homestay programme in the area. One of the most obvious perceptions was the opportunity to meet new people from other countries. One of the homestay operators stated that there were many times she had the chance to ask the international tourists about their home country. Another respondent indicated that there were tourists who like to ask several questions, and she definitely provided answers to the questions.

Several respondents indicated that homestay programme is one of the programmes to acquire new information, especially about cultures and norms of other people. In turn, the tourists can also get to know the locals' culture and tradition through the homestay tour. Some respondents agreed that this 'exchange of information' has not only benefited the locals but also the tourists. One respondent under the 'HC' category stated:

"*Maybe when they come here they have no or little knowledge about the people and the village. So when we talk to each other we can know about their home country.*"

Another respondent from the same category pointed out that locals could develop their knowledge about the culture and lifestyle of others by having tourists in the area. She added that through homestay programme, tourists would indirectly get to know the locals' lifestyles and culture. This respondent claimed:

"*...we can learn from the tourists when they come here… they will tell us about their lifestyles in their home country… exchange information. It is good to know their lifestyles and ours in Kuching, Sarawak.*"

The respondent also associated homestay activities with information provided to tourists. One respondent stated that tourists were brought to the fruit and vegetable farms. Such tours as included in the homestay activities were beneficial not only to the tourists as they got the chance to see the farms belong to the local, but also to the locals through the sharing information about the local fruits and vegetables harvested by the locals.

In terms of positive cultural impacts of tourism, a few respondents in this study believed that the homestay committee members have organized a number of beneficial activities in the village. These beneficial activities were perceived as the activities that can bring the youngsters together and participate in the events. This way has helped the youngsters from being influenced by the negative social activities such as involving in the illegal motorbike racing or loitering at night.

One respondent who was the operator in the village stated that:

"*We really encourage the youngsters in this village to learn to dance the traditional dance so that we can maintain the dance and custom.*"

Besides that, she added, the youngsters of all ages were given the chance to learn the steps of Bidayuh traditional dance as offered in the homestay academy. The participation was open to all members of the community. Moreover, the youngsters had the chance to put on the Bidayuh traditional clothes. This has increased the sense of appreciation toward culture and tradition developed among them.

There was certainly a perception among respondents that culture would be preserved by encouraging the locals to participate in the traditional performances.

For example, participation in the traditional dance and music was among the contributions to preserve the traditional culture. One respondent under the 'HC' category pointed out that culture can be preserved by "*encourage[ing] the youngsters in this village to learn to dance the traditional dance.*"

Another respondent of the same category was very concerned about the chances to put on the Bidayuh traditional clothes. The locals were likely to dress in the Bidayuh traditional clothes when welcoming the tourists to their village. She also mentioned the initiative by the Government to repair the longhouse. This initiative helped to preserve the community's pride and joy; the Bidayuh traditional longhouse. It was also hoped that this initiative would refrain the locals from intending to move out from the longhouse and stay in a concrete house built in the village compound or elsewhere.

Almost every respondent who expressed pride in culture considered this impact as one of the positive cultural impacts in the area. The willingness of tourists to "*take pictures as a memory*" during the tour, was a point stated by respondents under the 'HC' category. This indicates that the homestay operators were enthusiastic about the tourists taking pictures as a memory, not only "*intending to see the people, know more about our Bidayuh culture*" but to "*experience our lifestyles*".

Few respondents were also concerned about the impact on the local traditional clothes and dances. When the respondents were asked regarding the positive cultural impacts, many respondents were concerned with the changes in the traditional clothes such as more ornaments and designs added in, and steps of the traditional dance were incorrectly choreographed. One respondent who was also the homestay operator pointed out that:

"*More and more steps will be added in. This is to attract the tourists.*"

The same respondent was asked about the changes in the steps for the Bidayuh traditional dance, she stated:

"I am okay with it. Not at all times the dance will be the same, but still it is a Bidayuh traditional dance."

Respondents' perceptions have proven that the cultural exchange happened resulted from the homestay programme. Most respondents under the 'HC' category held the view that every tourist had the chances to put on the Bidayuh traditional clothes. To quote answer from one respondent:

"...the villagers will be dressed up in the Bidayuh traditional clothes to welcome them (tourists). I will wear my own Bidayuh traditional clothes and sit here. Some of the villagers will dress in the Bidayuh traditional clothes and grab the opportunity to take photos with the tourists."

Another respondent who was also a homestay operator held a similar view of the opportunity for the tourists to put on the Bidayuh traditional clothes. She emphasized that this was the cultural traits to want to exchange information on local custom and culture. This exchange of culture was considered a positive cultural impact caused by the KB.

During the interviews with the respondents under the High Contact category, several negative social impacts were mentioned. Mostly, the respondents under the 'HC' category were concerned about the conflicts occurred between members of the community. The locals disagreed to join the homestay programme because the programme has only benefited the operators. In addition, the locals alleged that the operators had misused the money obtained from the programme. However, the homestay operators claimed that the locals were envious, talking behind one's back, and spreading rumours since not everyone in the village had the opportunity to communicate with tourists.

"Negative impact is when some of the villagers show dissatisfaction toward us. For example, Isabell (homestay operator) said that some villagers accused the homestay operators misused the money. There are some people do not accept the homestay programme. These people (the villagers) think that the programme is for our own benefits and does not provide benefits to them."

Another social impact was immoral behaviour among the youngsters. One respondent under the 'HC' category pointed out that the youngsters were not keen with the presence of the homestay tourists. Another point was the ignorance towards the invited speakers who have been invited to the village. The invited speaker, in most of the time, a representative from the government, was invited to give a talk on ways to encourage more participation among the local people. The youngsters, especially, were highly recommended to attend the talk to make them aware of the benefits that they could receive when they participate in the programme. She stated that:

"Sometimes the youngsters show no respect toward the tourists. For example, when the tourists ask for direction, the youngsters just ignore them… the youngsters are showing no interest in hearing a talk by the invited speakers. They (the youngsters) just ignore the invitation and did not turn up for the talk. Maybe they are not ready yet to accept the outsiders to come to their village."

This perception indicates that the youngsters were not interested in taking part in any homestay activities and therefore, they disagreed with the arrival of tourists to their village.

The respondents were also highlighted their concern regarding the locals' perceptions toward the homestay programme. One respondent under the 'HC' category pointed out that *"few people will be happy"* with the Government effort to renovate or modify the existing longhouse. To this respondent the locals had *"accused the homestay operators misused the money,"* and that they thought the homestay operators *"do not provide benefits to them."* Hence, with respect to locals discontented with the programme, she raised a concern over the possibilities of

handling over the responsibility as a homestay operator to locals, especially the youngsters. She stated that:

"*As for me, the Bidayuh culture must be maintained. Do not take things for granted. If we do not want to take care of our own culture, so who else? It is a big loss if we lose our customs. We do not want to be left out. It is a loss.*"

The difficulty in encouraging youngsters to get involved in the homestay programme was also frequently stated by the operators. Respondents perceived that culture should be maintained for the younger generations to appreciate their own identity. Therefore, another respondent who was also a homestay operator indicated that there was a need for more courses to "*groom the young graduates*" and this point was widely mentioned by this respondent during the interview. She added that such courses could help the youngsters to understand the concept of the homestay programme and how the programme could help to improve the standard of living in the community. With respect to providing more courses for the youngsters and the positive impacts, this respondent stated:

"*...they need to have that (courses). That is very useful. So that they can see the pictures, the profits as well as how much they earn.*"

When the respondents were asked about their support for the homestay programme, many were positive toward the programme because tourists could gain experience and knowledge, while locals could acquire income. One respondent who was a homestay operator stated that locals could "*earn side income*" from the programme. She also presented an interesting perception toward the programme. She admitted that this programme helped to "*benefit the community,*" for example, selling handmade-handicraft products to the tourists.

Another respondent under the 'HC' category expressed her gratitude toward the homestay programme, and stated:

"*But if there are few tourists come to this homestay, so less money I receive. Nevertheless, it's okay. We are helping the kampung.*"

The homestay programme provides business opportunity to the homestay operators. One respondent believed that the development of the homestay programme in KB has helped them to increase their income by selling handmade handicraft products or vegetables and fruits harvested from their farm. A few respondents under the 'HC' category associated homestay programme with business. These respondents stated that the programme helped them to sell products such as fruits and vegetables, or handmade handicraft products to earn side income. Another respondent who was also a homestay operator mentioned that the programme had not only acted as a channel to promote the culture and product, but also became "*part of our business.*" She emphasized her support for the homestay programme and stated that:

"*…because this type of business as a homestay operator you don't need much money to invest in… this is what we called as 'duit melanggar pintu rumah'.*"

Family support was one of the reasons mentioned by one respondent who was also the homestay operator to support the homestay programme. One example given by the respondent based on her experience that was the support shown by every single of family member in entertaining or exchanging information to the tourists. With respect to family members helping each other, she stated:

"*Sometimes the tourists will cook their own food or cook together with the locals. We will have the meals with each other…we eat and drink together.*"

The same respondent was also asked if any of her family members would like to become a homestay operator, and she stated:

"If I could not afford to do all these homestay activities, I will ask my second daughter to replace me. I told her about that."

Acquiring support from the Government was another point to support the homestay programme. In this study, only respondents under the 'HC' and 'LC' category associated the support towards the homestay programme with the Government's initiative. A number of visits by ministers or other institutions to the homestay as mentioned by respondents under the 'HC' category indicated that the Government was continuously giving support for the homestay programme. Besides that, an initiative by the government to *"repair this longhouse and a bamboo bridge"* indicated that the Government was very assistive and positive for the development of the homestay programme in KB. To quote:

"All I know is that the Government is really helping us… Moreover, the Government is very supportive of this programme."

