Exploring host and guest value co-creation in the tourism sharing economy: The case of Ho Chi Minh City

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Abstract

Visitors are increasingly participating in the tourism sharing economy in order to experience local culture and engage with local communities. While most studies about the sharing economy (SE) in tourism focus on the peer-to-peer accommodation dimension, very few address other activities shaping tourist experiences. The focus of this doctoral research is to gain a deeper understanding of how value is co-created between hosts and guests in the tourism sharing economy. The research focuses on the relatively understudied context of urban tourism in developing settings, investigating host and guest value co-creation in the tourism sharing economy in Ho Chi Minh City, Vietnam.

There has been limited theoretical discussion about the sociocultural aspects of the tourism sharing economy. This doctoral study adopts service-dominant logic, social construction theory and consumer culture theory to explain the tourism SE through experiences and practices. Experiences refers to the way that participants perceive and understand their value outcomes gained through tourism activities. Practices refers to actions that host and guests undertake as part of tourism SE activities in urban settings. Semi-structured interviews, participant observation and focus groups are employed to understand host and visitor contributions to value co-creating practices and to interpret their sense-making of valuable experiences. The research design features an innovative approach to data, where the researcher assumed the role of host and created a home dining experience on the tourism SE platform (TSEP), EatWith. Guests participated in cooking activities and later took part in a focus group. This enabled the researcher to gain self-reflexivity by identifying how the host perceives, interprets and experiences their world.

The findings show that value co-creation within the tourism SE is not limited to the host-guest relationship, but also includes local service providers and the broader host community. Guests have the opportunity to interact with local residents and gain insight into their daily lives. The thesis also shows that effective use of TSEPs can accelerate the intensity of the host-guest relationship. The specific steps of engagement that are involved in a specific social practice are illustrated.

The research adds distinctive theoretical and methodological contributions to the current literature on the tourism SE. The research achieves three objectives: (1) to identify the nature and types of value co-created between hosts and guests in the tourism SE; (2) to determine the elements of the

value co-creation process; (3) to examine how practices and experiences challenge and complement each other in value co-creation given that they are two dimensions of this process. A critical contribution to the body of knowledge in the tourism SE is the presentation of a new conceptual framework based on empirical evidence that supports a nature of host–guest engagement during the value co-creation process.

From an applied perspective findings from the research provide insights that can help hosts, guests, developers of SE platforms and local suppliers to enhance the experiences of hosts and guests. The research also presents several practical implications for destination management organisations (including Ho Chi Minh City's tourism authorities), increasing their awareness of the tourism SE and its actual and potential influence on sustainable local development.

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Attestation of Authorship

I hereby declare that this submission is my own work and that, to the best of my knowledge and belief, it contains no material previously published or written by another person (except where explicitly defined in the acknowledgements), nor material which to a substantial extent has been submitted for the award of any other degree or diploma of a university or other institution of higher learning.

Tran Thi Tuong Vi

Ethics Approval

As this thesis used several qualitative methods that involved human participants, ethical approval was required from the Auckland University of Technology Ethics Committee (AUTEC). Approval was received on 11 July 2019: ethics application number 19/200.

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List of Initialisms

AIC	Asia Internet Coalition
AUT	Auckland University of Technology
AUTEC	AUT Ethics Committee
CIA	Central Inteligence Agency
CCT	consumer culture theory
CT	city tour
CW	craft workshops
DMOs	destination management organisations
GDP	gross domestic product
GSO	General Statistics Office of Vietnam
HCMC	Ho Chi Minh City
HD	home dining
ICT	information and communication technology
LSP	local service providers
OECD	Organization for Economic Co-operation and Development
RMIT	Royal Melbourne Institute of Technology
MCI	Mobile Connectivity Index
MD	Mekong Delta
MPI	Ministry of Planning and Investment
NZTRI	New Zealand Tourism Research Institute
PIS	participant information sheet
SCT	social construction theory
SDG	(United Nations) Sustainable Development Goal
S-D logic	service-dominant logic
SE	sharing economy
TSE	tourism sharing economy
TSEPs	tourism sharing economy platforms
UNWTO	World Tourism Organization

