Design principles of community involvement and responsible innovation for Community-Based Tourism. The case of Southwest Sumba.

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ABSTRACT

Often there is a lack of awareness of the change that tourism can make in a society and destination. Tourism is a powerful and complex force that needs to be better understood in order to connect it more effectively to development agendas. Especially tourism which is based on the resources of communities in developing countries requires careful consideration, both in theory and practice.

The purpose of this study was to explore and enhance community involvement and responsibility thinking in tourism development. To do this, the study develops design principles which are derived from theories on community involvement and responsible innovation and addresses how these principles are embedded in current Community-Based Tourism practices in Southwest Sumba. The design principles aid in assessing (1) how the community is involved, (2) in what ways responsible thinking is evident, and (3) the extent to which stakeholders reflect on their own actions. They consequently function as guidance for better practices. Semi-structured interviews and observations were conducted within a qualitative fieldwork. Findings show how stakeholders cooperate to develop and improve current community-based tourism practices. However, engagement in collective responsibilities to execute plans is still loose. Finally, it can be concluded that the level of community participation is still limited, mainly due to the current public perception and awareness on the potential of tourism and its opportunities. Efforts to involve the community are evident, stakeholders have a high understanding of responsibility thinking, whereas not every actor showed the ability of being particularly reflexive on their own positions and actions.

Key words: community involvement, responsible innovation, community-based tourism

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Author statement

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Authorship statement

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'Loda wee maringi pada wee Malala'. A Sumbanese proverb meaning "*The blessed, fertile and prosperous land, a cool and fresh area*". Other than cool and fresh, I totally agree.

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1. Introduction

Tourism is a powerful and complex force that needs to be better understood in order to connect it more effectively to development agendas. In many developing countries, like Indonesia, there is a gap between the majority of the people living in poverty, and a few business owners achieving economic success (Swisscontact, 2017). In some areas, several tourism development initiatives have been designed without any method to incorporate the knowledge and needs of the local community in the process. However, sustainable tourism development can be a force for positive change in a poverty-stricken community particularly when the community members and other relevant stakeholders are involved in the process. That is, when they understand how the tourism system works, have power in the decision-making process and have a chance to reap the fruits of economic growth generated by tourism. There is a large interest in discussing and assessing the extent to which local communities benefit from the tourism development development (Joppe, 1996; Mitchell & Reid, 2001; Timothy, 1999; Tosun, 2000). Such a position was taken two decades ago but the issue remains to be interesting and relevant in contemporary tourism development. Specially since tourism has become a major agent of change in almost every society and destination it has touched (Claiborne, 2010). Advantages and limitations of tourism development may differ according to a specific community or region. It is therefore particularly relevant to study this issue at a local level. Community-Based Tourism within a specific area thus provides a useful starting point. The concept of Community-Based Tourism (CBT) emerged along with the increase in environmental awareness and social responsibility in the last few decades. When discussing CBT, it is essential to bring the concept of sustainability into the conversation. Sustainability is inherently related to a form of tourism which maximizes positive effects, while minimizing negative effects, both for tourists and locals (Brundtland, 1987; Gazzola et al., 2018). As Hall (1996) once claimed, CBT centres on the involvement of the host community in planning and maintaining tourism development in order to create a more sustainable industry. In a study on destination management, Bornhorst *et al.* (2010) pointed out that support of the community is an important resource for achieving tourism success and destination performance. Host communities are relevant actors in selling tourism experiences and products (Joppe, 1996) as locals may fulfil roles as employees, vendors, guides, entrepreneurs or cultural performers. In other words, the tourism industry and host communities are in one way or another interdependent. CBT can play an important role in fostering sustainable practices and creating partnerships between local communities and other relevant actors. However, in many remote destinations the required coordination efforts are often lacking (Gazzola et al., 2018). Lui (2003) claims that researchers should therefore identify ways in which the activities of different stakeholders can be effectively coordinated to support the development of niche and sustainable tourism, or, in this case, community-based tourism. One such approach can be to apply a concept to the issue which derived from a different domain and new within tourism research, namely, responsible innovation. Responsible innovation (RI) is an emergent concept which is increasingly considered as crucial in order to tackle our challenges today and to identify innovative solutions that are sustainable, socially desirable and ethical. The concept originally emerged in the domain of Science and Technology Studies (STS). The emphasis was initially on 'shaping technology' through better design but this emphasis shifted to 'shaping innovation' (Grunwald, 2011), with more

attention to societal values, needs and expectations (Genus & Iskandarova, 2018). Outside the technology domain, it involves new activities or social innovations that do not necessarily involve a technical product. It particularly concerns maintaining public trust in the industry, through innovations that generate both social value and economic returns (Martinuzzi et al., 2018). Responsible innovation can be particularly interesting for designing new tourism interventions as forms of social innovations. To come back to Lui's claim, one way to coordinate sustainable development could be to formulate general design principles for CBT practices, which are derived from knowledge on community involvement and responsible innovation and to assess the extent to which those design principles are embedded in real-life CBT activities.

1.1 Objective and relevance

The general objective of this research is to formulate design principles which are derived from theories on community involvement and responsible innovation, and to assess the extent to which these principles are embedded in current community-based tourism practices in Southwest Sumba. This knowledge can be used to enhance community involvement and responsibility thinking in tourism development in destinations with similar characteristics as the one in this research study, contributing to the overall sustainability of the industry or system.

Over the longer term, forecast growth of the tourism industry will continue to be robust as millions more people are moved to travel to see the wonders of the world (WTTC, 1018). Since inclusive growth are the concerns of many governments today, the outcome of this study can assist them in planning for growth in an effective and responsible way, accounting for the needs of all stakeholders. The outcome provides lessons useful for tourism managers, planners and policy-makers, which all together make this study useful in the wider context of community tourism. From an academic viewpoint, this research can contribute to the community of scholars particularly within the socio-cultural field, as it deals with a highly relevant issue. This study applies the concept of responsible innovation, which is new within tourism research, on designing community-based tourism interventions. It is interesting to see further tourism research applying the same concept or method within other contexts and communities around the world, to demonstrate its applicability. Lastly, no scientific research has been conducted on tourism specifically on the island of Sumba.

1.2 Structure

This thesis is divided into several chapters. To start with, the context of this research will be highlighted and the research questions will be introduced. A literature review will then elaborate on academic literature previously written on the central concepts of this paper and will help to position this research in wider disciplines. Based on this literature review, the design principles will be formulated and the conceptual framework will be explained. Then, the theoretical underpinning of the used methods, along with a description of the instruments will be discussed. Finally, the findings are presented and analysed and conclusions are being made.

2. Research context

Tourism is an important sector of the Indonesian economy, contributing roughly 10% to the country's GDP in 2016 (UNWTO, 2016; WTTC, 2016). Although growth forecasts are promising, the spatial distribution of tourism is extremely uneven between provinces and regions. Tourism development has historically centred on Bali and Yogyakarta (as major hub for the Borobudur temple complex). Rapid growth here resulted in development challenges related to negative environmental and social impacts of tourism. The central government has recognized the unbalanced character of the country's tourism industry. In its recent National Tourism Development Master Plan 2010-2025 it seeks to diversify tourism by stressing tourism development beyond Bali. The plan aims to encourage tourism in new destinations based on principles of pro-poor, pro- growth, pro-job creation and pro-environment.

In this paper, the dry and rugged island of Sumba (formerly known as Sandalwood Island), located in Eastern Indonesia will be used as the geographical focus of study to explore the extent to which the local community is involved in tourism and in which ways. Sumba consists of four administrative regions: Sumba Timur (East Sumba); Sumba Tengah (Central Sumba); Sumba Barat (West Sumba); and Sumba Barat Daya (Southwest Sumba). The island has a low population density with a population of approximately 715000 inhabitants in 2017 (Jungk, n.d.). With an area of 11,153 square kilometres (4,306 square miles), the island has a rural setting. In the past, Sumba has received little government attention and little assistance for development. It is among the poorest regions of Indonesia with the majority of the population living from subsistence farming. Most villages are located in remote areas which have limited access to infrastructures like roads and energy grids. Beyond the fact that the rainy season only lasts for about four months a year, from November until April, and has a negative effect on the availability of clean drinking water, malaria is widespread, access to health services is poor and basic education is limited to a quarter of the island's children (Jungk, n.d.).