These positive and negative impacts as mentioned by the respondents were also affected their perceptions toward the future tourism development in the village. The respondents were asked about the stage of tourism development in the area. Most of the respondents agreed that there should be more activities in KB. For example, one respondent under the 'HC' category pointed out her concern with the lack of interest among the youngsters to participate in the homestay programme. Similarly, another respondent under the same category stated that the youngsters could take part in all homestay activities. The participation of the youngsters allowed the Government or any academic institutions to organize a seminar or talk in the village. She added that courses for the homestay programme such as *"crafts… touring guide… bus transportation"* were among the initiatives organized by the Government or any local institutions to educate the youngsters about the benefits of

tourism and the importance of preserving the culture. To quote answer from one respondent:

"Of course, my wish is to see younger generations to be involved in this type of industry... I did not see the Government is going to groom this generation... I do not know who is going to lead... the Government should groom the young graduates."

Such activities can be the channel for the Government to inform the benefits of the homestay programme, not only to the homestay operators but also to the whole community. In fact, one respondent under the 'HC' category stated that the support given by the Government has made the homestay programme possible to develop in the future. One example given was the initiative by the Government to repair the existing longhouse and build a new bamboo bridge in KB.

Respondents were also asked whether there should be restrictions for the tourist arrivals or otherwise to KB. One respondent believed that the locals should not restrict the arrival of tourists to their village. She stated that:

"I am very happy to see tourists come to this kampung. In fact, I hope there will be more tourists coming to our kampung."

Similarly, another homestay operator pointed out that:

"Tourists can come here anytime as long as they don't create trouble with the villagers."

One respondent who was also a homestay operator mentioned that the arrival of the tourists to the village was *"nothing to be worried about."* These perceptions indicate that the locals were enthusiastic about the arrival of the tourists into the area, not only because the locals appreciate the tourists but because the safety of the locals was assured. She added that:

"I like to see them that way. They didn't do anything bad like stealing or damaging the things around the house because all facilities have been provided for each one of them."

71

4.3   Medium Contact

Perceptions toward Social and Cultural Impacts of Tourism and Support for Homestay Programme

One respondent under the 'MC' category seemed more concerned with the experiences the locals had with the tourists. An important annual event such as Gawai Dayak Festival has become a channel for locals to get to know people from other countries. In turn, as more events organized in the village, the experiences in getting to know the tourists also develop.

As for the grocers, most of them held the view that even though the income received from the homestay programme was not much compared to the homestay operator, the arrival of tourists into the village helped to flourish their businesses. For example, one respondent who was a grocer stated that the tourists were "*preferable to stop by at my shop and purchase one or two things before they enter the longhouse.*" Another grocer stated that "*the tourists will buy some stuff from here. So at least we have extra income.*" However, when asked the question about their participation in the homestay programme, most of them refused to join and emphasized time factor as a reason that discouraged them to join the programme. Moreover, these respondents mentioned that they sometimes communicated with tourists since the regular customers to their shop were the locals themselves. Nevertheless, the locals had been told by the community leader during the meeting in Kampung Benuk to "*accept and treat our tourists or guests politely.*" He added that being "*very humble with the tourists and accept everybody"* have indicated that the locals already knew the purpose of the tourist arrival to the area. Such responses illustrated that locals encourage a repeat visit from the tourists to their village.

In terms of the grocers' perceptions toward cultural benefits of tourism, one respondent under the 'MC' category agreed that the locals had the chance to "*promote our culture to the outsiders*" since the establishment of the homestay programme in the area. In turn, as more tourists come to KB, the locals had the opportunity to ask the tourists about the culture and lifestyle in their home country. She added that this kind of experience was one of the benefits the locals received from the homestay programme. Besides that, the homestay operator pointed out the cultural exchanges, which involved sharing knowledge about local's lifestyle and routine during the homestay tour. For example, the tourists had the opportunity to carry a '*tambuk*' (a basket made from rattan, usually to carry fruits or vegetables) during the tour to the fruit and vegetable farms.

The thought to "*teach the tourists to speak our language*" as one of the efforts to preserve the culture, was perceived by the 'MC' respondent. Another respondent under the same category gave examples of demonstration of traditional wedding ceremony and harvesting paddy as the activities provided for the tourists during their tour around the village. Thus, in respect of preserving the culture, the respondent stated:

"*We encouraged the villagers, especially the village dancers to practice and perform the Bidayuh traditional dance to welcome the tourists. Not only the dance, we are also showing our culture and customs such as the Bidayuh traditional wedding ceremony or traditional method to harvest the paddy to the tourists.*"

One respondent under the 'MC' category who was also a grocer presented an interesting perception toward the dance. She admitted that "*many of the steps have been changed*" because "*youngsters have a lot of ideas*". However, she was also concerned with the tourist's inability to watch the original steps of the Bidayuh traditional dance. Nevertheless, the grocers emphasized the importance for the

locals, especially the youngsters to "*practice and perform the Bidayuh traditional dance*"; besides demonstrating the Bidayuh traditional wedding ceremony or traditional methods to harvest the paddy to the tourists.

There were several social negative impacts resulted from the homestay programme. A few respondents under the 'MC' category pointed out their conflicts with the homestay tourists. Not everyone could converse in English; therefore, some of the respondents associated the inability to converse in English with the avoidance of talking to tourists. As a result of this view, the locals were not keen on the arrival of international tourists to the area given that they were incapable of communicating in other languages. One respondent stated:

> "*The negative thing is that when no one in this house can speak English, it will be a problem for us to communicate with the tourists.*"

Some locals, particularly the 'MC' respondents complained about the tourists requesting for discounts and made comparisons of prices with other shops. However, one grocer pointed out that to sell their products, they had to "be that way" which meant agreeing to the requests to reduce the prices of the selected items, although they were not happy with the price reduction. The grocer in the village also stated that some tourists were very fussy and made complaints "whenever they felt dissatisfied" with the prices of the goods sold at the shop.

A few respondents under the 'MC' category perceived traffic and overcrowding as impacts caused by the homestay programme. A few respondents held the negative views related to social and cultural impacts of tourism in the area. Often when the respondents were asked about the social cost of the programme, the main concern would be the parking problem. This concern was raised by the respondents who do not get involved in the programme. For example, one grocer in

the village pointed out his disappointment toward some of the tourists who park outside his shop. With respect to the traffic problem in the village compound, this respondent stated that:

> *"I could not unlock the door of my shop because of that car… I was quite pissed off."*

One grocer perceived that the homestay operators received more benefits from the programme as compared to the other members of the host community. This was because the tourists were not necessarily buying things from them. Upon realizing that the grocers in KB were not receiving profits from the tourists, the same grocer emphasized that "every tourist who came here does not necessarily belong to the homestay programme." This unhappy perception of the tourists as well as the homestay programme have impeded the effort to promote the homestay programme to the villagers given that the grocers perceived the "homestay programme is independent; it has nothing to do with this kampung. It does not involve the villagers". Therefore, some locals felt unhappy and started to spread rumours that only the operators received benefits from the programme. Eventually, the locals were discontented with the homestay programme in their village. Such impacts would negatively affect the development of the programme in the area.

Meanwhile, in terms of cultural negative impacts of tourism, many respondents were more concerned about the degradation of the culture caused by the homestay programme. Only respondents under the 'LC' and the 'MC' category perceived negatively toward the culture in relation to the cultural performances and activities prepared for the homestay tourists. The opposition towards the homestay programme in KB was also derived from the grocer who highlighted the

modification made to the Bidayuh traditional dance. This respondent labelled the problem as showing a gesture of 'dishonest' with tourists. To quote, he stated:

"*It is because the dance is not real. So when the tourists see the dance, they thought that the dance was real and traditionally designed. However, the villagers know that the dance is not real.*"

The dance was too commercialised was another perception pointed out by the respondent under the 'MC' category. This respondent generally considered the culture and custom of Bidayuh community different owing to the influence of the homestay programme in the area. Seeing that the culture had degraded, respondent in 'MC' category stated that "*it is a waste of time and effort*" for tourists to come to the village to see the culture and performances.

This perception indicated the respondent agreed to steps that have been modified, although realizing that these changes were not authentic. Another grocer pointed out that the cultural dance is "*not original anymore.*" He expressed his negative feeling related to the fact that locals no longer staged an original Bidayuh dance for tourists, and stated, "*I am sad to see such thing.*" To quote answer from one respondent:

"*...many of the dance steps have been changed... we; the youngsters have a lot of ideas. We even combine the modern steps with the old ones... few have the opportunity to see the real steps of traditional dance, the traditional dance becoming extinct.*"

Meanwhile, a few respondent under the 'MC' category stated negative perceptions related to the youth involvement in unlawful activity such as illegal motorcycle racing on the village road. This activity not only raised concern among the elderly, but also among the tourists. Such safety concern has been observed by Kayat (2010) that the destination was not likely to be visited by tourists given that they are aware of the obvious safety problems. Another respondent under the same

category who was also not interested in the homestay programme in the village, had observed that youngsters that were involved in the church activities were "*well-behaved*," thus he indicated that there should be more church activities like religious talk to "*encourage the youth to not be involved in such things (negative activities).*"

This undesirable effect caused by the homestay programme increased disappointment among the locals. One respondent who is under the 'MC' category and was also a grocer pointed out that museum and other tourism products in the area had been mistreated by homestay operators. The tourists were brought to some of the built attractions like mini museum or even the longhouse. The tourists took photos at every corner of the building for the memories. To some of the locals, particularly those who were not involved in homestay programme and were interested to participate in the programme, this activity had resulted in the unwanted damage on the building. One respondent who was also the grocer pointed out that:

"*They (homestay operators) mistreated the museum and other products.*"

Even though the grocers in KB perceived more costs than benefits of tourism resulted from the homestay programme, they seemed to support the programme. One respondent under the 'MC' category pointed out a similar reason to support the programme. The respondent stated that the entrance fee received from the tourists to enter the village can be used as a form of donation to the unfortunate family. Such perception illustrated that this respondent was positive toward the homestay programme because of tourist arrivals and thus, locals acquire extra income from the homestay programme. To quote, he stated that:

"*This money will be used to help the villagers who are in need. For example, we use the money to donate to the unfortunate family who has lost their family members or other difficulties.*"

However, the grocer who was in the 'MC' category was not happy about the development of the homestay programme at the village. Problem such as a water crisis in the village was the ultimate reason for not supporting the programme. He added that such problem had not only led to the difficulty in providing better services to tourists, but also the discomfort of tourists. With respect to the water crisis and not supporting the programme, this respondent stated:

"Somehow we do not encourage the villagers to join this homestay programme… we do not receive sufficient clean water… when tourists are in your house, and you are having this problem; it will become a problem to you and the tourists… but again, the water crisis is the barrier."