VNAT	Vietnam National Administration of Tourism
VND	Vietnamese dong (the national unit of currency)
UN	United Nations
US	United States
USA	United States of America
WTTC	World Travel & Tourism Council

Glossary of Vietnamese Words

ao dai	a traditional Vietnamese dress
banh mi	a traditional baguette-style bread
cám ơn	thank you
non la	a traditional conical straw hat
xin chào	a greeting; "Hi"

Chapter 1. Introduction

This research examines the perceptions of value held by multiple stakeholders (hosts, guests and local service providers) in the tourism sharing economy (TSE) experience in Ho Chi Minh City (HCMC) and the processes by which these actors co-create value. The findings provide an understanding of value co-creation in the TSE to foster sustainable urban tourism development in the developing nation of Vietnam. The chapter commences with the rationale and significance of the research and then presents the research objectives and core questions and an overview of the thesis structure.

1.1 Rationale and significance of the research

Tourism has traditionally been one of the largest service sector industries in the global economy. It is also one of the sectors most affected by the COVID-19 pandemic, with economies, businesses, livelihoods and communities all being impacted. In 2019, travel and tourism contributed 10 per cent to global GDP and accounted for one in ten jobs (WTTC, 2019). Prior to the onset of the pandemic, tourism was a significant force for socio-economic development for developed and developing countries and played a significant role in the Vietnam economy. Indeed, Vietnam was ranked third among the fastest-growing tourist destinations in Asia in 2017 (UNWTO, 2018). Vietnam welcomed 18 million foreign visitors in 2019 and HCMC received 8.5 million international arrivals. Tourism contributed US$23,205 million to the economy of Vietnam – 7 per cent of GDP – and accounted for 9 per cent of total employment (4,910,800 jobs) in 2019 (WTTC, 2019). Vietnam is known for its diverse nature and culture (Tien, Dung, & Tien, 2019) and is listed in the 32nd position among 120 countries in the Tourism Competitiveness Index in terms of natural and cultural sources and 3rd in Southeast Asia (Kojucharov, 2019). HCMC offers diverse activities such as nightlife, shopping malls and street food cuisine for visitors (Kojucharov, 2019).

COVID-19 has resulted in economic crises worldwide and caused devastation to the tourism industry (Hall et al., 2020; Yu et al., 2020), with a decline of 60 per cent to 80 per cent in the international tourism economy in 2020 (OECD, 2020). Despite a 4 per cent increase in global tourism arrivals in 2021 on the 2020 numbers, international tourist arrivals (overnight visitors) were still 72 per cent below what they were during the pre-pandemic year of 2019, according to preliminary UNWTO estimates (UNWTO, 2022). In Vietnam, the pandemic has had a negative impact on all sectors of the economy, including the tourism industry. The number of international visitor arrivals has dropped significantly compared with pre-pandemic numbers and domestic tourism has also

experienced a downturn. In the first five months of 2021, international visitors to Vietnam were down nearly 98 per cent compared with the same period the year before (GSO, 2021). Revenue for the same five-month period decreased by 48.2 per cent compared with the previous year (GSO, 2021). Internationally, governments are looking at ways to reset the industry and plan for post-pandemic recovery. Several scholars have highlighted the need for sustainability and resilience of the sector to be the focus of plans for tourism recovery (McCartney et al., 2021; Romagosa, 2020; Sharma et al., 2021). Hall et al. (2020) also suggest that destination management organisations (DMOs) should adopt more sustainable, local and environmentally friendly forms of tourism. There is growing recognition in Vietnam among the government, DMOs and the tourism industry that sustainability is important to the recovery of tourism following the pandemic (Huynh et al., 2022; Quang et al., 2020).