The island attracts about 50,000 tourists annually, of which most are domestic tourists. However, this is a rough estimate as reliable tourist arrival figures are lacking. Sumba is nowadays particularly interesting for some types of tourists as it is a little-known and relatively remote destination which is still far away from mass tourism practices. The area can be characterized as 'slow'. This is a term which refers to the development of the region, the local lifestyle and the quality of services (Gazzola et al., 2018; Pavione et al., 2017). There is an emerging tourism industry that attracts surfers from all around the world. Sumba has a rich animist culture and history and possesses many untouched natural areas. Tourism is growing due to the continuous improvement of the competitiveness of the area, compared to other destinations in Eastern Indonesia. Sumba is increasingly being exposed and promoted as a holiday destination on several social media channels. Improved infrastructure and a newly opened airport in Tambolaka in Southwest Sumba, operating additional daily flights, are further contributing to this growth. In fact, recently built roads do not connect the local inhabitants in their remote villages but lead directly to beaches and natural and cultural attractions of the island (Jungk, n.d.). As there are no chain hotels yet, tourism development can still be considered as predominantly local and private sector led. However, the last decade has seen an increasing influx of (foreign) investment as large areas of land are being bought up for development and foreign interest is increasing. Travel

journals are discussing whether Sumba will 'become the new Bali' (Post Magazine, 2015). Considering the lessons learnt from the impact of unsustainable tourism development in other parts of Indonesia, the concerns around foreign investment and tourism development constitute serious challenges (Drake & Kelly, 2016). At the moment, tourism knowledge on the island is limited; the tourism planning and governance is complicated by a lack of coordination between the four administrative regions, with each initiating its own tourism strategy. Inclusive tourism development is complicated by a policy focus on tourism infrastructure rather than human resources.

Sumba has great potential for CBT development due to the ethnicity of its residents, with unique traditions, as well as the area's ecological richness. The local people however are not well-prepared to accommodate the increasing number of tourists as there are no formal education opportunities after high school on the island. It remains to be questioned how locals will benefit from growing tourism. To be able to answer this, there is a need to assess how current community-based tourism initiatives look like and how the local community is involved in tourism-related decisions and activities. This knowledge can then be used to guide sustainable and responsible tourism.

To be able to adopt a more in-depth focus of the area under study, the choice was made to focus on the regency of Southwest Sumba as a geographical area (see figure 2). This area is of interest since the newly opened airport is located here, allowing an increasing number of tourists to enter the island. Tourism is still in its infancy, yet there is a Sumba Sustainable Tourism Coalition, trying to guide tourism into a desired direction. This coalition unites local and foreign stakeholders to support the local government by providing a sustainable tourism development plan for the whole of Sumba (UNWTO, n.d.).

FIGURE 2. MAP OF SUMBA. SOUTHWEST SUMBA REGENCY MARKED IN RED. (GOOGLE MAPS)

3. Research questions

In order to achieve the research objectives systematically, the main research question that this study aims to answer is:

How are design principles of community involvement and responsible innovation embedded in current community-based tourism practices in Southwest Sumba?

Secondary research questions that contribute to understanding the main research question are:

1. What are the principles of community involvement and responsible innovation?
2. What do current community-based tourism practices in Southwest Sumba look like?

4. Literature Review

In order to establish a synopsis of the literature associated with this research, the current section has been divided in three main topics: (1) Community Involvement, (2) Responsible Innovation and (3) Community-Based Tourism. Relevant findings, theories and models from other authors who have produced scientific literature relevant for this research will be discussed.

4.1 Community Involvement

Authors have stressed the importance of involving communities in tourism development (Joppe, 1996; Mitchell & Reid, 2001; Timothy, 1999; Tosun, 2000). This paper explores some of the meanings and practices associated with community involvement in tourism. First of all, it is important to clarify what is understood by the term 'community'. According to Joppe (1996), communities can be groups of people that share the same goals and interest, geographically located or not. Lee (2013) refers to community involvement as local inhabitants who are engaged in sharing issues about their lives and who are being involved in daily activities within their communities. Over time, several scientific discourses on community involvement have evolved. It started with the concept of community participation which emerged at the end of the 1970s in the public administration domain, when a whole lot of the development activities were to be labelled as participative (Cohen & Uphoff, 1980). However, it remains to be questioned what 'participation' exactly entails. Community participation usually deals with the involvement of individuals which belong to the same municipality or region, but have distinct ideas (Joppe, 1996). Seven types of participation have been recognized by authors to differentiate in degrees and forms of participation and are summarized in table 1.

Types	Nature
Manipulative participation	Participation is simply an illusion, with participation of un-elected community representatives who have little to no power.
Passive participation	Participants are invited to participate but have little room for inputs or contribution to affect the discussion or issue as people's responses are not listened to.
Participation by consultation	Participants invited to participate and have an opportunity to make inputs. However, since the agenda has already been set, inputs may not cause a significant transformation.
Functional participation	Decisions have already been taken but participation is needed to achieve predefined goals. Participation may serve external goals.
Interactive participation	People participate in joint agenda-setting and decision-making and have a stake in maintaining structures or practices. Participation is seen as a right, not just the means to achieve project goals.
Self-mobilization	People participate by taking independent initiatives to change systems. The community controls resources and might develop contacts with external institutions if extra resources and technical advice are needed. This can spread if governments and NGOs provide support. It may or may not challenge existing distributions of wealth and power.

TABLE 1. TYPES AND NATURE OF PARTICIPATION, ADAPTED FROM NORGLO ET AL. (2016), CORNWALL (2008), PRETTY (1995).

This general typology views participation from a hierarchical perspective. It may be a dated typology, yet its simplicity allows a clear application to the domain of tourism. The typology will be used in the data analysis to assess the degree of involvement in a certain CBT-related activity. Timothy (1999) identified two perspectives for community involvement in tourism development and planning. One perspective concerns the inclusion of the host community in decision making processes, which might lead to empowerment by consulting their interests and goals. The extent of inclusiveness in this process should be clarified in order to reduce vagueness. A clear determination and reasoning on who should and should not be invited to participate and in which manner, are necessary to be able make a judgement on the level of involvement and inclusion or exclusion of the local community. Farrington and Bebbington (1993) add to this, that such a determination can be useful to explore claims to involvement that turn out to have only included elite, older, richer members of the 'community', and excluding those from other groups, such as women and children. In general, a starting point for a fair policy for such groups, is the recognition and protection of rights (Brundtland, 1987). From a rights-based approach it can be argued that local communities are entitled to rights and should be protected against adverse economic and political decisions which affect them, also if that concerns tourism. Such rights are not only based on legal obligations but may also be based on ethical obligations (Cornwall & Nyamu-Musembi, 2004). As Norglo et al. (2016) mentioned, a rights-based approach implies that resources ought to

be equally shared, and that the marginalized should be able to make use of their rights regarding such resources. These rights can be leveraged when the host community can contribute to (policy) decisions on tourism in their country or region of residence. Previously explored connections between power relations and governance have demonstrated that adopting rights-based approaches can be fruitful, however, authorities can be opposing in giving up control (Spencely & Meyer, 2012). The second perspective encompasses the socio-economic benefits obtained from tourism. There is a relationship between community involvement and the obtainment of benefits. Involvement of the community in the industry, through working in tourism businesses for example, has been perceived to help local communities in getting additional financial benefits (Tosun, 2000). In fact, authors have argued that tourism is one of the best potential sources for employment for local communities, as it supports job creation inclusive of women and the informal sector (Clairborne, 2009; Li, 2005; Johannesen and Skonhoft, 2005; Scheyvens, 2007). Building further on the rights-based approach, Brundtland (1987) notes that the protection of rights should be accompanied by positive measures to enhance the well-being of the community. Examples of such benefits are the increased earnings from traditional activities. Brundtland (1987) states that this can be achieved through "*the introduction of marketing arrangements that ensure a fair price for produce, but also through steps to conserve and enhance the resource base and increase resource productivity*" (p. 98). Other benefits include cultural exchange which results from observing and interacting with tourists. Tolerance towards the industry and consequently longer-term success, can be strengthened when the benefits obtained from tourism are equally distributed and visible for the host community (Tosun, 1999; Timothy 1999), also meaning that economic leakage from tourism profits to foreign countries should be minimized.

4.2 Responsible innovation

There is a growing body of literature on responsible innovation. Responsible innovation (RI) is an emergent concept which is increasingly considered as crucial in order to tackle our challenges and to identify innovative solutions that are sustainable, socially desirable and ethical. The concept originally emerged in the domain of Science and Technology Studies (STS). After the end of World War II, the debate on responsibility within technology innovation broadened and became significant (Jonas, 1984; Collingridge, 1980; Beck, 2000; Groves, 2006). Scientists became particularly concerned about the possible negative consequences and risks for society, which their research could cause, and were looking for ways to take responsibility towards the community. This concern became evident in the fields of recombinant DNA research, nuclear fission (Weart, 1976) and research on dangerous flu viruses (Kaiser and Moreno, 2012). This concern created a shift in the framing of responsibility. As Stilgoe et al. (2013) state "r*esearch in STS suggests that conceptions of responsibility should build on the understanding that science and technology are not technically but also socially and politically constituted*" (p. 1569). This shift or reframing of the notion of responsibility created the foundations of the concept of responsible innovation. The discourse of RI moved from the shift of trying to manage or govern risk to the governance of innovation (Felt et al., 2007). In other words, the emphasis was initially on 'shaping technology' through better design but this emphasis shifted to 'shaping innovation' (Grunwald, 2011), with

more attention to societal values, needs and expectations (Genus & Iskandarova, 2018). The concept is recently starting to appear in academic literature in the domains of business (Halme & Korpela, 2013; Lubberink et al., 2017) and policy (European Commission, 2013).