This respondent disagreed with the running of the programme because the village *"does not receive tourists every day."* He also stated that the *"tourists tour around this kampung for a few hours, then go back."* This perception illustrated that the locals do not receive as much benefits as the 'HC' category and see the rationale for not supporting the programme.

When the grocers were asked about the future of the homestay programme in KB, they observed that the development of the homestay programme indicated that the tourism activity in the village had gone too much. Besides that, one respondent under the same category pointed out that the tourism impacts such as degradation toward the traditional products, and homestay programme that gave the benefit solely to the homestay operators, were among the negative impacts. He was concerned with the experiences that the tourists would get from their visit to the homestay. He stated that the *"tourists would not gain many benefits from their visit to this kampung."*

However, the grocers were optimistic about the credibility and skills of the homestay operators. One grocer mentioned that *"as long as there is a capable homestay operator,"* the homestay programme for KB would continue to develop. This perception indicates that the development of the homestay programme in KB depends on the homestay operators to manage the programme. Another respondent under the same category pointed out that *"it is all up to the homestay operators."*

The grocers were also realised that the arrival of tourists into the area had helped them to improve their quality of life. Almost every respondent under this category stated that the skills to manage the homestay programme among the homestay operators could make it possible to develop the programme in the future. To quote, one respondent stated that:

> *"In my opinion, this homestay programme is developing. Each homestay operator has their own skills to develop their homestay. It is depending on them, if there are committed in this programme, subsequently the outcome is positive. If the homestay operator is weak at handling the programme, later the outcome is poor."*

4.4 Low Contact

Perceptions toward Social and Cultural Impacts of Tourism and Support for Homestay Programme

The development of the homestay programme can result in improvement of public facilities in the area. One respondent under the 'LC' category perceived that with an increasing number of tourist arrivals to the village convinced the Government to build better roads. He also associated better roads with the tendency for more tourists come to the village. This perception is similar to another respondent of the same category who mentioned that *"But now we have a proper road to reach our village"* which was the first impact she thought of when

questioned about the positive social impact from the homestay programme. These points illustrate that the locals understood the positive impacts caused by development of homestay programme and perceived the improvement of the facilities as a route for the tourists to reach to their village.

One respondent from the 'LC' category stated that there was a time when the village received many outsiders including the soldiers and film stars. He associated the tourist arrivals with the intention to see the Bidayuh traditional longhouse. He added that since "*many people will come here to see the longhouse*", the locals were happy to see the tourists and gave them a tour around the village. Tourists had the opportunity to take some photos throughout the tour for the memories.

The respondent in this study stated that most international tourists were "*very eager to know what is this and what is that*" as compared to the domestic tourists. Although this respondent who is under the 'LC' category very seldom communicated with tourists, but there was a time when she encountered tourists from China, who walked outside her house and wanted to know how rice grows when looking at the grains placed outside the house under the scorching sun. Without feeling negative toward the tourist's question, she immediately answered them. In turn, she acquired the knowledge that tourists from other countries had never encountered such processes and daily-activities as compared to the locals in her area.

In terms of cultural impacts of tourism, one respondent from the 'LC' category pointed out that the tourist arrival to the area has not only helped the locals to get to know other people from other countries. This indicates that the tourist arrival has also increased their pride toward their norm and culture, given that these

tourists came to Kampung Benuk to *"see and understand our daily routine, our culture."*

Unlike the respondents under the HC and MC category, the older adults in KB were supportive towards additional tourism development as well as supportive towards the restrictions on tourism development. Respondents in the 'LC' stated that *"we already have a good road that allows the tourists to come here any time,"* this respondent in general agreed that the homestay programme in their village will continue to develop in the future. Another respondent under the same category held a similar view and stated that *"now we have proper road to reach our kampung."* As a result, the respondent under this category agreed that homestay programme had improved their quality of life given that the locals *"gain extra pocket money from the tourists who come here."*

Hence, the locals were contented with the arrival of both domestic and international artists to their village for film shooting. Thus, she suggested that the Government could refurbish the abandoned house. This suggestion encourages the artists to stay in the village, instead of '*they have to go back to Kuching or elsewhere and stay at the hotel.*"

In interview with one respondent in the 'LC' category found that the arrival of tourists to the village is not always being welcomed. During the interview, the respondent has pointed out the feeling when facing the tourists. Language barrier such as difficult to communicate in English language discouraged them to talk to the tourists. She confessed that when the tourists approaching her house, she would enter the house because *"I do not want to approach the international tourists... I am shy."* The respondent also shared her reaction each time the tourist walked by outside her house, she would get inside promptly because she was unable to speak or

understand the English language. This perception led to some of them to "*don't care about them (tourists).*" An example of the relationship with tourist in the area as stated by one of the respondents under the same category was described as follows:

"*Sometimes the tourists talk to us. We also take the opportunity to greet the tourists. Sometimes when they don't reply our greeting, we remain silent. If they say 'hello' we will reply and say 'hello' too. I told them that I could not communicate with them because I don't know how to speak the English language. I didn't go to school.*"

Their fruits and vegetables farms that were located in the village area encouraged them to be at their farms in the morning time. Since that visiting to the farms is one of the homestay activities provided by the homestay operators in KB, the tourists will have tours to the farms. However, there was no entrance fee charged to the tourists. This free of charge to tour around the farms resulted in the disappointment among the farmers. Furthermore, having the difficulty to speak in the English language, especially with the international tourists, the farmers in the village tried to avoid from communicating with the tourist because of nervousness. This dilemma impedes the tourists to acquire knowledge on the crops harvested by the farmers. As for the farmers, this barrier has resulted in the unenthusiastic among them to receive tourists, especially the internationals tourists, to their farms. To quote answer from one respondent who was also the farmer:

"*I do not want to approach the international tourists... I do not even entertain any homestay activities or programmes.*"

4.5   Summary

This chapter has outlined how the locals perceived the social and cultural impacts of tourism derived from the homestay programme at KB. The locals in KB were positive in the development of homestay programme and thus, stated more

tourism benefits compared to tourism costs. The respondents in the 'HC' category declined to associate the homestay programme and the tourism costs. This was because the respondents in this category were those who were involved in the homestay programme and thus, received the most benefits compared to the respondents in the 'MC' category and 'LC' category.

Respondents under the 'HC' category described as those who were very often communicated with tourists. They were positive towards the future development of the homestay programme in KB. Meanwhile, the respondents under the 'MC' category were discontented with the present situation of the homestay programme in the village. They stated that the tourism product like the mini museum had been ill-treated by the homestay operators. Consequently, this prompted them to disclose more tourism costs than benefits. The respondents under the 'LC' category were rather supportive in the development of the homestay programme, even though they were not involved in any homestay activities. Nevertheless, the positive perceptions did not mean that they were unaware of the negative impacts associated with the homestay programme. It is reflected in their ambivalent perceptions that they were both supporting and disapproving the additional tourism development in KB. Thus, it can be summarized that locals with different degrees of contact have their own perceptions of social and cultural impacts of tourism. Further discussion from these findings will be presented in the next chapter.

Chapter 5:   Discussion, Conclusion and Recommendation

5.1   Introduction

This chapter provides the discussion, conclusion, and recommendation for this study. It begins with the comparative discussion consisting of perceptions from respondents in high contact, medium contact, and low contact categories. All the perceptions from the respondents in these categories will be examined thoroughly and discussed extensively. The discussion will be divided into three sub-sections, namely, 1) degrees of contact influence the local perceptions toward impacts of tourism, 2) local perceptions toward social and cultural impacts of tourism, and 3) local perceptions toward impacts of tourism determine the support for additional tourism development or support for restrictions on tourism development.

Next section will be discussing about the formation of a conceptual framework derived from the findings in this study. This framework was constructed by combining the elements of three different degrees of contacts of locals in the KB. Towards the end of the chapter, the theoretical and practical implications will be presented (Section 5.4). This section followed by a conclusion and finally the recommendations of how these findings indicate some future research directions on the topic of this study.

5.2   Comparative Discussion

The findings in this study revealed that locals with different degrees of contact with tourists had various perceptions toward social and cultural impacts of tourism in KB. The findings are discussed by comparing answers by respondents from each group. The comparative discussion is segmented into three, namely, 1) degrees of contact influence the local perceptions toward impacts of tourism, 2) local perceptions toward social and cultural impacts of tourism, and 3) local perceptions toward impacts of tourism determine the support for additional tourism development or support for restrictions on tourism development. Following King and Horrocks (2010), the differences in perceptions by respondents in this study were displayed in a matrix form. The matrix as in Table 5.1 shows the summary of the respondents' perceptions toward the social and cultural benefits and costs, support for additional tourism development, support for restrictions on tourism development, and future tourism development in KB.