There are calls for more sustainable forms of tourism from both the supply side (e.g. government, DMOs, tourism businesses) and the demand side (visitors) as a result of the re-strategising caused by the pandemic (Abbas et al., 2021; Dias et al., 2021). Visitors will pay more attention to health security, wellness and avoiding crowded public places (Brooks et al., 2020). As visitors avoid overcrowded areas, space is emerging as the new "gold" in tourism (Brooks et al., 2020). Visitors are seeking simplicity, less-visited destinations in smaller areas, and places where they can learn about local cultures and get to know local people (Mackenzie & Goodnow, 2020). As a consequence of visitors' high demand for sustainable forms, numerous tourism providers have sought ways to meet that demand (Abbas et al., 2021).

Overtourism was a major concern before the pandemic. Milano et al., (2018) define *overtourism* "as the excessive growth of visitors leading to overcrowding in areas where residents suffer the consequences of temporary and seasonal tourism peaks, which have enforced permanent changes to their lifestyles, access to amenities and general well-being" (p. 1). As a result of overtourism, the landscape is damaged, the beaches deteriorate, the infrastructure is strained, and residents are priced out of the market (Koens et al., 2018). Overtourism also has a detrimental impact on the quality of life of residents and results in negative experiences for visitors (Veiga et al., 2017). Destinations are increasingly drawing on the lessons learnt from overtourism prior to the pandemic and must adapt to more sustainable forms of tourism to meet and also stimulate visitor demand.

Sharing economy has some advantages and disadvantages in tourism, but it is also a way to create a more sustainable tourism industry. A lifestyle of sharing resources has been established in which people collaboratively make use of resources through digital platforms (Eckhardt & Bardhi, 2015). Piscicelli et al. (2015) define the *sharing economy* as "a socio-economic ecosystem model based on

sharing, renting, swapping, lending, exchanging, collective purchasing, co-creation and borrowing" (p. 21). The SE is a significant part of the global economy (Kuhzady et al., 2021). Since its establishment in 2008, the SE has significantly grown due to advanced digital technologies and social needs such as sharing of physical goods and professional knowledge (Bucher et al., 2016). The estimated value of the SE was US$14 billion in 2014 and up to $18.6 billion in 2017 (Juniper, 2017), and is forecast to reach $355 billion by 2025, rising by 22 times in ten years (Yaraghi & Ravi, 2017).

Tourism is regarded as the most significant sector of the worldwide SE (Navickas et al., 2021). A considerable number of service providers have developed a variety of new attractions and services using SE platforms. While the focus of the SE in tourism has predominantly been on accommodation and hospitality, guided tours and activities that were previously offered by traditional tourism companies are now also available. This has been driven by visitors' desire to have authentic experiences with locals – unique experiences that involve direct interaction with local people in a natural setting (Batle et al., 2020; Garau-Vadell et al., 2021). SE platforms play a mediating role to connect hosts and guests to facilitate the co-creation of tours and activities (Altinay & Taheri, 2018). SE platforms have not only built trust but have also changed guest behaviour (L. J. Liang et al., 2018a). Guests develop strong connections with hosts as they work together to customise their own experiences. In turn, hosts acknowledge guests' requests by offering more diversified authentic experiences such as visiting traditional open-air markets and enjoying local street food.

In the TSE, host–guest social interactions are increasingly important. Guests in the TSE seek authentic experiences that reward them with different types of value beyond monetary and functional value (L. J. Liang et al., 2018b). Visitors prefer genuine interactions with locals to object-based authenticity (i.e. cultural/heritage objects) (Reisinger & Steiner, 2006). Value is regarded as one of the most prominent resources of competitive advantage that contribute to visitor satisfaction and repurchase intention (H. J. Song et al., 2015; P. Williams & Soutar, 2009). It is therefore important to identify the impact on guests' perceptions of value to be derived from an activity or experience. The drastic decline in movement around the world due to the COVID-19 pandemic has resulted in a downturn for large industry players such as Airbnb. However, this potentially opens even more opportunities for local hosts on TSE platforms given visitor demand for authentic local experiences.