Von Schomberg (2012) defines RI as "*a transparent, interactive process by which societal actors and innovators become mutually responsive to each other with a view on the (ethical) acceptability, sustainability and societal desirability of the innovation process and its marketable products." (p.50).* This definition has a high emphasis on the social aspect, whereas Stilgoe et al. (2013) describe it as "*taking care of the future through collective stewardship of science and innovation in the present"* (p. 1570)**.** This is a more broad and normative approach which allows us to reflect on the purpose of innovation, to respect and care for the future and to be responsive to challenges despite of their complexity. Genus & Iskandarova (2018) note that *"RI is a developing area of research and practice in which there are dominant perspectives, practices and actors, which combine to inhibit the building of a truly responsive, inclusive and reflexive approach to governing innovation*" (p. 1). This approach sees RI as a research area and focuses on its dimensions.

Stilgoe et al. (2013) have developed a framework on RI which emerged in the area of geoengineering. However, it can be argued that the framework has potential for more general application and relevance at other levels (Fisher & Rip, 2013), such as policy development or sustainable tourism development. Outside the technology domain, RI involves new activities or social innovations that do not necessarily involve a technical product. It particularly concerns maintaining public trust in the industry, through innovations that generate both social value and economic returns (Martinuzzi et al., 2018). This wider application is possible as the four dimensions did not originally emerge in the technological sciences, but in the social sciences. In table 2, the four dimensions of RI as determined by Stilgoe et al. (2013) are summarized.

Dimensions	Characteristics
Anticipation	Attempt to improve foresight by a consideration of what is known and what is possible, likely, or plausible to happen. Concerns 'what if…' questions and involves systematic thinking to increase resilience.
Inclusiveness	Engagement with stakeholders to include members of the wider public and allow for deliberation through for instance public dialogues, mini-publics, multi-stakeholder partnerships.
Reflexivity	At the level of institutional practice, this means holding a mirror up to one's own activities, commitments and assumptions, being aware of the limits of knowledge and being mindful that a particular framing of an issue may not be universally held (second-order reflexivity).

Responsiveness	Requires a capacity to change shape or direction in response to stakeholder and public values and changing circumstances. It involves responding to new knowledge as this emerges and to emerging perspectives, views and norms.

TABLE 1. FOUR DIMENSIONS OF RESPONSIBLE INNOVATION, ADAPTED FROM STILGOE ET AL. (2013).

4.3 Community-Based Tourism

The concept of CBT is a well-known and accepted term within tourism studies. As Hall (1996) once claimed that, in order to create a more sustainable industry, CBT centres on the involvement of the host community in planning and maintaining tourism. A more comprehensive explanation of CBT is provided by Brohman (1996):

"Community-based tourism development would seek to strengthen institutions designed to enhance local participation and promote the economic, social and cultural well-being of the popular majority. It would also seek to strike a balanced and harmonious approach to development that would stress considerations such as the compatibility of various forms of development with other components of the local economy; the quality of development, both culturally and environmentally; and the divergent needs, interests and potentials of the community and its inhabitants." (p. 60)

This definition portrays CBT as it can be seen as a positive alternative to mainstream types of tourism. The Association of South East Asian Nations (ASEAN) has set up a CBT Standard certification framework in which CBT is defined as "a form of tourism that seeks to empower communities to manage tourism growth and achieve community aspirations relating to their well-being (…)". The Standard emphasizes that CBT involves both community support and a beneficial partnership between tourism businesses and the community (ASEAN, 2016). These definitions give a clear indication on what CBT should look like and why it is a desirable aim. However, critical reflections on CBT initiatives have also been framed and provide core insights on the implications of its implementation. Donor-driven interventions and initiatives by governments, development agencies and non-governmental organisations to eradicate poverty through CBT have been based on the assumption that tourism can improve the livelihoods and incomes of the poor (Spenceley & Meyer, 2012). Evidence to support this relationship is often skewed as economic impact studies are regularly commissioned by tourism advocates to back tourism policies and have had a tendency to focus on the relatively easy to measure economic benefits that accumulate in a tourist destination while giving little consideration to social impacts or externalities, such as noise, congestion, and pollution (Odeh, 2010). Furthermore, development approaches have not been driven by the business approach of producing marketing and selling a product or service, but rather by collective community 'empowerment' and 'capacity building' (Spenceley, 2008). The lack of knowledge of the tourism industry in general and power imbalances in the planning process pose a barrier to the ideal practice of CBT. However, over the past decades this attitude towards tourism as a development agent has changed. It was recognized that tourism was able to provide

the opportunity to shift from economic activities which were inadequate in delivering sufficient income, like farming in dry isolated areas (Ashley & Maxwell, 2001; Farrington *et al.*, 1999). Promising potential of CBT include assumptions that the market comes to the producers, thus providing additional sales opportunities in the destination. This goes together with the ability to create cross-sectoral linkages with agriculture and artisan production for instance, which are essential for livelihood diversification. Livelihood diversification is very important. It is evident that when a disruptive event occurs in a destination where the community is highly dependent on tourism, this can cause a sharp drop in visitors and consequently damage to the well-being of local people. One example is the volcanic eruption in 2017 on the island of Bali, where tourism is the biggest industry. The disruption has hurt businesses ranging from international airlines to local street vendors (Shane, 2017). Additionally, tourism can involve everyone in a community as it generally employs a high level of females, young people and unskilled or less-skilled individuals and it is fairly easy to enter the industry (Benett et al., 1999).

4.4 Design principles

In this section, the three design principles are presented. They are formulated according to an extensive review of literature previously written on community involvement and responsible innovation. The main domains of both concepts are integrated in these principles. The section answers the first subquestion: *What are the principles of community involvement and responsible innovation?* This list is not exhaustive, nor are the categories mutually exclusive.

1. Involving people

Involvement of the host community in planning and tourism development is evident. The domains of participation, inclusiveness and involvement are integrated in this principle. Initially, the general participation typology from table 1 can be used to assess the nature of participation in a certain activity. According to a rights-based approach, the host community should be involved or included in decision making processes when the decision affects them. This is achieved by a careful and sensitive consultation of their interests and goals and inclusion of members of the wider public. Their involvement permits them to receive a fair share of the socio-economic benefits obtained from tourism. The benefits are distributed equally and include monetary resources, awareness and education. In practice, however, this is not as easy as it sounds due to potential nepotism, corruption or ineffective management for instance. Partnerships are made between local communities and other relevant tourism stakeholders.

2. Responsibility

To engage in responsible thinking is to create a more sustainable and resilient industry for the host community. This is achieved when relevant stakeholders have an understanding of the interrelatedness of the tourism system, meaning that one understands the consequences which one's actions might lead to and taking into account the wants and needs of the people affected. This includes anticipating and assessing situations and relationships. Additionally, there needs to be engagement in activities which either increase or improve local environmental awareness, social responsibility and economic vitality on the longer term. Such activities should not only develop competences that are important at present but should preferably also generate skills that are needed in the future. They can include campaigns on ecological principles and sustainable usage of environmental resources, cultural exchange, workshops or trainings.

3. Reflexivity

Stakeholders should have the capacity to examine and reflect on their own feelings, reasons for acting, commitment and assumptions and show an understanding of how these influence their actions. This means being critical and aware of one's own position and being mindful that a particular framing of an issue may not be held by other stakeholders. This design principle is also related to a sense of responsiveness. That is, when the stakeholder has the capacity to change direction in response to changing public values and circumstances. It involves responding to new ideas and perspectives as they emerge.

4.5 Conceptual framework

The conceptual framework in figure 1 summarizes the theoretical assumptions and research question of this study. The concepts are presented in boxes that are linked together with arrows to indicate expected relationships between the concepts that will be explored. The framework is developed through deductive reasoning based on existing literature and will guide the data collection. The literature on community involvement and the responsible innovation framework, developed by Stilgoe et al. (2013), were used as guidance in determining the design principles for CBT. The reflection of the design principles in Community Based Tourism practices will allow for a more comprehensive and integrative measure of both concepts, linking them to observable facts. The conceptual framework functions as the basis for the data collection process.
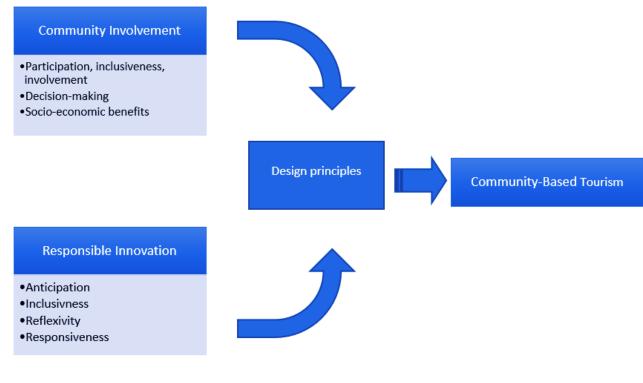
FIGURE 1. CONCEPTUAL FRAMEWORK