No	Aspects							
	Degree of contact		High contact		Medium contact		Low contact	
1	Communicate with tourists		Very often		Sometimes		Not that often	
2	Social benefits	Cultural benefits	Yes	Yes	No	No	Yes	Yes
3	Social costs	Cultural costs	No	No	Yes	Yes	No	No
4	Support for additional tourism development		Yes		Yes		Yes	
5	Support for restrictions on tourism development		No		No		Some respondents, but not all	
6	Future tourism development		Positive		Positive		Positive	

Table 5.1:   Summary of the Respondents' Perceptions in KB

5.2.1 Degrees of Contact Influence the Local Perceptions toward Impacts of Tourism

Local perceptions of social and cultural impacts of tourism differ according to the degree of contact with tourists in KB. Locals who communicate more often with tourists and thus, categorised in the 'HC' category were more positive towards the homestay programme. The degree of contact between the locals who work as grocers and earned money from the grocery business, and tourists was not high compared to those categorised in the 'HC' category. That being the case, the grocers were then categorised in the 'MC' category. The pensioners and housewives who were staying at home and were not involved in the programme were categorised in the 'LC' category in this study. They were not in communication with tourists frequently and this led them to have both positive and negative perceptions toward homestay programme in KB.

5.2.1.1 High Degree of Contact Influences Local Perceptions toward Impacts of Tourism.

The finding in this study indicated that the homestay programme helped the locals to be employed in tourism. The locals are given the opportunity to interact with tourists to share knowledge on traditional cultures and customs. This type of communication between locals and tourists resulted in the classification of those who interact more often with tourists to be regarded as those with a high degree of contact with tourists. The positive perceptions from the locals who had a high degree of contact in this study categorised as the 'HC' category, indicated that the homestay programme has provided more benefits than the costs to them. This finding is similar

to the description of the Social Exchange Theory that positive perceptions were derived from the benefits that an individual obtained from tourism activities.

In this study, the homestay operators were those who received benefits from this programme. This benefit derived from hosting the homestay tourists and selling traditional products and delicacies to the tourists during the homestay tour. This finding is consistent with that of Brunt and Courtney (1999) who revealed that locals having a high contact with tourists associated tourism with job opportunities. Furthermore, according to Brida *et al.,* (2011), the 'tourism supporters' did not feel that tourism decreased their lifestyles instead provided more job opportunities such as hosting guests. In fact, this group of respondents perceived that tourism has contributed to positive impacts.

During the interview, most of the homestay operators highlighted the importance of encouraging youngsters to be involved in the homestay programme. This is similar to the suggestion made by Din (1996) which is, to educate the locals about the impacts of tourism in a tourism destination through the knowledge they gain from seminars or courses related to tourism. The answers from the interviews with respondents in this present research indicated that the respondents who had a high degree of contact with tourist and communicated more often with tourists, and derived all the benefits from the homestay programme, as having perceived the programme positively. These findings were similar to the finding from a study by Karnchanan (2011) on Residents' Individual and Collective Perceptions of Tourism Development in the Hat Yai City Municipality, in which the residents were very keen to see the tourism industry develop in the city resulting from their frequent contact with the tourists.

5.2.1.2 Medium Degree of Contact Influences Local Perceptions toward Impacts of Tourism.

The finding in this study revealed that locals who were not involved in the homestay programme perceived tourism as incurring more costs than benefits. This finding shows that locals who were the grocers in KB are intolerant with cost of tourism resulting from the homestay programme. They only focused on increasing the profits from their small-scale businesses. The grocers in KB who had less contact with tourists were intolerant with the negative impacts of tourism. This type of respondent was categorised in the 'MC' category given that they seldom communicated with the homestay tourists in KB.

In this study, one of the grocers was also the village leader in Kampung Benuk. The interview with the village leader revealed that he was pessimistic of the programme. An earlier interview with the homestay operators found that the village leader was not supportive for any homestay activities and was hardly seen at any homestay event at the village organised by the homestay association. The village leader's absence from any homestay event in the village might be due to his perception that the homestay programme contributed to cost, and that he did not tolerate the negative impacts resulting from the programme. The finding was inconsistent with the findings of the study by Kayat (2010) which indicated that the homestay programme would only thrive when the committee members liaised with the village leader in the planning and managing of developing the homestay programme in the village. Therefore, the support from the village leader could help the residents understand the purpose of the homestay programme and the impacts.

During the interview, the village leader stated that the "*kampung does not receive tourists every day*." To support such an opposition, the village leader further

emphasized the low tendency for the tourists to stay for a few days in the village. Eventually, the village leader disclosed that the fluctuation in the number of tourist arrivals at the village influenced the grocers to be less bothered about the potential of more tourist arrivals at the village.

In KB, when the grocers were asked about the profits they obtained from selling products to the tourists, most of them agreed that the activities of bargaining of goods by the tourists did not bring significant benefits to their businesses. Moreover, the village received more day trippers compared to the overnight visitors. Hence, the transaction between the grocers and the tourists did not leave a significant impact on the grocers. This negative perception of the homestay programme in KB is in line with SET in which locals will have negative perceptions of the impacts of tourism if the cost of tourism is more than the benefit. Nevertheless, the grocers were determined to continue the small-scale businesses in the village given that the villagers were their regular customers.

It was also found that the grocers who perceived the homestay programme negatively, disagreed with the frequent visits by the tourists to the longhouse and the mini museum. In fact, the grocers accused the homestay operators of abusing the longhouse and mini museum by continuously allowing tourists to enter these buildings. The result is consistent with a previous study that revealed the locals who seldom communicated with tourists were likely to perceive immoral behaviour among locals plus the degradation of culture and tradition caused by tourism (Din, 1996; Gjerald, 2005; Horn *et al.*, 2000). In this study, the finding indicated that instead of being positive to the purposes of the tourists coming into the village, more homestay activities were perceived as factors that lead to the degradation of homestay products such as visiting the traditional longhouse and mini museum.

89

5.2.1.3 Low Degree of Contact Influences Local Perceptions toward Impacts of Tourism.

The interviews with the locals who were pensioners and housewives in KB found that they seemed to be both positive as well as negative for the development of the homestay programme. Issues like unsatisfactory health condition or perhaps not interested in running the programme, have categorised these respondents in 'LC' category. Given that these respondents did not participate in the programme, they feel that the programme has not impacted their life positively or negatively. However, they wished to see more tourists coming into the village. The result from the interview with one of the pensioners in Kampung Benuk indicated that the homestay programme resulting in a better connecting road from downtown to the village.

The findings from this study provides evidence for the argument by Brida *et al.,* (2011) that local people who were neither supporting nor opposing the tourism activities regarded the activities as factors leading to prosperity or perhaps problems to the local people. For example, the homestay programme in KB was seen of not helping them to acquire additional income or give them the opportunity to be employed in the programme. Moreover, the interviews with these respondents indicated that they were not being informed about the homestay activities held in the village. This perception is related to another reply given by another respondent who not that often communicated with tourists that "*the homestay operators never tell me… the news spread among themselves only*." One respondent stated that she was very reluctant to approach outsiders, especially the tourists who were walking outside their house. The hesitancy of the locals to greet the tourists indicated that they were not in favour to see tourists flocking to the village.

5.2.2 Local Perceptions toward Social and Cultural Impacts of Tourism

The findings in this study indicated that the locals had perceived both costs and benefits of tourism in KB. Some respondents agreed that the homestay programme has helped them to obtain additional income, job opportunities, and meeting people from other countries. In terms of the cultural aspect, the respondents agreed that the programme has helped to preserve the culture, increase pride among locals, and encouraged cultural exchange. There were respondents who had negative perceptions toward the homestay programme in KB. These negative perceptions were derived when they mentioned several negative impacts such as parking problems, conflicts with tourists, and immoral behaviour among local youngsters. In terms of the cultural aspect, several negative impacts were mentioned, such as the homestay programme resulted in cultural degradation, changes to the cultural dances, and vandalised the longhouse or mini museum. Both benefits and costs of tourism show that the locals were both positive and negative with the homestay programme in KB.

5.2.2.1 Local Perceptions toward Positive Impacts of Tourism (Social and Cultural Impacts).

The finding of this study indicated that the homestay operators had a positive perception towards the homestay programme in KB. This positive perception shows that the homestay operators are receiving benefits, such as a job opportunity to become an operator and then obtain additional income from hosting the homestay tourists in KB. This finding is supported by previous research including that done by Sharma and Dyer (2009) which found that locals who received income from tourism

will perceive tourism positively. For instance, tourism encouraged communication, exchange of resources, increased business and job opportunities.

In general, most of the respondents in this study were hoping that the homestay programmes will continue to thrive. They agreed to have more tourists coming into the village. Another respondent who was also a grocer observed that the money derived from the homestay programme could be used "to help others." Given that the grocers did not receive benefits directly from the homestay programme, their positive perception of the development of the programme in the future was inconsistent with the notion of SET suggesting that those who received benefits more than the costs of tourism would be very positive about tourism.

In fact, some respondents under the 'LC' category were excited in meeting tourists. The respondents pointed out that homestay programme had provided an opportunity for them to greet domestic and international tourists. Although there were not that often communicate with tourists, the respondents agreed that the presence of the tourists in the village as "*an opportunity to greet the tourists*." Other positive tourism impacts were that tourism enhanced the public facilities such as better roads, and made them happy to meet new people from other countries.

Most of the respondents in the 'HC' category agreed that the homestay programme had improved their quality of life. The programme was seen not only as helping to promote the local culture and products, but the community as well. Therefore, this group encouraged more tourists to visit the homestay so as to get the opportunity to see the traditions and lifestyles of the local people. In turn, these benefits added to the pride among the locals. Furthermore, the respondents perceived the homestay programme as providing more beneficial activities,

especially for the youngsters. This study found that frequent communication with tourists influenced the locals to perceive more benefits than costs. For the respondents under the 'HC' category, homestay programme assisted the locals to get to know about the culture of tourists. This finding was regarded as the benefit of hosting the tourists.