Digital infrastructure is the foundation for the development of the SE. Digital infrastructure in Vietnam has grown significantly in the last ten years. The internet penetration rate in Vietnam in 2020 was more than double what it was in 2012, with 68.17 million users – representing 70 per cent of the total population (GSM Assocation, 2020). The penetration rate of mobile broadband connections was 76 per cent of the population of Vietnam in 2019, with smartphone connections at 93 per cent in 2020 (GSM Assocation, 2020). This provides opportunities for the Vietnamese economy to take advantage of advanced technologies. In countries with an emerging economy, mass access to the internet has been facilitated by handheld devices rather than desktop computers or laptops. The high penetration of smartphones in Vietnam is a major contributing factor that makes the SE a disruptive innovation in tourism in this developing nation. The proliferation of smartphones is important as domestic tourism has become more important to Vietnam since the pandemic. According to statistics released by the Ministry of Culture, Sports, and Tourism, domestic visits in February 2022 exceeded 9.6 million, an increase of 380 per cent over the same period in 2021, which included approximately six million overnight stays (Duong, 2022).

In terms of the expansion of the sharing economy, Southeast Asia represents one of the most promising markets (Hidayat, 2021; C. Lee, 2016; Walters, 2017). However, there is a lack of data to strengthen our understandings of the importance of the SE to Southeast Asia. There is a need to know more about ways that hosts and guests co-create value and how this links to notions of sustainability. SE activities are focused on the local community within a city and there is a need to better understand the socio-economic drivers of the SE. This research will address these gaps in the extant literature and enrich knowledge of the sharing economy in the context of Asian urban tourism, by using the case of HCMC. Vietnam's largest city. HCMC is one of the top destinations in Southeast Asia and has a rapidly developing sharing economy marketplace that supports tourism growth.

The SE facilitates creativity, innovation and entrepreneurship in urban destinations (B. Cohen et al., 2016; Gunarso & Kembaren, 2019; Richter et al., 2017). Micro-entrepreneurs have been impacted by the pandemic as they often lack managerial skills and have limited resources to enable them to create strategies to respond to shocks to the tourism system. However, micro-entrepreneurs can also pivot quickly to focus on sustainablility and innovation (Getz & Carlsen, 2000; Thomas et al., 2011). Small business owners and operators are often embedded in their communities and have the ability to create authentic and memorable experiences rooted in a strong sense of local identity. In addition, they focus on limited numbers of visitors rather than mass tourism (Dias et al., 2020). The SE can strengthen

local livelihoods by offering micro-entrepreneurs opportunities to create new businesses that draw on the (host) resident's knowledge and culture. For micro-entrepreneurs to thrive in the sharing economy, they need to know more about ways to co-create value.

Few studies have addressed the *role* of local hosts in the value co-creation activities and the nature of value co-created and experienced by hosts and guests. Tourism studies have investigated the concept of value co-creation (Cropanzano & Mitchell, 2005; Gursoy et al., 2002; K. Kim et al.,2013); however, these predominantly focus on understanding value in terms of benefits divided into categories such as economic, functional, emotional, symbolic and social-cultural benefits (e.g. preservation and revitalisation of local traditional cultures and natural resources). While it is useful to understand these value dimensions, there is a paucity of research to understand what hosts and guests *actually do* to co-create value and *how value is defined* in the TSE (Rihova et al., 2015; Tussyadiah & Sigala, 2018). Several authors have called for research to understand *the nature and types of value co-created* and experienced in the SE (Jahromi & Zhang, 2020; Jiang et al., 2019; Sthapit et al., 2019). Visitors are becoming the creators of their own narratives (Campos et al., 2018), not merely consumers of place or objects; they want to be involved in the design of their experiences, so it is crucial to understand their behaviour and their role in the value co-creation process. Visitors are increasingly seeking memorable, authentic and unique experiences and engagement with the local community (Paulauskaite et al., 2017; Seyfi et al., 2020). The shift towards platforms and applications available in the mobile web allows an increasing number of local residents to become hosts providing tourism activities. This research addresses this gap in the extant literature by taking a qualitative interpretivist approach to better understand the nature and the types of value that occur in the interaction between hosts and guests, and focus on how 'value' is created in the context of the TSE in a developing country; in this case, Vietnam.