5. Methods

5.1 Research design

In order to examine how design principles of community involvement and responsible innovation are embedded in current community-based tourism practices, it is necessary to understand and identify processes and social interactions among people. To develop an in-depth understanding, or Verstehen, of the beliefs and behaviour of the study population, from the perspectives of themselves and the context in which they live, the most appropriate technique is to adopt an interpretive and qualitative single case study approach. An interpretive approach is chosen since the nature of data collection is interactive and co-constructive. Finding out how the community is involved in tourism and why, and assessing the degree of responsible thinking and reflexivity, requires a communicative process where ideas are exchanged. Positivist approaches focus only on capturing facts and do not account for the contextual influences on people's lives (Hennink et al., 2011). A qualitative approach is chosen since the research issue at stake is too complex and hidden to be effectively approached with quantitative techniques. A questionnaire, for instance, might not grasp the full context, story or range of ideas of the population under study. Hennink et al. (2011) also point out that, "*qualitative researchers study people in their natural settings to identify how their experiences and behaviour are shaped by the context of their lives, such as the social, economic, cultural or physical context in which they live*" (p. 9). Data is collected through mixed

methods: semi-structured in-depth interviews and observations, which are based on the previously mentioned design principles. The study has been conducted through fieldwork within a time frame of two weeks, from 23rd of April until the 8th of May 2018.

5.2 Data collection

5.2.1 Population and sampling method

Deciding on a sampling method is done in several steps. The first step is identifying the target population. To define the target population is to determine carefully who are included and excluded given the focus of study (Clark et al., 1998). The target population of this study is, ideally, all the inhabitants of Southwest Sumba, aged 18 or older, who are present in the area during the given timeframe and who having an interest in or are affected by tourism-related activities. They are either knowledgeable in the English lingua franca or in Bahasa Indonesia. The motivation for choosing the minimum age of 18 years is because this is the age when people start develop a personal opinion with general knowledge that is sufficient to be able to answer questions in a reliable way. The sampling frame would list all these inhabitants but an exhaustive list of this target population is not accessible for the researcher. The decision was made to not focus on tourists as these will not provide the desirable results for fulfilling the research objective. Tourists might visit the area for a very short amount of time and may not have a fully objective and informed opinion on the extent to which the community is involved and responsibility thinking is evident. For reasons of practicality, it was only possible to study a selected sample of the entire target population. Factors determining this sample include the time frame of the fieldwork, logistics, availability of the potential interviewee and the willingness to participate in an interview.

A convenient targeted non-random sampling technique was employed in which the sample was purposively chosen. The probability for a member of the population to be selected was unknown or in some cases zero. Convenience samples are non-probabilistic samples that might be selected to focus on a particular issue or issues. They are convenient since they meet the general parameters of the research objective (Clark et al., 1998). In total, the researcher selected a sample of five interview participants, four traditional villages to be observed and three stakeholder meetings to be attended. This number was guided by practical reasoning and the previously mentioned factors. The five participants generated enough valuable and complementary data that gathering new data would not lead to more new information related to the research questions.

The in-depth face-to-face interviews were conducted with various tourism stakeholders from the public and private sector, available in the study area. An interview was held with the head of the tourism department. This stakeholder could potentially share information more about the five sub departments within the tourism department: destination management, promotion, creative economy, stakeholder management and human resources, and the secretary. As the regent was on duty, the vice-regent of Southwest Sumba was available and willing to participate in an interview. This stakeholder could potentially share information complimentary to the data of the head of the tourism department. The initiator of the Sumba Culture & Research center was interviewed as he was known to be committed to preserving Sumbanese culture, which might relate to community involvement in cultural tourism and responsible thinking. The director of Sumba Adventure Tour & Travel was selected to identify his perspectives on the topic. This tour

operator is one of the bigger and well-known players in the field. Lastly, the creator of Nihi Sumba was interviewd. Nihi Sumba is a luxury hotel which won the award of best hotel in the world 2017 according to Travel+Leisure. Even though Nihi is located in West-Sumba, the creator was selected for an interview due to an extensive regional involvement which generates a flow of labor migration across the whole island as. It is the largest regional formal employer. For instance, Nihi receives students from the Sumba Hospitality Foundation, which is located in Southwest Sumba, who follow their internship at the hotel. The occupation or position of the interviewee is mentioned in table 3, as well as the stakeholder group to which they belong. To preserve anonymity the names of the participants are kept confidential.

Date	Stakeholder group	Occupation/position
27-04-2018	Local government	Head of tourism department
27-04-2018	Local government	Vice-regent
27-04-2018	Private sector	Initiator Sumba Culture & Research institute
28-04-2018	Private sector	Director of Sumba Adventure Tour & Travel
04-05-2018	Private sector	Creator of Nihi Sumba and the Sumba Foundation

TABLE 3. OVERVIEW OF CHOSEN INTERVIEW PARTICIPANTS

The first stakeholder meeting was organized by researchers by Wageningen University and Breda University. In this meeting, research topics were introduced and consequently discussed with stakeholders who were invited and interested in joining the meeting to exchange relevant ideas. The second meeting was held by the Sumba Sustainable Tourism Coalition and was only meant for coalition members. The coalition was formed in August 2017, however, the first meeting was held in January 2018. The coalition was formed to guide tourism in a desired direction. In this meeting, concrete plans were discussed regarding a sustainable tourism roadmap. The last meeting was again held by the researchers of Wageningen University and Breda university to discuss research outcomes at the end of the fieldwork. To potentially give something back to the local community, the meeting was held at the local government. The first and last stakeholder meetings were open to the public in the sense that anyone invited or interested could attend the meeting. The second stakeholder meeting was not open to the public but the researcher received permission to attend and observe the meeting. In the table below, it is described where the stakeholder meetings took place, for what purpose they were held, and which stakeholders attended the meetings.

Location	Purpose	Attendees
Sumba Hospitality Foundation	Introducing research topic to local stakeholders and getting to know the Sumba Hospitality Foundation and its students and potential data sources.	Head of tourism department Employee of the HRM department Manager of Newa Resort Director and English teacher of the vocational tourism high school Bhakit Luhur Representative of the Sumba Hope Foundation

Hotel Sinar Tambolaka	Monthly meeting held by the Sumba Sustainable Tourism Coalition	Director of Sumba Adventure Tour & Travel Employee of the HRM department General Manager hotel Sinar Tambolaka Representative of HPI (local guide) association
Government of Southwest Sumba regency	Discussing research outcomes on tourism development	Representatives of the local government Director of Sumba Adventures Tour & Travel Director of Bilbo Tour & Travel Representatives of Sumba Hope Foundation English teacher of the vocational tourism high school Bhakti Luhur Manager of Newa Resort

TABLE **4.** OVERVIEW OF STAKEHOLDER MEETINGS

The chosen traditional villages in Southwest Sumba are Wainyapu, Ratenggaro, Bondo Kapumbu and Weeleo. The researcher aimed for variation in the sample and selected the villages based on their geographical spread and relevance. Wainyapu and Ratenggaro were visited on 26 April 2018 and were selected because they are well-known tourist attractions in the area. This assumption was based on the various travel itineraries where the villages were part of and was confirmed through a consultation with local people. The villages are located fairly close to each other. As the crow flies, they are only about 500 meters away from each other, however, it is a 14-kilometer road journey. The villages have their own unique characteristics which distinguish them. Also, the annual Pasola festival takes place adjacent to the villages, which attracts both domestic and international tourists. Bondo Kapumbu was visited on 30 April 2018 and waschosen since this traditional village was not part of popular travel itineraries and is not yet located on touristic routes or close to attractions. It is located in the northern part of Southwest Sumba, close to the town of Tambolaka, where the newly opened airport is located. Weeleo was also visited on 30 April and is located in the southeast of Southwest Sumba, in close proximity with the city of Waikabubak. Initially, the researcher arrived in this village by chance as it was not planned on forehand.

5.2.2 Instruments: interviews and observations

Some areas in social reality can simply not be measured by quantitative methods. In order to gain a deeper understanding of the perceptions, feelings, and attitudes of individual community members in Southwest Sumba towards tourism, interviews and observations were adopted as a research technique. Doing interviews and observations involves a communication process and requires a good understanding of the factors which determine the success of the process (Clark et al., 1998).