On cultural aspects, the respondents commented that the programme encouraged them to wear the Bidayuh traditional clothes, encouraged the youngsters to learn to play the gong, and increased their pride for their own culture. These perceptions were an indicator of the positive perception of the locals of the programme. These findings were consistent with the Social Exchange Theory by Ap (1992). The theory stated that those who received more benefits from tourism than its costs perceived tourism more positively. This notion holds true given that hosting tourists gave benefits to them. The homestay programme gave them the opportunity to put on the Bidayuh traditional clothes when welcoming the tourists. A visit to one of the homestay houses found a row of old musical instruments and other prehistoric items such as water pots and swords. The display of these unique products was also available at the Tourist Information Centre (TIC). This sign of appreciation towards the ancient products indicated that the locals were insistent to preserve their culture besides obtaining additional income (Horn et al., 2000).

Similar answers were found during the interview with one respondent under the 'LC' category. The respondent perceived tourism impacts positively in the area, although he did not participate in the homestay programme. The finding from this study is in line with Gjerald (2005), who suggested that "both those who depend economically on the tourism industry and those who do not, perceived tourism positively" (p.53). In KB, the tourists could gain exposure to the culture, whilst

93

locals would help to sustain the products and culture. The establishment of the homestay programme had allowed the "*outsiders to come here to see our Bidayuh [lifestyles] and culture*."

5.2.2.2 Local Perception toward Negative Impacts of Tourism (Social and Cultural Impacts).

It was found that a few grocers have had a bad experience with tourists. Most of the grocers believed that the tourists as 'hard to deal with'. In KB, the respondents in the 'MC' category were grocers in the village who earned profits, mainly from their small-scale businesses. However, it was not significant that the grocers earn profits through selling toiletries or other necessities to the homestay tourists. The grocers in this study who were interviewed stated that it was a common situation in which tourists request for a discount for the items sold in the shop. With a minimum profit gained from this small-scale business, such requests were hard to be considered by the grocers. Due to this situation, the homestay programme was perceived to cost more than the benefits received by the local people.

Unlike the respondents in the 'LC' category, they appeared to have both positive and negative perceptions toward tourism impacts caused by the homestay programme. Nevertheless, they were still hopeful to see more tourists come to the village to experience the lifestyles of the local people. These findings clearly indicated that local perceptions toward tourism impacts influenced their support for additional tourism development or support for restrictions on tourism development in KB.

5.2.3 Local Perceptions toward Impacts of Tourism Determine the Support for Additional Tourism Development or Support for Restrictions on Tourism Development

The finding in this study indicated that the local perceptions toward tourism impacts could determine their support for additional tourism development. Also, these perceptions from the locals could influence their support for restrictions on tourism development in a tourist destination. These findings were consistent with a previous study done by Perdue *et al.,* (1990), which revealed that positive and negative perceptions toward tourism impacts, lead to the support for additional tourism development or support for restrictions on tourism development.

For respondents who were the homestay operators in KB and categorised in the 'HC' category, their positive perceptions toward tourism impacts encouraged them to see more tourism development in the village. The earlier discussion in Section 5.2.2.2 has mentioned that respondents in the 'MC' category perceived more costs over benefits. However, the grocers who were in that 'MC' category support for additional tourism development in KB. This finding was supported by Horn *et al.,* (2000) who stated that locals were positive toward the future tourism development in their area, although tourism impacted them negatively.

Locals who were pensioners and housewives in KB were categorised in the 'LC' category in this study. This group of locals were not involved in the homestay programme and they did not receive benefits such as monetary form. Nevertheless, they agreed to have more tourists come to the village. The difficulty to speak the English language has discouraged them to communicate with tourists in KB. This problem has influenced them to support for restrictions on tourism development in KB.

5.2.3.1 Local Perceptions toward Impacts of Tourism Determine the

Support for Additional Tourism Development.

In general, respondents under the 'HC' category agreed that the homestay programme involved more benefits than costs in KB. Given that more positive impacts for both social and cultural aspect found during the interviews with the respondents in this category, they were very supportive towards additional tourism development and thus, able to see the positive future of the homestay programme in KB (Figure 5.1).

Respondents who perceived tourism benefits more than costs were very supportive of additional tourism development in KB. Most of the respondents for this study expressed their hopes for the programme to continue to develop and that receiving more domestic and international tourists to the homestay. For instance, there should be no restrictions for the tourists to come to KB so that there will be more homestay activities provided for the tourists.

Another finding from the study revealed that the locals were very proud of their culture. One respondent who was also a homestay operator emphasized the importance for the locals to dress in the Bidayuh traditional clothes when welcoming the guests to the village. This was deemed important in a sense that a homestay programme was a platform for the locals to display their unique culture, especially to the international tourists. This was consistent with the findings of Perdue *et al.,* (1990): the more positive locals are towards tourism, the more they support for additional tourism development in their area.
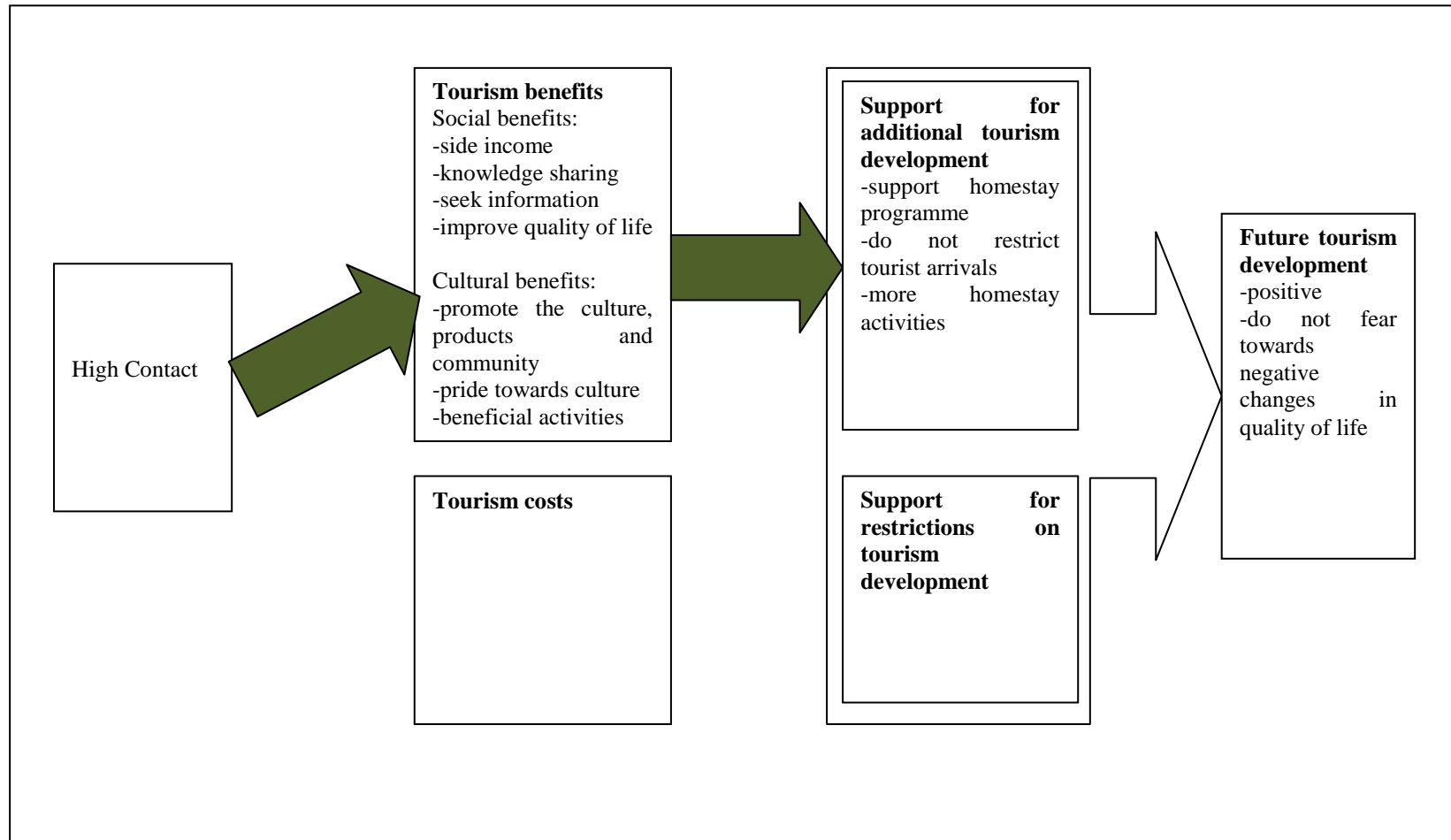
Figure 5.1:   Application of the Conceptual Framework in the 'HC' Category

Respondents in the 'MC' category highlighted more costs than benefits. The respondents showed their concern on the sustainability of the homestay programme at the village. The finding in this study indicated that the grocers did not receive benefits, be it in monetary form or other experiences like meeting tourists from other countries, from the homestay programme. However, this negative perception did not influence the grocers to impede the effort by the homestay operators and other committee members to promote the homestay programme to outsiders. Therefore, the grocers agreed that the homestay programme is thriving into the future and thus, allowing for more tourists to come into the village to help to improve the quality of life of the locals. Furthermore, it was found that the respondents in this category had a high hope for the homestay programme in the village to continue to develop so that this programme benefits not only the homestay operators but also the grocers in the village. This finding was inconsistent with the finding of study by Perdue *et al.,* (1990) who observed that the local people who perceived tourism negatively are likely to support restrictions on tourism development.