Academic literature has largely covered the impacts of the SE on the tourism industry in terms of employment patterns, traditional hospitality sector, governance, and host community (Fang et al., 2016; Gleim et al., 2019; Ioannides et al., 2019; Olya, 2020; Stergiou & Farmaki, 2020). A few studies have begun to investigate value co-creation in the accommodation SE context (Camilleri & Neuhofer, 2017; Johnson & Neuhofer, 2017; T. C. Zhang et al., 2018). Camilleri and Neuhofer (2017) and Johnson and Neuhofer (2017) used user-generated online reviews to explore value co-creation of Airbnb accommodation and T. C. Zhang et al. (2018) applied structural equation modelling to understand the antecedents of consumers' value co-creation intentions. However, user-

generated online reviews and surveys do not reveal the subjective value of experiences as perceived by hosts and guests or explain how value is created in practice. This research aims to fill this gap and explore value co-creation by using three existing SE platforms to reach visitors and locals who are forging non-accommodation tourism experiences in HCMC: Withlocals, Airbnb and EatWith. These three platforms are playing an increasingly important role in the SE market in Vietnam with an array of local offers, including home dining, tour experiences, and craft workshops and activities.

The process of value co-creation relies on experiences and practices and most research tends to focus on one or the other. Experiences are notably explored in the literature, while value co-creation practices are less understood. Some scholars have investigated customers' perspectives on the experience of value creation (Edvardsson et al., 2005) or linked different attributes to value outcomes through experience (Gummerus, 2013). In contrast, not many have investigated value creation practices (Chandler & Vargo. 2011), particularly in a social (Reichenberger, 2017; Rihova et al., 2015) or cultural context (Akaka et al., 2013). Combining the approaches of value-creation experiences and value-creation practices from closely related fields of study goes beyond previous studies and so will make a significant contribution to the literature.

Another shortcoming of the extant literature about the TSE is that it offers limited theoretical insight into the broader SE and its sociocultural impact (Heo, 2016). Service-dominant logic (S-D logic), consumer culture theory (CCT) and social construction theory (SCT) were chosen as the theoretical foundation of this research because they complement each other. The adoption of S-D logic in this research enables a deeper understanding of how hosts and guests utilise their resources in value co-creation; the types of values guests gain from their social interactions, how hosts deliver value propositions to meet guests' preferences, and how guests enage with other stakeholders during the activities. SCT was adopted to analyse how value is co-created between hosts and guests in different social settings, while CCT provides an in-depth look at consumer perspectives of experiences and collaboration in value creation. CCT also helps researchers understand how consumers interpret the meanings, symbolic services (Mick et al., 2004) and identity of the offering provided by a firm (Ritson & Elliott, 1999). Guests have a chance to interact with local service providers (LSPs), residents and other visitors. Their perception of value and behaviour in utilising resources are influenced by the social system. By combining SCT with S-D logic, this research expands the

understanding of value co-creation among hosts and guests and how those collaborations occur in the urban context of HCMC.

Hosts and guests collaborate to create experiences of place; however, the meaning of place is established as a result of their interactions. Hosts facilitate social interactions with their guests and interpret the cultural significance of the place. A "sense of place" results from the interaction between visitors and local residents mediated by the hosts and also strengthens positive emotions and feelings of pride for the hosts. In addition to reflecting hosts' emotions, a sense of place has an impact on their behaviour. Hosts' sense of belonging to the community and place may encourage their engagement in various forms of sustainable development (Vaske & Kobrin, 2001) and action to preserve the natural environment (Bow & Buys, 2003).