The structure and objective of the interviews were carefully considered in advance. The interviews took place at the workstations of the interviewees and were recorded with a mobile phone. Before an interview started, the interviewer clarified the purpose of the interview, briefly introduced the topic and asked for permission to record the interview through oral informed consent. The interviews were held in English, however, the interview questions with the local government

actors were posed in English and, with the support of a native translator, the interview was pursued in Bahasa Indonesia. The researcher herself could also understand Bahasa Indonesia to some extent, which was beneficial to maintain control over the data collection process. Trust was build up as the researcher tried to keep the atmosphere as relaxed and casual as possible, so that the interviewee would feel more confident and act more naturally. The interview setting and interpersonal dynamic between the researcher and participant influence data generation.The interviews were semi-structured and had open-ended questions. Semi-structured questions allowed the researcher to improvise on asking new questions in relation to the story the interviewee was sharing, so more potentially valuable data could be gathered. Unlike with a questionnaire, open-ended questions allow the interviewee to speak freely in their own words, without the researcher putting words in the interviewee's mouth, and leaves room for extra comments to be made. This helps in assessing emotions, values and attitudes. These can either be explicit, as the interviewee literally articulates them, or implicit through tone of voice. It is then up to the skills of the researcher to interpret both the verbal and non-verbal communication. The interviews covered subjects such as personal involvement in tourism development, general feelings and concerns about tourism in the area, relationships with stakeholders, community awareness, and perceptions towards foreign investors. In return, the interviewee received a small Dutch souvenir, or, if desired, a full copy of this report.

In addition to the above formal interviews, community members living in traditional villages were visited and stakeholder meetings - where plans were discussed and information was exchanged - were attended. Due to local circumstances, ethical considerations and a language barrier, the researcher was not always able to extract data in the manner of a formal interview. This called for a more flexible, careful and ad hoc technique of acquiring and collecting data. Therefore, an overt non-participant observation technique was adopted. This is defined by Clark et al. (1998) as a technique *"where the researcher's identity and purpose is declared and s/he does not participate in the activities of the group under scrutiny, but stands on the periphery"* (p.139). With support from a key individual employed at the human resource department in the local government of Southwest Sumba, the researcher was able to access key informants which included village chiefs, villagers and members of the local sustainable tourism coalition. Questions were worked into a number of conversations and field notes were taken to run account of what happened in the given time frame. These included information regarding personal tourism experiences; interactions between tourists and residents; and apparent impacts.

5.3 Data analysis

After gathering all the data for the research, the researcher transcribed the interviews and observations into a Word Document. The transcribing process was done with the help of the website transcribe.wreally.com. The interviews were transcribed into the original language to avoid loss of meaning and translated into English previous to the coding. As a method to interpret the gathered data, an inductive coding approach was used. This approach includes three steps.

The first step is 'Open Coding', in which the data is summarized and contextualized. 'Focus Coding' is the second step and involves identifying patterns in order to categorize the sections in the data. Finally, the coded data was matched to the three design principles and presented accordingly. During analysis, inferences based on observations were made explicit. In this thesis, the results are presented in English for the understanding of the reader.

6. Results and analysis

In this chapter, the empirical data will be presented and described. To start with, the observations are outlined. The fieldnotes from the fieldwork set the scene and create the context from which the final conclusions are drawn. The observations provide an answer to the second subquestion: *What do current community-based tourism practices in Southwest Sumba look like?* Then, the results of the interviews with the local government and stakeholders from the private sector will be presented and analyzed according to the three design principles. The data altogether will function as the basis for the final conclusions to answer the general research question.

6.1 Observations

6.1.1 CBT in traditional villages

First of all, to understand the bigger picture of CBT in Southwest Sumba is to understand tourism processes in and around traditional villages. Since tourism in Sumba is still in its infancy, these are the main places where CBT occurs. When tourists first enter a traditional village, it is polite and good policy to ask the head of the village for permission for entering his village. Tourists have to sign a guestbook before they leave the village and are asked to give a donation of an amount which they can decide themselves. However, in some occasions this practice or custom is not known by tourists. Especially if they are new to this kind of tourism and visit the village on their own initiative, without a driver or guide telling them what to do. This can result in tensions and conflicts between tourists and the host community. To reduce tensions and facilitate a more respectful encounter towards both parties, it is important that tourists know what is expected from them in terms of behavior and simultaneously that the host community is transparent in their expectations. In the next section, the fieldnotes specific for each traditional village are presented.

Wainyapu village

The head of the village received us and gave us permission to visit his village. He was welcoming and willing to share information regarding the village as he accompanied us and guided us around. The head of this village was known to be a member of the Conscious Tourism group in the area, or Pokdarwis in Bahasa Indonesia. The Pokdarwis is a group which is established in a number of regions in Indonesia and it was established as the Indonesian Ministry of Tourism stressed the importance of public awareness to develop tourism. The main task of a member of the Pokdarwis

is to create a plausible environment for tourists, mainly in terms of safety, cleanliness, hospitality and aesthetics, especially in traditional villages which receive tourists. The people living in Wainyapu village have ownership over their land. This means that, according to the local customs and traditions, the government and investors are not allowed to purchase this piece of land or to develop real estate. The government is only allowed to interfere in terms of providing facilities for tourism or facilities which enhance the livelihoods of the villagers, after close discussion with the head of the village. There were a few tourism facilities in the forms of signs and a reception made from bamboo (see appendix 10.2), which functions as the entrance point to the village and a place where tourists can ask for permission to enter the village and gather additional information.

Ratenggaro village

In Ratenggaro, we were asked to give a small donation after having talked with the head of the village, who showed us how to eat the betelnut, how to use a traditional Sumbanese instrument and who told us something about the village. Compared to Wainyapu, Ratenggaro seems to have a better understanding of how the tourism system works in relation to the commodification of the tourism experience. Villagers do take advantage of visitors. Handmade scarves, crafts and instruments are being exposed in front of the traditional houses and sometimes the locals bring their products closer to you to show it and subsequently they tell you the price of the product. The head of the village stated that the money stays in the villages to create new arts, crafts and cloth and is also used to maintain or rebuild their houses. No government intervention was evident. Afterwards, we donated money once again as we signed the guestbook before leaving the village.

Bondo Kapambu

I visited this village together with the head of the tourism department and a female employee. They were wearing their government costumes so this might have influenced the observations here. The village was not located near any tourism attraction, but particularly close to the town of Tambolaka. There were no handicrafts on display. The head of the village was not present so I talked to his son and his son's wife. They told me that tourists have visited the village but not too many. They are fine with it and did not have any additional things to say. Before we left we signed the guestbook and gave a small donation. From the donations they can pay for their electricity. There was a motorbike under their bamboo house.

Weeleo

The road infrastructure to this village was reasonably good. Upon arrival, we spoke to John, who is the head of the community of Weeleo village. According to him, the villagers don't get many benefits from tourism. When tourists visit the village, they have to sign a guestbook before they leave and give a donation of an amount decided by themselves. However, if this does not occur, they don't really like to welcome tourists. The benefits of tourism which John highlighted are that their culture is being promoted and that sales of handicrafts will increase the economy of the

village. He referred to economic development. He also said: *'It's our homework to improve our English'*. According to him this was a point of improvement in order to be able to better communicate tourists and welcome them.

6.1.2   Sumba Sustainable Tourism Coalition

1.   Involving people

To begin with, it is essential to name the members of the coalition. An exhaustive list of the members was not available to the researcher. As the following quote by one of the members illustrates, there is a broad inclusion of members of the wider public: *"The forum consists of the government, especially from the tourism office. Also from several offices that have connected to tourism. Hotel management and restaurants owners, police officers, NGO's (Sumba Hospitality foundation), representative of tourism high schools, community members."*

The coalition organized a tour guide training. In total, 50 people could follow the training. Everyone could apply, also people living in the village. The only requirement was the ability to speak basic English and some previous experience in guiding. Invitations were sent out and shared on social media platforms. The application day was on 15 June. On this day interviews with applicants were held at Hotel Sinar Tambolaka from 10.00-17.00. The training was for free and took 3 days, from 18 until 20 June 2018, at hotel Sinar Tambolaka. The Sumba Hospitality Foundation and the government bundled their budgets to pay for the training, which was partly provided by a 3rd party, Via Via tourism academy. This company organizes trainings on cross-cultural communication and guiding skills, and trainings on sustainable tourism in local villages. The invitation claimed that participants will receive post-training assistance in the form of access to a website to make it easier to reach guests, organizing events together, as well as the possibility to become a member of the tour guide association.

This training involves members of the local community in tourism development. According to the participation typology, the community members engage in functional participation, where decisions on agenda-setting have already been made but participation is need to achieve predefined goals. And participation may serve external goals, or in this case the improvement of skills of potential tour guides. The local community members are not directly involved in decision-making processes regarding tourism. The extent to which their interests and goals are consulted can not be prior, during or after the training can not be judged according to the acquired data. The benefits include awareness and education on tourism and these may increase potential economic benefits in the future.

2.   Responsibility

The coalition is formed to guide tourism in the desired direction, according to the members. Meetings are held in which tourism stakeholders deliberate on issues at stake. In the meetings, plans are discussed and the outcome will be communicated to the government and the local people when necessary. They also make sure that that the plans discussed will eventually be executed. In the meeting of 28 April several things were discussed that had happened lately in Sumba and had caused tensions between tourists and locals. The forum got this information from

reading reviews on the internet and from personal stories or experiences. Tensions between tourists and villagers arose due to a lack of transparency in communication regarding fees and prices. Therefore, the members decided to set standard and fixed prices for entrance fees and products that could be sold or rented to tourists. These prices were to be communicated to the villagers and possibly adapted after discussion and deliberation. During this meeting there was no moderator who steered the meeting. Yet, everyone spoke up if the person felt they had something to say. No representatives from the local community were present.