The respondents in this 'MC' category also agreed to have more homestay activities for both locals and tourists. The finding from this study is in line with the finding of Lankford (1994). His study on Attitudes and Perceptions among the Communities in the Columbia River found that residents under the 'local business owners' category were positive about the future of tourism development in the area. Therefore, they organized more activities to encourage more tourists to the destination. Only one respondent in the 'MC' category pointed out that there should be lesser homestay activities in KB.
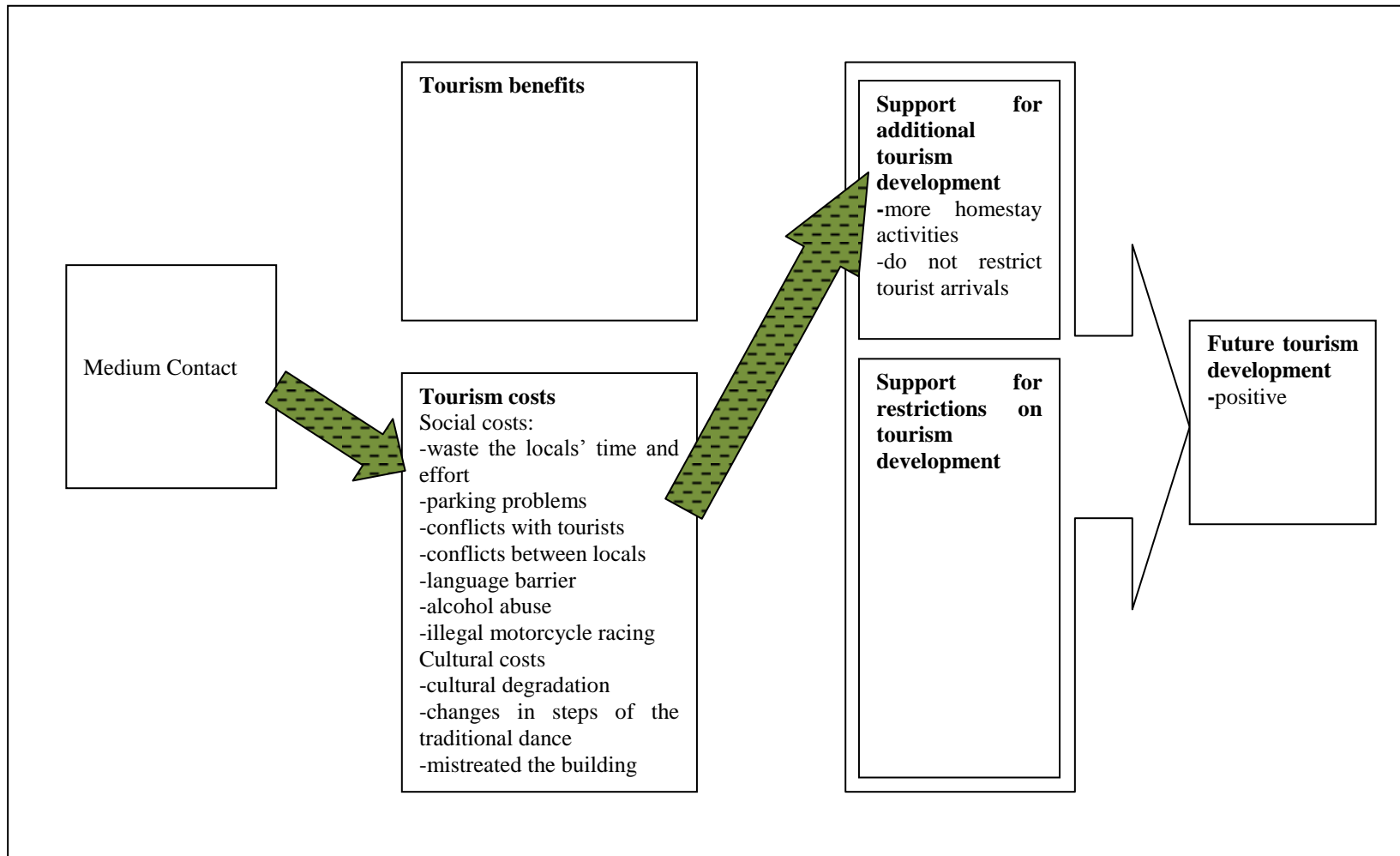
Figure 5.2:   Application of the Conceptual Framework in the 'MC' Category

5.2.3.2 Local Perceptions toward Impacts of Tourism Determine the

Support for Restrictions on Tourism Development.

The finding in this study indicated that the locals who were categorised in the 'LC' category seemed to support additional tourism development and support for restrictions on tourism development in KB (Figure 5.3). They agreed that more homestay activities should be provided for both locals and tourists, so that more tourists will come to the homestay. This finding reveals that the homestay programme was perceived as the factor that influenced the success as well as created issues in KB. This was consistent with a study by Kayat (2008) in her study on the Stakeholders' Perspectives toward a Community-Based Rural Tourism Development in Kampung Pelegong Homestay, Negeri Sembilan who suggested the need for more tourism activities to be held at the village so that more tourists will come into the village. The findings from this study are in line with the finding of Kayat (2008), where residents who did not participate in the homestay programme were not negative towards the programme. Kayat also observed that the residents were contented with the arrival of tourists to the village.

Concerning negative impacts perceived by the "LC' respondents, they were reluctant to meet other tourists from other countries because of the difficulty in speaking the English language, specifically with the international tourists. Nevertheless, they were still positive towards the future of the homestay programme in KB. This was seen through the support to increase the number of tourist arrivals to the village. They were also agreed to have more homestay activities held in the village so that the village would be livelier.
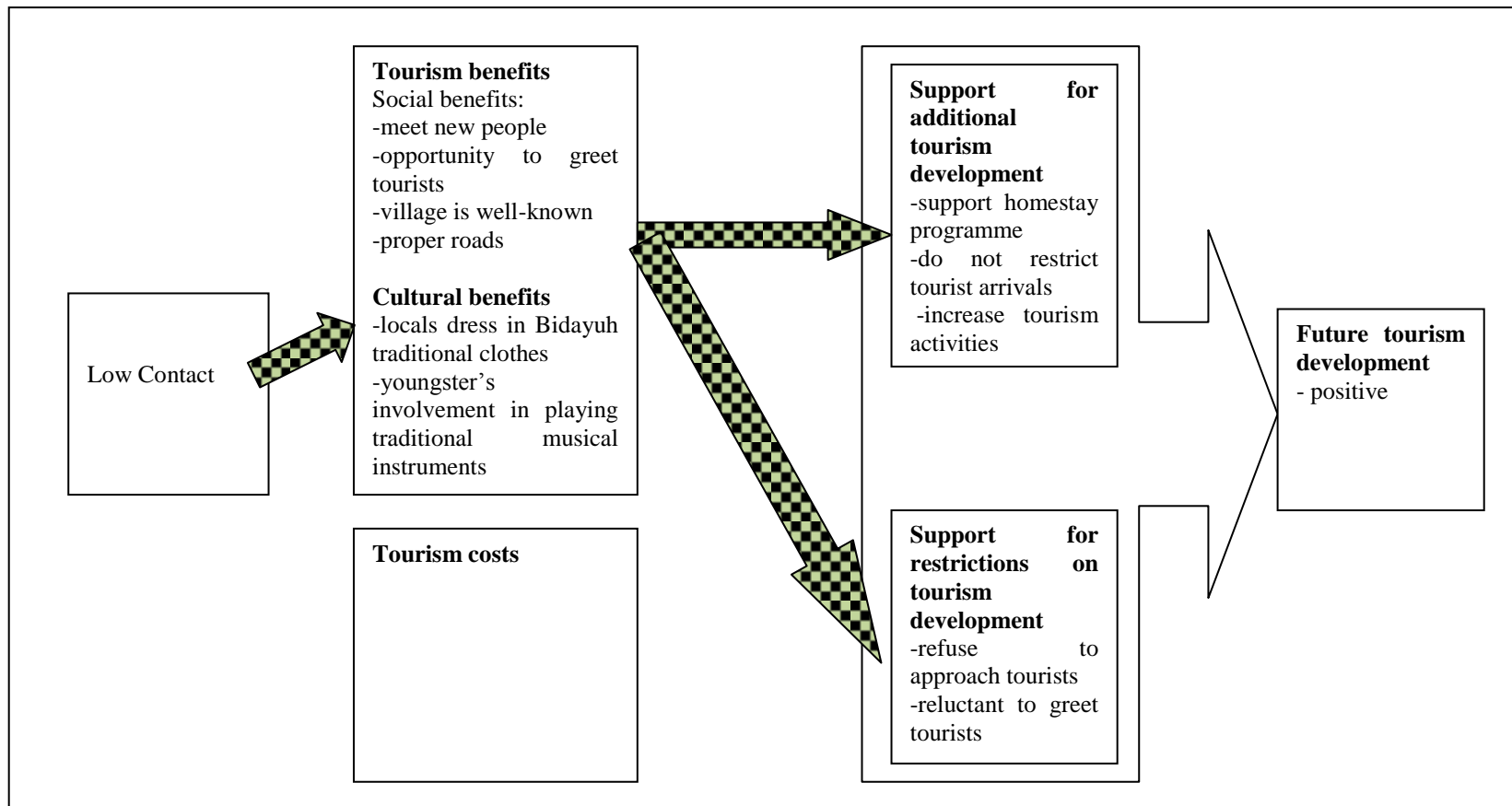
Figure 5.3:   Application of the Conceptual Framework in the 'LC' Category