1.2 Research aim and objectives

The aim of this doctoral research is to advance theoretical and empirical understanding of the SE to enhance sustainable tourism development in urban areas in a developing country, Vietnam. Specifically, this research investigates value co-creation between hosts and guests who engage in urban tourism activities such as city tours, home dining and craft workshops facilitated by three tourism sharing economy platforms (TSEPs): Withlocals, Airbnb Experiences and EatWith. The research takes place in Ho Chi Minh City (HCMC), Vietnam.

The following are the objectives of the research, each underpinned by specific research questions.

(1) To identify the nature and types of value co-created between hosts and guests in the tourism sharing economy.

- What are the key elements of value in the host-guest interaction in the tourism sharing economy in HCMC?

(2) To determine the components of the value co-creation process.

- What are the key practices of the value co-creation process in the tourism sharing economy?
- How do hosts and guests co-create value in the tourism sharing economy?
- What are the roles of hosts in value co-creation activities and interactions with guests in the tourism sharing economy?

(3) To use the case of urban tourism in HCMC to examine how social practices and experiences are intertwined with each other in value co-creation, given that they are two dimensions of this process.

- How do hosts and guests make sense of social interactions and urban tourism experiences?
- How do hosts and guests craft sharing economy practices in urban tourism?

1.3 Organisation of the thesis

Chapter 2 reviews the literature on the SE and its application in tourism. The chapter discusses existing research and a conceptual framework on value co-creation in a sociocultural context. Dimensions of the value co-creation framework, including experiences and practices, are examined. The examination of the literature extends to S-D logic, CCT and SCT to strengthen this conceptual framework. The literature highlights the significant changes in visitors' attitudes and the link between the SE and value co-creation in the tourism context.

Chapter 3 presents the research design and describes the research paradigm, methodology and methods to analyse host-guest value co-creation. The chapter begins by offering a rationale for choosing a qualitative research design and justifies a case study approach focused on HCMC, Vietnam. An overview of the case study location explains the context of urban tourism where the activities offered by the TSEPs take place. This is followed by an explanation of how the methodology was applied in this research. The criteria used for selecting research participants and the multiple sources of data are outlined. These included semi-structured interviews with hosts, guests, local service providers and policymakers; participant observations from city tours, home dining and art craft workshops; and focus groups with guests. This is followed by a detailed explanation of the steps taken for the analysis and interpretation of the data that provide the basis for analysis of value co-creation. The chapter concludes by describing the process of data collection and the data analysis techniques.

Chapter 4 addresses the first research objective: *To identify the nature and types of value co-created between hosts and guests in the tourism sharing economy.* The chapter begins with constructing the profile of hosts and guests in the TSEPs. It then presents results from primary research to identify perceived value dimensions from hosts, guests and LSPs. The chapter concludes with defining and categorising the value dimensions from social interactions between hosts and guests.

Chapter 5 presents the results of the primary data collection and analysis focusing on the second research objective: *To determine the components of the value co-creation process*. The chapter discusses the ten practices identified in this research: information seeking, customising and booking, meeting and welcoming, reconfirming details, storytelling conversations, facilitating co-creation, collaborating, personalising in context, having fun, and giving feedback. The chapter identifies the nature of the value co-creation process to understand how hosts and guests utilise their resources. The significant role of hosts in facilitating activities and how guests co-create value are analysed and discussed.

Chapter 6 adopts a theoretical lens and draws on the three main constructs that guide the research – S-D logic, SCT and CCT – as tools to understand the wide range of social, cultural, natural and physical settings where the ten practices occur. The chapter focuses on the third research objective: *To use the case of urban tourism in HCMC to examine how practices and experiences are intertwined with each other in value co-creation, given that they are two dimensions of this process.* The chapter discusses the findings of the primary data collection in relation to extant literature. The chapter also provides a deeper understanding of the relevant issues addressed in the thesis. This discussion highlights the contribution of host–guest engagement in each step of the co-creation experience. The chapter notes how the degree of engagement of hosts and guests differs depending on specific practices.