The Sumba Sustainable Tourism coalition was formed to guide sustainable tourism development of the area, through a multi-stakeholder collaboration. This shows proactive behavior from the initiators and active members to engage in responsible thinking. The following quote illustrates proactive behavior of one of the members: *"We can lobby the government. There is no time left and we have to take action and not just think about the short-term profit. We don't know about the plans of investors so the local stakeholders should work together and cooperate".*

From the following quotes on the tour guide training, by the chair, an understanding of the interrelatedness of the tourism system becomes evident. The situation of an improvement of the competitive position is being assessed and the quote illustrates engagement in an activity (tour guide training) which either increase or improve local environmental awareness, social responsibility and economic vitality on the longer term.

"Many guides can come straight away from Java to bring tourists and do their work here, however, if we have our own certified guides from Sumba, who are members of the guide association (HPI), we can improve our own competitive position. And furthermore, it's not only about the quantity and quality of goods, but also keeping, maintaining and preserving our island is an important task we should not forget about."

"Local guides can help to preserve the culture and identity, when the stories are always being told again and again."

3. Reflexivity

There is no real evidence that supports a judgement on the members' capacity to reflect on their own feelings, reasons for acting, commitment and assumptions. It was difficult to assess the sense of reflexivity among a group, as this is mainly a personal quality. However, when it comes to monitoring, adjusting or implementing processes of CBT, a reflexive attitude can be performed collectively by all the members. Reflection on the progress of the coalition and their activities happens informally, either during meetings or among members in their daily lives. There are no fixed reflection moments the coalition adheres to.

6.2 Interviews

Coming next is a general summary and main points commented by the people interviewed. The exact questions can be viewed in appendix 10.1.

The head of the tourism department in the local government

1. Involving people

The interviewee has the perception that tourism in Southwest Sumba has potential and that it "*is promising for the growth and development of the community*". In general, the interviewee says he is in favor of involving the host community in tourism development as this is related to sustainability and sustainability is related visitors. *"The local community should be involved in tourism (...) so tourism is sustainable. Sustainability is the connection to one of the indicators: the guests who come."* The interviewee states that *"hopefully the local community can get the benefits from tourism."* This creates the assumption as if the interviewee is not entirely sure whether the local community can receive the benefits from tourism. He adds to this that *"(..) they (local community members) don't know how to manage the tourism, to get benefits from tourism".* He proposes a solution: *"the first solution is to improve the tourism awareness, so attention is being given to strengthening the capacities of local people in the context of tourism."*

The interviewee highlights several decisions the government has made regarding tourism but does not state how or in which ways the community is involved in the process. *"Since the establishment of the southwest Sumba district, we have organized several events on regional scale for tourism promotion, it's called the horse parade and weaving ikat festival."* The interviewee further stated that he sees the Sumba Hospitality Foundation (SHF) as a valuable asset for involving the community in tourism: *"I can say that we are very happy and grateful for their presence. Why? Because SHF is very helpful in terms of tourism and human resources. (..) They have a professional workforce and regional children are given an opportunity."*

2. Responsibility

The interviewee shows a willingness to take responsibility towards the local community. *"I see the potential of tourism as something that is very important and must be given attention."* He also stated that further attention within the government is paid to stakeholder management, the sustainable tourism roadmap, socialization programs for the community and the tour guide training. These activities are related to developing competencies that generate skills which are needed in the future. Even though the attention is being paid to those activities, he says that *"we have to be more concerned about tourism."* This might suggest that they (the tourism department) are not yet enough concerned about tourism. The reason for why thinks this is the case is not specified.

The interviewee shows a sense of understanding of the interrelatedness of the tourism system as he mentions the relationships between investors and the potential job opportunities for the local community that may result from investment. He shows his concern by saying: *"Almost all of the coastal area is already bought by investors. But not all of them are developing the area. The activities they promised to undertake are not visible yet. Investors can bring job opportunities. (..) but we hope they don't only buy the land and then leave it. Because since the last five to ten years there is not much improvement."* Many investors buy land and wait with developing it since they are not yet guaranteed a solid internet connection and electricity provision due to the island's current infrastructure. By saying that the interviewee hopes that the investors do not only buy the land and then leave it, he might suggest that the government did not make clear agreements to effectively manage the sales of land.

3. Reflexivity

The interviewee says the following: *"We hope that the government and regent will think more about tourism, so that maybe the funding and budget will increase. In tourism we cannot see the development immediately. Probably the benefit will be gotten not this year but some years from now."* The interviewee reflects on other actors but does not directly reflect on his own position and reasons for acting. He might consider himself as part of the government and show a concern about the need to reflect more on tourism to be able to better respond to current issues surrounding tourism.

Conclusions

The interviewee's perspective is that the community needs to be involved, yet it becomes evident that this is not happening, and if it occurs, the involvement is only in an informing manner. He feels responsible for improving skills and competencies to deal with tourism. He sees that a lot of land has been bought by investors without plans to involve the community, but this does not seem to be a governmental responsibility. He does not reflect on himself during the interview, only on the government, which should engage in more activities to involve the local community in tourism development and planning.

The vice-regent of Southwest Sumba

1. Involving people

The vice-regent states that *"almost 40% of the local community in southwest Sumba doesn't go to school and is not well educated. Therefore, they don't know how to interact with tourists."* Regarding community involvement, he adds: *"Actually we have to include the local community more in this tourism development. The problem of education in tourism is very important because they don't know how to treat the tourist to come to their place. They can only think about how to make money, and they don't think about the benefits of tourism for their future. Tourism will bring many benefits to the local community, although it can not be seen now, because not too many tourists come to Sumba. But through tourism the local community can benefit by improving the creative economy. Like handicrafts, ikat weaving or singing. Actually, the tourism business is a business that everyone can work in. Not only educated people can work in the industry, also others who did not go to school can get benefits."* The interviewee suggests the idea to include the local community even more in tourism development. He gives an example how community members could benefit from tourism and why tourism can be valuable to them. The interviewee does however not share any information about current partnerships or relationships between the local government, the local community and other tourism stakeholders, other than mentioning SHF.

2. Responsibility

The interviewee shows an understanding of the interrelatedness of the system in the sense that an interaction is meaningful when both parties provide input. It is not only the local people who

should develop themselves or change their behavior, but also tourists. *"We also have to tell the tourists how to contribute to the people. Not only the people doing the right manner but also the tourists."*

The government focuses on developing infrastructure in the area. The vice-regent sees this responsibility as important since they are improving "*access to the destination area to bring tourists closer to the location. Such as roads or tourism facilities.* This could potentially enhance the resilience of the tourism industry for the host community.

3. Reflexivity

The vice-regent reflects on his own cultural background and he shows an understanding of how this generates certain reactions from visitors. *"And it's also part of our culture, for the men, to bring a sword anywhere. To cut the grass or to work at the farm. But for tourists it's frightening them. The government is trying nowadays to tell the people to not bring the sword, but it's our culture so it has to go little by little."* He illustrates that the government is taking up a responsive attitude as they want to change direction in response to public, or in this case, visitor's values.

Conclusions
The interviewee states that the local population must be involved so that they can also benefit from tourism on the longer term. The problem is that people are poorly trained and educated and are consequently short-sighted. Both the tourists and the people must be made aware of their responsibility towards a meaningful interaction. The most important government task is providing access to infrastructure. If tourism is impeded, cultural aspects must be adapted.

The initiator of Sumba Culture & Research Institute

1. Involving people

The interviewee raises his concern about tourism and community involvement. In the following quotes he illustrates this by giving an example. *"The local people here are not really ready yet to welcome the visitors for tourism. For example if you visit the tourism object in Ratenggaro, Bwanna beach, or Weekuri lake. There is no retribution or entrance fee. But the local people will stop you there and ask for money. Maybe it's better if I'm saying, begging for money. And it's not really good. Because so many visitors really get upset or angry because of the attitude, the behavior of the local people there. And then again and again, it should be the government who is taking care of this one. "* The interviewee refers to the fact that tourism is not yet regulated in the area and that this causes conflicts and tensions. When asked about his vision on the benefits of tourism for the local community he says: *"According to me, tourism can function as a really good livelihood for the local people. Tourists who come to visit Sumba, they will encounter the local people here. If the local people here are well prepared in terms of good behavior, good attitude and are polite, it will be a good situation. It will invite so many visitors who come to visit Sumba. And it means they will spend a lot of money here on Sumba during their stay here, for buying souvenirs and then*

pay for guesthouse and cars and guide." Potential benefits perceived by the interviewee include financial benefits. In order to achieve this, it is necessary for the local community to be well prepared to welcome tourists.