5.3   Conceptual Framework on Local Perceptions toward Impacts of Tourism Based on Different Degrees of Contact in KB

In Chapter Two, Section 2.5, a conceptual framework of this study was proposed. However, the findings from this study revealed that when it comes to heterogeneity, the understanding of local people's perceptions toward social and cultural impacts of tourism influenced by their different degrees of contact with tourists were not as simple as Figure 2.3. As depicted in Figure 5.4, the conceptual framework on local perceptions of tourism impacts based on different degrees of contact in KB has helped to provide a valuable insight about the differences of local perceptions toward the impacts of tourism in their area. It is undeniable that numerous studies on local perceptions have been undertaken and these previous studies disclosed a number of both positive and negative perceptions from locals. However, these previous studies have been challenged for the "heterogeneity aspects" not being able to fully explain how perceptions from local are formed. Therefore, as shown in the Figure 5.4, the findings in this study revealed that local people, despite living in one community, have various degrees of contact with the tourists who come to the village. These different degrees of contact have influenced their perceptions, particularly toward the homestay programme and its impacts in KB. These perceptions would later determine whether the local people will continue to support for additional tourism development, or support to restrict tourism development in the village. Eventually, the future of tourism development can be interpreted through the combination of these perceptions from the local people in KB.
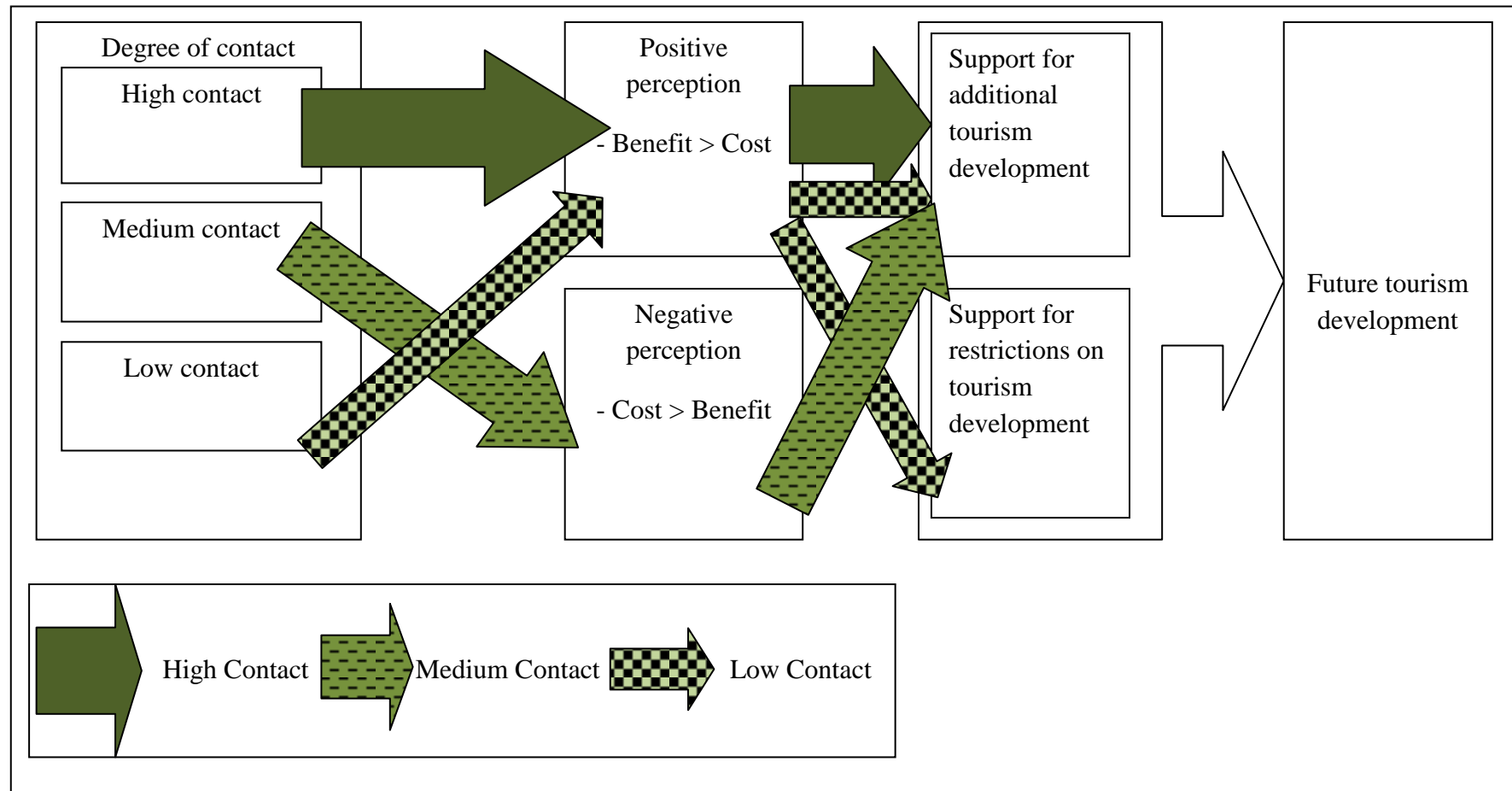
Figure 5.4: Conceptual Framework on Local Perceptions toward Impacts of Tourism Based on Different Degrees of Contact in KB

Numerous previous researchers have conducted studies to understand the local perceptions toward the impacts of tourism and its effect towards the tourism development. These previous studies did not discuss on the heterogeneity aspect based on different degrees of contact between the locals and tourists that had resulted to the variations of perceptions toward the tourism impacts. In fact, failure to look into different aspects from locals with different degrees of contact with tourists will lead to some locals who will fight hard to restrict the development of the homestay programme in the area. In order for the homestay programme to succeed, it is crucial to understand the perceptions from locals with different degrees of contact because if the local expectations of the programme are negative, they are very likely to become dissatisfied compared to those who have positive expectations toward the homestay programme. Thus, these additional elements, namely 1) high contact (HC); 2) medium contact (MC); and 3) low contact (LC) categories are critical in understanding the perceptions toward the impacts of tourism. Therefore, the findings in this study were supported by previous research by Brunt and Courtney (1999) who found that the local people are not a homogeneous group, specifically when to understand the perceptions toward the impacts of tourism.

It was found that respondents in the 'HC' category perceived the programme positively. The grocers who were under the MC category and running the small-scale businesses in the village perceived that costs were more than benefits. Respondents in the 'LC' category indicated positive perceptions with regards to social and cultural impacts of tourism, a pattern similar to those under the 'HC' category. The varieties of perceptions from the locals helped to understand why some locals were very supportive for the development of the homestay programme in the village, while others were not. The grocers in KB were negative towards the

impacts of homestay programme in KB. For them, profit obtained from the tourists who came to buy products sold in their grocery shops was not apparent. Concerning negative perception, the grocers stated that it was unacceptable for the tourists to ask for a discount when buying the products sold in the shop. Among the villagers in KB, the homestay programme has not obtained enough support from the local people. The village leader disclosed that not many villagers in KB want to participate in the programme. Problem such as the water crisis and the unlikelihood of the tourists to spend a few nights in the village have led him to oppose the development of homestay programme in KB. Nevertheless, the results from this study provide references for future development of the homestay programme in KB. The 'MC' respondents were positive towards the future of tourism, specifically the homestay programme in the village. The 'Model of Resident Tourism Perceptions and Attitudes' developed by Perdue *et al.,* (1990) stated that locals who appeared to be very positive towards tourism impacts will also be supportive for additional tourism development. However, the findings from this study were contradicted with that mode. For the 'MC' respondents, although they perceived negatively the impacts of tourism, they were still positive towards the development of the programme in KB. The grocers agrred to have more tourism activities and attract more tourists to come to the homestay.

In contrary, the respondents under the 'LC' category emphasized the unjust treatment given by the homestay operators. One respondent expressed his dissatisfaction towards the homestay operators because he was not being informed about the homestay activities held in the village. Another respondent mentioned her unwillingness to greet the tourists and therefore, she became hostile towards the tourists. For example, she quickly enter the house and shut the door as if there was

no one inside the house to entertain the tourists. Furthermore, her inability to communicate with the international tourists in English language has impeded her knowledge sharing with the tourists. Nevertheless, respondents in the 'LC' category were both supportive towards additional tourism development as well as towards restrictions on tourism development in KB.

5.4   Implications of the Findings

The findings in this study have important implications in the understanding of why the local perceptions of social and cultural impacts of tourism are different. This study found that perceptions were influenced by the different degrees of contact between locals and tourists in KB. The implications of the findings have been categorised into two sets, namely, 1) theoretical implications; and 2) practical implications.

5.4.1   Theoretical implications.

The theoretical contribution in this study to the existing body of knowledge in the literature is the different degrees of contact between local people and the tourists in a tourist destination. By having these three elements, namely, 1) high contact; 2) medium contact; and 3) low contact; the impacts as perceived by the local people could be supported in a sense that not every individual in the community has the same perception towards tourism and its impacts in the tourist destination. These three elements as discussed extensively in sub-section 5.2.1 on how these degrees of contact influenced the local perceptions have helped to expand the existing knowledge on the local perception.

The findings in this study indicated that the perceptions among the villagers were not similar because of their different degrees of contact with tourists. When it comes to the theoretical framework that fits in this study, the framework to analyse the local perceptions of tourism impacts is not as straightforward as the Social Exchange Theory by Ap (1992) and Model of Resident Tourism Perceptions and Attitudes by Perdue *et al.,* (1990). The differences in terms of the degree of contact with tourists had not been taken into account when discussing the interrelationship between one element and another as pictured in the Social Exchange Theory (Ap, 1992) and Model of Resident Tourism Perceptions and Attitudes (Perdue, Long & Allen, 1990). Therefore, this study proposes a more complex framework when the community is regarded as a heterogeneous group.

The findings also indicated that it is not particularly true that the locals disapprove tourism development if they perceive more negative impacts over positive impacts. This could explain the reason why this study has provided findings, which contradicted with the theory of Social Exchange by Ap (1992) and Model of Resident Tourism Perceptions and Attitudes by Perdue *et al.,* (1990). The two theoretical frameworks mentioned earlier did not imply the heterogeneity aspect of local community in conceptualizing the local perceptions of tourism impacts and their support towards additional tourism development as well as towards restrictions on tourism development. For instance, the local people were found to be positive towards the impacts of tourism even though only a few of the respondents in the study perceived tourism positively. This has been mentioned in Section 1.2 where previous studies have concluded perceptions from the locals were a result of the generalization of the locals' perceptions in the study area.