The concluding chapter summarises and synthesises the main findings of the research and the theoretical, practical and methodological contributions of the thesis. The chapter begins by providing an overview of the research and an answer to the major research questions. Conclusions drawn from the analysis of the case study and their implications are discussed in terms of value outcomes that contribute to the tourism sectors (hosts, guests, the platform organisers and the local service providers) and the role of hosts and guests during the process of co-creating value. The chapter concludes by presenting practical implications of the findings, limitations of the research, and recommendations on areas for further investigation.

Chapter 2. Value Co-creation and the Sharing Economy in Urban Tourism Experiences

This review of the literature presents a critical assessment of the present state of knowledge on value co-creation and the sharing economy (SE) in urban tourism experiences and examines the bodies of theory used to understand value co-creation between hosts and guests in the SE. The review commences with a discussion of the impact of the SE in tourism. The chapter then introduces the theoretical framework guiding the thesis to explore how value is co-created in a sociocultural context. The review highlights the nature and role of participants' interpretation of values. The chapter identifies visitor perceptions of symbolic meanings of the urban tourism experience and concludes by highlighting key gaps in the literature and demonstrating how this research contributes to addressing these gaps.

2.1 The sharing economy in tourism

Driven by the global financial crisis of 2008, a growing global environmental consciousness and the proliferation of e-commerce, there had been an increasing shift to sharing underutilised assets and collaborative consumption in business (Belk, 2014). *Sharing* means "the act and process of distributing what is ours to others for their use and/or the act and process of receiving or taking something from others for our use" (Belk, 2007, p. 126). Although the original focus on sharing was not driven by profit, the practice of sharing has rapidly changed into a business model facilitated by internet-mediated markets where individuals pay a fee to purchase products and services (Belk, 2014). SE platforms enable people to share underutilised inventory (Eckhardt & Bardhi, 2015), facilitate a direct transaction between individual users of the platform and decrease transaction costs to both parties (Henten & Windekilde, 2016). The SE has emerged as one of the most disruptive forces on traditional economic systems (Lutz & Newlands, 2018), promoting a business model based on cooperative interaction and sharing of underutilised inventory or 'either free or for a fee' products/services during a peer-to-peer exchange (Altinay & Taheri, 2018). The SE is no longer a new phenomenon – many industries adopt aspects of the SE in their businesses, such as accommodation, transport, fashion, consumer products, music, health care, co-working and crowdfunding (Mont et al., 2020). The sharing culture of the SE has changed business's perspectives and practice from owning goods to sharing goods and services.

2.1.1 Defining the sharing economy

According to Görög (2018), the SE lacks a shared definition. A possible explanation for this lack is that scholars writing about the SE have not focused on defining the term (Hawlitschek, Teubner & Weinhardt, 2016). Various terms have been proposed in definitions of the SE, with the "sharing economy", "collaborative consumption" and "peer-to-peer economy" being the terms most commonly used to define sharing usage and accessibility of products and services in the peer-to-peer relationship (Schor & Fitzmaurice, 2015). Botsman and Rogers (2011) state that the SE consists of activities involving distribution, sharing and offering of products and services, which are achieved on a peer-to-peer foundation. The SE is influenced by social use. Customers can access and share value within their own network (Lamberton & Rose, 2012). Belk (2014) argues these SE concepts are too broad and focus on changes in ownership rather than sharing. According to Belk (2014), the SE is a coordination of the obtaining and distribution of a resource for compensation. Likewise, Bardhi and Eckhardt (2012) propose the concept of "access-based consumption" and claim that consumers desire to pay for using products in the short term rather than purchasing and possessing them for the long term. The SE is also called as the "gig economy" or "platform economy", and applied in various fields, such as selling art, providing repair services and maintaining homes (Görög, 2018). As a result, the number of "gig workers", or micro-entrepreneurs who are independent contractors, freelancers or on-call workers, has risen rapidly (Görög, 2018). Although there are various explanations for this SE, scholars agree that the emergence of the SE has transformed the behaviour of demand and supply sides that want to reduce the necessity of ownership (Altinay & Taheri, 2018; Lutz & Newlands, 2018). Suppliers can share and lend their underutilised assets with their customers and customers can borrow goods and services from them for a modest fee (Belk, 2007; John, 2013; Stephany, 2015). Although far fewer studies have been conducted to define SE as a social economy phenomenon, it is widely understood that these systems act as disruptive forces by transforming the behaviour of individuals.