2. Responsibility

"The younger generation forgot their roots as a Sumbanese (...). They appreciate another culture for example western culture, dance and music, something like that. And they not really pay attention and even not really care about their traditions here and that's why I would like to preserve this culture." As the initiator of the Sumba Culture & Research Center, this is the aim he wishes to fulfil. He takes the responsibility for preserving the local culture. This might contribute to enhancing resilience in the industry since cultural tourism is significant for Sumba.

3. Reflexivity

There are several quotes from the interview that support a sense of reflexivity by the interviewee. First of all, he reflects on the position of the cultural center. *"This cultural center is in the private sector. And if you say something to the government, it's difficult because you have no rule, no budget and no policy. And the government has that and it should be the leader to maintain and take care of all these things."* He further reflects on the assumption that good leadership is lacking in Southwest Sumba. *"The main problem is that there is no good leadership. Leadership is really important for us, because a leader it should be a guide. A good person. We don't have that here in Southwest Sumba. There is no strong people who really lead the local people by telling them 'you should do this, you should do that'. And in East-Sumba they have like this, for example Umbu."*
It seems that he does not consider himself to be a good leader. However, he names some points of improvements for the cultural center. *"We would like to improve our homestay here, and we would also like to build a meeting hall here. Because we have just the basic things here and it's not really good accommodation I believe. And so many visitors complain too about my cultural center especially for the rooms. But the museum is okay, the museum is just one in the whole of Sumba. And furthermore to continue to help the local people to build the traditional house. Because for us it's really important to build the traditional house. The place and the house belongs to the tribe and regularly they have meetings there and talk about the culture."* He is being critical to what he has achieved so far with the cultural center, as it can still be improved. He also reflects on his commitment to preserving the local culture. Lastly, he responds to the interview with a reflective attitude. *"I hope your research will come back to us here. Because it's important for us to make improvements here. If you just write it down and leave it in Holland, it's not really useful for us. Maybe it's useful for you but I would like to get your report too. What your suggestions are during your stay here, after you experienced Sumba. I would like to get the feedback."*

Conclusions
The local community is not prepared for tourism, which leads to conflicts and tension between the local inhabitants and tourists. He feels that young people are forgetting their culture while it

should be kept for tourism. He takes the responsibility for this. He finds that the province lacks strong political leadership.

The director of Sumba Adventure Tour & Travel

The interviewee starts the response on the first question by saying: *"I think there is a bright future, because we know, after Bali, Lombok, Flores and now to become Sumba for the next. And I strongly believe that it will become the best destination."* This already shows how different his perspective is compared to the perspective of the initiator of the Sumba Culture & Research institute.

1. Involving people

Regarding community involvement he says the following: *"That is the problem for this time. The government faces this problem and know that a lot of visitors come to Sumba. The government wakes up now. So, we have to start to prepare everything, what was discussed in the forum meeting. How to make sure the local people can be more creative and that they understand the benefits of tourism."* The interview with the director took place right after the stakeholder meeting of the Sumba Sustainable Tourism Coalition, which he is a member of. When asked about the process of the preparation of the community for tourism, he illustrated a plan that the coalition had in mind. "W*e will start to go to the village to coach them how to do things to make them benefit. Because it's not only a hand up to ask money from the visitors, but they have to create something with the skills they have. That's the way they can get the benefit. Now we are starting to manage the human resources, first we have to explain them about tourism, to open their mind on what the tourists need and how they can benefit from tourism. When they understand that, we coach, tell and show them some examples how to sell. For example, the handicrafts, the ikat, the local menu the local food, everything."* The idea on how they will approach this is clear. It is not clarified however, how exactly the interests and goals of the local community are consulted.

Later in the interview, when his vision on SHF was asked about, he responded with: *"That is very helpful. I have to say thank you for them because they help us, the local people, the local community. They coach the people. I think it's a brilliant idea. In one day, Sumba will be much better than before because of SHF. They are very helpful to make the people in Sumba to increase the knowledge in tourism, really, I appreciate that."* This quote, like a few quotes which are mentioned earlier on, confirms that SHF is creating positive benefits for its students, in the perception of the interviewees.

2. Responsibility

"We are working hard on what we discussed today at the tourism forum. It is our responsibility to make them understand tourism, all the stakeholders, the police, the head of the village, the local people. People in Sumba don't have good knowledge about the skills on how to make a business and manage it. They don't have a global thinking, to send their kids to school, to keep clean for the health, the education. They are just thinking today, they never think about tomorrow. So that's our

job and your job also, to help the people here to give them knowledge, to train them, to coach them what is their goal to go to the future." The interviewee regards involving the community in the process as part of his responsibility. To help the population with creating an understanding of tourism, and to tell them what their future looks like

3. Reflexivity

The only evidence of reflexivity in this interview was that the interviewee shows that he knows that his actions generate a certain reaction by the community. *"Sometimes they (people in traditional villages) are jealous with the guide, the driver or the hotel. "Oh they got some profit, but how about us".* How he deals with this is not further clarified.

Conclusions

The interviewee stated that the local inhabitants must be involved in the development of tourism. To achieve this is to coach them how to deal with tourism so that they will finally see the benefits. But they have no influence, so no real involvement. He sees it as his responsibility is to help the population create an understanding of tourism, and to tell them what their future looks like. The interviewee does not reflect on his own actions during the interview but rather on that of others.

The founder of Nihi Sumba

1. Involving people

At Nihi, 90% of the staff are local people. Nihi has a partnership with SHF, where some SHF students are selected to to a 6-month internship at Nihi. This year, 6 people have been selected by SHF. Furthermore, students from the local tourism vocational school (SMK) are recruited to work at the hotel. *"This is a small hotel, it has only 36 rooms. We have 350 staff".*
Local farmers from the surrounding areas provide the hotel with their harvest. It has not been clarified how many farmers exactly supply the hotel with food or the amount and types of food that they are buying for which prices. Next to the main lobby of Nihi Sumba there is a small weaving (ikat) market, where local staff have space to sell their own handmade traditional Sumbanese crafts and cloths. The revenues generated by the sales of these products are completely for the staff. Involvement of the host community in tourism is evident at Nihi. It permits community members to receive a share of the benefits generated.

2. Responsibility

The interviewee is engaged in responsibility thinking in a variety of ways. He gives a few concrete examples of how he so far contributed to creating a more sustainable and resilient industry for the host community. *"I was making biodiesel here for the resort, for 8 years. From coconuts. I was buying coconuts, like 6 to 8 tons a day. For me that worked really well. I was doing 1000 liters a day from coconuts. So again, the whole idea wasn't so much that I needed the biodiesel. I was just*

looking for ways to get money into the community. I found out there's a 160 families in that group, selling us the copra (dried coconut), and I was watching every one of them, what they were doing with the money. If they were buying tv's and that sorts of stuff, they were out. But nobody did, they all went for education for their children. They're not about 'me for today', they're about 'tomorrow for my children' and 'after tomorrow for my grandchildren' so that's very encouraging for me. You don't want to do a project and then just see it becomes a nightmare, something terrible." This example illustrates the interviewee's understanding of the interrelatedness of the system. He takes on a responsible attitude in the sense that he aimed to only generated positive consequences with his actions. While doing this, he assessed future situations and anticipated by attempting to improve his foresight on what could possibly happen.

The interviewee gives another example from the Sumba Foundation, a non-profit organization which he launched in close relationship with Nihi Sumba. He explained one of their incentive programs on collecting trash. *"So, after that January Pasola ceremony, we sent one class of about 100 kids to do a trashwalk. And then I showed it to the regent and the district head and they were really shy. Kenapa harus anak muda (why do small children pick the trash)? We really embarrassed them. During the second pasola over here, a couple of months ago, in March, I had the boy scouts, gave them all the bags and we collected plastics. A mountain full of stuff. So now I'm working with the district head over there. He has the power. In one day he took 9 primary schools and a couple of high schools, with 1600 kids. They walked all the way from Lapopu to the beach, from the police station at Wanaguru all over Wanukaka, they cleaned it all up in one day."*
The pasola ceremony is a Sumbanese ritual war festival. It is the thanksgiving ceremony that is performed to honour the ancestral spirits. Many tourists come to visit this festival and they bring a lot of waste with them. Through this example, the interviewee has shown an engagement in activities which increase local environmental awareness and social responsibility, as the head district was consequently empowered to take a responsible attitude.

3. Reflexivity

The interviewee reflects on his position and his actions. He is aware of what he is doing. However, instead of being critical on his own position, he is more critical towards the position of the (local) government. *"You can't rely on the government. I'm sorry man, they're really lazy and they don't care about their people, like I do. I don't know why I am supposed to do everything I do with the foundation, it's government stuff. It should not be a foreigner coming here building schools. You know, that's ridiculous. It should not be me doing malaria projects, that should be the government doing all of that stuff."*

Conclusions
Involvement is translated into employment opportunities (90% local staff), using local vegetables and offering an opportunity to sell cultural products to tourists at the hotel. The interviewee takes responsibility for improving the financial situation of the local population and the environment through concrete actions. The interviewee does not completely understand why the government takes no responsibility but leaves actions to accidental third parties instead.