The finding from this study revealed that locals that appear to state negative impacts the most, agreed to have more homestay activities or more tourists to come into their village. This finding was similar to Horn *et al*., (2000) in which was observed that "people who appear to be very negative about more tourism development in the town (Rotorua) may actually also be quite positive about the benefits that it already affords the community" (p.84).

5.4.2   Practical implications.

In this study, it was found that the locals have various perceptions of tourism impacts influenced by their degree of contact with the homestay tourists in KB. As discussed in sub-section 5.2.1, each group of respondents had their own perceptions when asked about the social and cultural impacts resulting from the homestay programme in the village. In order for the programme to sustain, several strategies seemed to be crucial in the homestay destination. These strategies were derived from the variety of perceptions obtained during the interview with the local people in KB.

Generally, all respondents in the study had various frequencies of communication with tourists. These differences were influenced by their different degrees of contact with tourists. The varieties in perceptions have provided valuable insights in understanding why the locals perceive tourism impacts in such a way. As mentioned earlier in Section 2.3, the findings in this study revealed that some locals are grateful for the positive changes in their quality of life and also the infrastructure in the village, while others are disappointed with what has happened to the culture and the local people as a result of the homestay programme.

The interview with the respondents in the 'HC' category revealed that the homestay programme in KB was very beneficial in terms of providing job opportunities to the local people. Concerning the benefits that the homestay programme provided for them, homestay courses act as the medium to introduce the programme besides giving an opportunity to explore the programme by discussion. These courses are to educate them about the homestay programme by encouraging them to become involved in the programme and increasing a sense of pride towards their culture. To make these courses more interesting, participation from other organizations or other interest groups, including the local entrepreneurs, the state tourism boards, or even the academician be invited. In relation to that, the collaboration between the government and the non-government organizations (NGO) should be done to come out with some strategies to encourage participation among the local people. Strategies such as a talk and seminar as an effort to explain the role of other members of the host community in the homestay programme should be organised. Such strategies could mitigate the negative perceptions among the local people towards the programme.

The finding in this study also revealed that there is such a phenomenon such as tourism involves more costs than benefits. This negative perception towards tourism, particularly the homestay programme in KB, had an impact to the respondents in the 'MC' category. The conflicts between local people and grocers in the village who were categorised in this 'MC' category, are likely to happen as what has been found in Gjerald's study (2005) that "tourism causes tension between hosts and guests" (p.50). To overcome this negative perception, the homestay programme needs to be attractive and beneficial to the grocers in KB. The committee members for the homestay programme in KB could help to increase the economic

opportunities for the grocers at the village. For example, grocers can take turns to become the suppliers of mineral water or carbonated drinks for tourists during the homestay event in the village.

The interviews with the respondents in the 'LC' category indicated that the respondents had positive perceptions toward social and cultural impacts of tourism in KB. Even though they were not involved in the programme, they agreed that the homestay programme should be advertised not only to those who are interested in the programme, but also to other local people. In KB, one respondent stated that he had never been informed about any homestay activities in the village. As a result, he disregarded the presence of tourists into the village. In respect to these various local perceptions, it is important for the committee members for the homestay programme in KB to inform other members of the host community about the homestay activities in the village. The purposes and benefits of the programme should be informed not only to the operators, but to all residents. For instance, the local people would be invited to attend a meeting or talk held in the village. With the help of other villagers, a notification letter could be distributed to every house. The letter could also be given personally to the grocers at the grocery stores.

In fact, the committee members "need to remain mindful of the need to communicate with the community as a whole about its involvement in tourism" (Horn *et al.,* 2000, p.77). For instance, a number of meetings can be held from time to time by inviting the whole community of various backgrounds and interests. Such meetings can be the channel of communication between the committee members of KB and the entire community to bring up issues related to the homestay programme. For the welfare of the villagers, both suggestions and problems could be brought up during the meeting.

5.5   Conclusion

This study was conducted to examine the perceptions of the social and cultural impacts of tourism as perceived by the locals with different degrees of contact with the tourists, and to analyse whether the local people support additional tourism development or support restrictions on tourism development based on these perceptions. Four conclusions were drawn from the results of this study.

First, the element of different degrees of contact has a role in determining the local perceptions of the social and cultural impacts of tourism in KB. Respondents who had a high degree of contact with tourists were likely to be more positive with the impacts of tourism. The 'HC' respondents perceived that the homestay programme helped to improve their quality of life through the opportunities to work for the tourism industry and thus, earn some extra income. Other positive impacts were the opportunities to meet new people, acquire new experiences, obtain new information, increase job opportunities, and improve family relationships. Besides that, they also agreed that the programme increased their sense of pride for their culture given that many tourists preferred to go to their village compared to other villages. Other cultural benefits as perceived by the 'HC' respondents were preserving the culture, and encouraging cultural exchange. As a result, the respondents desired to see more development, not only in the homestay programme, but also in the entire community.

However, for the 'MC' respondents, it appears that more costs than benefits were derived from the homestay programme. Parking problems, conflicts with tourists, vandalism of buildings, and degradation of the local cultures were the social and cultural costs perceived by them. Even though the negative impacts perceived

were more than the positive impacts, they were still supportive of additional tourism development in KB. This was because more profits from the small-scale businesses could be gained if there were more homestay activities and tourists coming to the village.

Social benefits such as feeling happy towards the improvement in the public facilities and meeting outsiders from other countries were among the positive impacts perceived by the 'LC' respondents. Although the 'LC' respondents had no interest in participating in the homestay programme, they agreed to have more tourists coming to the village. This indicates that even though the respondents in this category did not involve themselves in the homestay programme and obtain benefits from the programme, they wanted to see the homestay programme in the village continue to develop in the future.

Second, the findings from this study also revealed that detailed conflicts or issues faced by the locals can be identified if the locals are regarded as a heterogeneous group in order to understand their perceptions of the impacts of tourism. Several issues mentioned by the respondents affected their perceptions of the programme. For example, conflicts between locals who were involved in the homestay programme with the other community members, conflicts between grocers and tourists, immoral behaviour among the youngsters, traffic congestion and overcrowding, and crime. It was also found that degradation of culture, and vandalising of buildings like traditional longhouse and mini museum were among the cultural costs perceived by the locals in KB. This conclusion highlights the importance of the heterogeneous aspect in the local perception study in order to have more meaningful insights to understand the local perceptions.

This heterogeneous aspect leads to a third conclusion, that by involving other members of the host community, more insightful information about the local perceptions of the impacts of tourism can be obtained. For example, the LC respondents were seen to perceive more negative impacts as the result of the homestay programme in KB. It should be noted that the older adults were farmers, and that they owned pieces of land for farming. During the homestay visit, the tourists would have tours around the village area including the fruit and vegetable farms belonging to the local people. However, the farmers did not receive any money from the tours. Although the tour to the farm was one of the homestay activities for the tourists, this has resulted in disappointment among the farmers. This finding showed the importance of looking at the perceptions of the impacts of tourism of the other members of the host community to sustain the homestay programme.

Fourth, even though the perceptions of the locals with different degrees of contact were not similar, local perceptions of the social and cultural impacts of tourism had an obvious influence on how they supported additional tourism development or supported restrictions on tourism development in KB. The findings of this study revealed that support from the locals for additional tourism development in KB was not necessarily associated with the benefits they received from the programme. For instance, even though the LC respondents did not involve themselves and gain benefits from the homestay programme, they were seen to be supportive of additional tourism development in KB. This finding was particularly true as the findings revealed that tourists should not be restricted from coming to KB and more homestay activities were suggested by the respondents.

5.6   Recommendation

Based on the conclusion as discussed above, there are several recommendations that can be considered for future research.

First, a study of host-guest perception in a tourism destination should consider the various categories of local.   That means the assumption on the homogeneity aspects in order to understand the perceptions toward tourism impacts from the local community should also be avoided.   The locals with significantly different backgrounds such as education level, job, age, marital status, and income are all influential in a study on perception.   Through the perceptions from the locals of different categories, the detailed findings in which locals with different degrees of contacts have various perceptions, will be a useful tool for implementation of policies and practices to enhance the performance of the homestay programme in the future.

Second, similar studies can be conducted in other registered homestays in Sarawak.   These are registered homestays in the southern part of Sarawak like Betong, and Semarahan; central part like Sibu, Kapit, and Kanowit; and the northern part like Miri, Limbang, and Bintulu.   In fact, a combination of perceptions from locals in other homestays will enrich the findings.

Third, although the fact that the homestay programme involves the community in one village, which took part in the programme, future research should view a wider scope by taking into account the perceptions from the tourists.   This study of perception could combine the perceptions from two parties, namely, the local people and the tourists.   The results would expand significantly the existing knowledge, particularly on the perceptions that are not only from the locals, but also

from the tourists. Moreover, the researcher would be able to understand a wider scope of answers given by both local people and tourists and this can be done through triangulation. As a result, richer findings can be obtained.

Fourth, since this study involved the older adults as the respondents in the 'LC' category, and that the replies were quite simple and nothing much to explore, it is recommended that the interview questions to be designed in a simpler and more comprehensible way. In any case, the low response rate does not mean these problems were not important for them. Thus, an effective way of probing the respondents is needed to obtain richer information.

Fifth, it is recommended that other tourism stakeholders take part in the interview. These could be the government officials, non-government organisations (NGO), academicians, entrepreneurs, and private company workers. Their participation in the study will help to provide valuable insights regarding the demand and supply of tourism products and services in a tourism destination.

To conclude, the study of local perceptions not only involves those who receive benefits from the tourism activity, but also other community members. The perceptions toward the impacts of tourism from the local people with different degree of contact with tourists explained the varieties in the perceptions toward the homestay programme and its impacts in KB. The findings from this study indicate the need for conducting further study for the enhancement of the perception study. This enhancement is through examining various perceptions from local people in other homestays, particularly registered homestays in Sarawak. Finally, the involvement of other tourism stakeholders, besides the local people, could gather more insights, particularly to the study of perception.

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