7. Conclusions

This thesis considered how design principles of community involvement and responsible innovation are embedded in current Community-based tourism practices in Southwest Sumba. The thesis began by considering the problem statement in the research context. It then discussed previously written literature on the relevant concepts. First, community involvement was discussed. From the literature it became evident that the potential of tourism could be enhanced when the local community is involved in planning and development processes and when they receive an equal share of the socio-economic benefits the industry generates. Community involvement and the obtainment of benefits know a potentially strong relationship. Responsible innovation is an emergent concept and is not applied before in tourism research. Responsible innovation originated in Science and Technology Studies, however, outside the technology domain, RI involves new activities or social innovations that do not necessarily involve a technical product. It particularly concerns maintaining public trust in the industry, through innovations that generate both social value and economic returns (Martinuzzi et al., 2018). This is where it relates to CBT. The involvement of the community in tourism planning and development helps in developing a more sustainable industry (Hall, 1996). When effectively designed, social and economic value can be created.

Based on the literature on the concepts, three design principles were formulated. The first design principle is about involving people, the second constitutes a responsible attitude towards the host community and the third design principle assesses the extent to which a stakeholder reflects on his own actions or on that of CBT processes. How these design principles are embedded in current CBT practices in Southwest Sumba was assessed through observations of how current CBT practices look like. This data was conducted in and around traditional villages and in stakeholder meetings. Interviews were conducted to assess local tourism stakeholders' perceptions towards community involvement and the extent to which they proved to show a responsible and reflective attitude. The data was presented and analysed according to the design principles. Summarizing the findings of the study, benefits from tourism include provision of employment and hospitality training for local community members. Although, in general, community involvement and CBT is supported in words, there is no policy or evidence that makes it something that is truly executed in reality. For some interviewees it was even unclear whether the benefits of current tourism practices actually flowed back to the population. Responsible attitudes of relevant stakeholders contribute further to a sustainable industry. One interviewee proved his responsible attitude by showing concrete examples on how he contributed to creating a more sustainable industry. Other interviewees stated that they felt responsible for improving the skills and competencies to deal with tourism and to reduce conflicts and tensions between tourists and the host community. The extent to which interviewees reflect on themselves or on the progress of CBT remains a point of attention. Most respondents lack the capacity to examine and reflect on their own position and reasons for acting. Evidence of reflection is mostly directed to the local government, which should engage in more activities to involve the local community in tourism development and planning.

8. Discussion

The findings of this thesis extend knowledge on community involvement and responsible innovation in community-based tourism practices in Southwest Sumba. The formulated design principles and the evidence of its embeddedness in current CBT practices have contributed to existing knowledge in the field of CBT. The data generated by this research provided relevant ideas on social innovation, development projects and change processes within tourism. The principles were designed to deal with this in a responsible manner. All in all, the conclusions provided a clear answer to the research questions. This knowledge provides lessons for designing future CBT initiatives. The final outcome however, was to a large extent determined by the way in which the data were collected and analysed. The embeddedness of the design principles was only demonstrated by observations of how current CBT activities look like and the consultation of public and private actors, whereas a large amount of valuable data might have been omitted in this way. The perceptions and attitudes of local villagers were not consulted for instance. Furthermore, it is important to note that the main findings' applicability in reality remains a point of discussion. The implementation of the design principles in real life bring a huge complexity. Theoretically the design principles appear to be solid but how do they actually function and operate in practice is questionable. The usefulness and functioning of the design principles need to be better and more critically assessed in other to make a valid judgement about this.

8.1 Limitations

According to Bryman (2008), reliability relates to conformability and trustworthiness. In other words, it refers to whether a researcher has used consistent measures, and depending on how one has categorised the findings, if the results are stable or not (Clairborne, 2009). This study has several limitations and assumptions that should not be overlooked. A major criticism of qualitative ethnographic research is that it can be regarded as not being scientific since the researcher's interpretation of data can not be regarded as truly objective. The difficulty lies in the personal involvement and the interpretation of the researcher, which might increase the possibility of bias and human error. However, even with quantitative analysis there is potential influence of the researcher on the research outcome since the researcher brings subjective influences to the research process, particularly during data collection and interpretation. Therefore, it is at all times important to be reflexive and adopt adequate methods of data collection and analysis to be able to justify choices being made.

Because of the limited access to material, the research had to be designed as a case study and therefore it is important to combine all possible sources that are to be found. Uncertainties arising about the measurement validity are related to the instruments used for this case study, which are interviews and observations. The design meets the standards of measurement validity as the interview is created exclusively for the purpose of this research. In the oral interviews, the people can be influenced by the researcher asking the questions.

The internal validity of the research is threatened by selection bias as individuals within the study population are not completely random assigned. All information sources are presenting information from a specific point of view and for a defined purpose. Their information is not objective and reliable. However, a combination of the information can create a reliable outcome in the end. Internally invalid research can never be external valid, so therefore the external validity is not fully covered.

Considering the external validity, this research only has a mediocre external validity due to slight undercoverage. There could be more stakeholders involved which are not included in this study. The absence of an elaborate stakeholder analysis prior to the data collection influenced the number of interviews conducted. The time duration of the fieldwork was insufficient to assess and analyze which other stakeholders in the region could be of value to generate data for this research. The observations were collected in specific sites in the region, which did not cover every activity related to community-based tourism in the region. The data gathered is limited to the two specific weeks and locations, disregarding other valuable observations valuable for the research. More responses and observations were useful to give further validation to the data. Lastly, there is a possibility that important contributions into the literature were omitted. There will always be trade-offs and compromises in deciding upon research methods. Nevertheless, the mentioned limitations of this study should be taken as basis for improvements for further studies.

8.2 Suggestions for further research

For further research it is interesting to know whether the theoretical assumptions made in this study are correct; to know whether there is a correct fit between the findings of this study and the perceptions of the study population themselves. Therefore, it is an idea to organize a reflective session where the results of this study are being shared and discussed. A deliberative public dialogue with a focus group can help assess the correctness of the assumptions that have been made. This focus group could be organized in the form of a workshop.

This thesis did not cover any quantitative measurements as quantitative instruments did not seem to account for contextual influences which is essential to meet the general research objective. Yet, in hindsight it can be concluded that, as an outsider, it was not easy to conduct interviews with people living in and around the traditional villages due to local circumstances, ethical considerations and a language barrier. For this reason, it was decided to employ observations. Even then, the researcher was not fully able to get a grasp on the feelings and perceptions of the villagers. To gather additional and more detailed data on the attitudes and perceptions of the villagers it could be useful to give them a voice by distributing an anonymous questionnaire in the national language of the study population, paying special attention to a possible low literacy rate. The advantages of a survey are that it is fairly easy to distribute among a bigger sample and does not take as much time as conducting an interview. The questionnaire should consist of introductory questions about tourism in general, to see whether respondents have some ideas or knowledge about the topic in general. The respondents could rate their agreement with a certain item on a 5-point Likert scale and open questions could then be used to identify why a respondent

held a particular view on a certain aspect (Long, 2007). One section could be devoted to collecting information about the demographic characteristics of the respondents, for analyzing key groups. The data analysis and conclusions will consequently help to generate a better understanding of the lived experiences of the local people. Reflecting the design principles on this data contribute to our understanding of designing CBT interventions responsibly.

The research can also be extended to become a longitudinal study and could be conducted a few years from now to explore how current practices, perceptions and attitudes have changed. A basic aspect of a longitudinal design is to describe and explain change at the level of a population over time and doing so by collecting data concerning at least two points in time. Moreover, it might be relevant to apply other frameworks or concepts, possibly originating from other domains, to see how this potentially influences the data collection process and affect the outcome. Finally, since this study applied the concept of responsible innovation, which is new within tourism research, it would be interesting to see further tourism research applying the same concept within other contexts and communities in the world.

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10. Appendices

10.1 Semi-structured interview example

My name is Nike, I am a student from the Netherlands. I study tourism at NHTV Breda &
Wageningen University. My study trip is about community involvement. Thank you so much for
helping me with this interview. I really appreciate it. The interview will take about 30 minutes,
depending on your answers. It is voluntary, so you can stop at any time you want. Your response
will remain confidential and will only be used for my study. I have to ask again, is it okay if the
interview will be recorded?

1. What is your job description and can you describe it?
2. What do you think about current tourism in Southwest Sumba?
3. Would you like more tourists to come here?

4. How do you manage tourism so far?
5. Are there any rules or regulations for tourism?
6. What do you think about the local community in Southwest Sumba?
7. How do you think the local community can benefit from tourism? What are solutions?
8. Can you tell me something about the tourism forum?
9. What do you think is most important for tourism development?
10. Who do you think is most important for tourism development?
11. What do you think about SHF?
12. How do future plans look like, regarding tourism?
13. What do you think about foreign investors?
14. Is there any additional information or thoughts you want to share with me?

10.2 Observations: pictures