The SE has had a substantial impact on traditional economic systems, and the tourism industry is one of the sectors of the economy where the SE has had the most influence (Sigala, 2017). The concept of sharing was popularised by numerous factors in the tourism industry. Local hosts share their accommodation, transport, time and knowledge with guests (Camilleri & Neuhofer, 2017). By using the SE, visitors enjoy better value for money with reduced costs, meaningful social interaction with locals and a memorable tourism experience (Forno & Garibaldi, 2015). Advances in technology have enabled SE platforms to connnect providers and visitors directly. The SE puts the visitors at the core in terms of customer-focused interactions. Experiences are designed *with* visitors rather than *for*

visitors (Font et al., 2021). In terms of tourism supply, the SE has expanded the variety of tourism offerings. Local hosts have been able to market sustainable tourism products with self-employment opportunities, which means that they can start a business with a reduced start-up cost. Due to the fact that the tourism sharing economy (TSE) has developed in response to visitors' increasing desire for social interaction and local hosts seeking employment, it makes sense to view the TSE as a socio-economic ecosystem.

Piscicelli et al. (2015) define the SE as "a socio-economic ecosystem model based on sharing, renting, swapping, lending, exchanging, collective purchasing, co-creation and borrowing" (p. 21). This definition is broadly business based and a definition of the TSE does not exist, even though tourism is considered to be the most influential industry in the development of the SE (Sigala, 2017). Piscicelli et al.'s (2015) definition is adopted in this research because of its focus on a socio-economic ecosystem and understanding of values derived for each participant in the SE. The co-creation of value leans on a reciprocal relationship between participants that brings economic benefits (J. Williams & Aitken, 2011) and social value to the participants based on different social settings (Font et al., 2021).

Within the context of HCMC, the SE has emerged as a technological innovation and established links between hosts (local residents), guests (visitors) and service platforms providers (Withlocals, EatWith and Airbnb). The SE platforms act as intermediaries that enable local residents to become hosts of SE activities and set up new businesses or alter their existing business model (Richter, 2019). Hosts not only share their knowledge of the city they know well with their guests, they can co-create experiences with guests such as cooking or making handcrafts together (Lin et al., 2021). Co-created experiences are a shift from craft as a cultural pursuit to being something that also provides a means to earn a living. Specifically, the functionality of the platforms empowers guests to co-design their own activities with the hosts' support. The TSE optimises current trends in visitor demand and offers guests a chance to have an authentic local experience.

2.1.2 Benefits of the sharing economy

Scholars have examined a broad range of dimensions of the benefits of the SE relevant to tourism destinations. The benefits for the guest include functional value, personalisation of experiences, economic benefits, and social and emotional value (Forno & Garibaldi, 2015; Tussyadiah & Pesonen, 2016). Several authors contend that functional value is the highest motivating factor for guests (Forno & Garibaldi, 2015; Tussyadiah & Pesonen, 2016), with guests perceiving tangible benefits such as a convenient location and a well-furnished house in accommodation provided through the

SE. In term of personalised experiences, hosts and guests can co-create tours and activities. Guests can access the right service directly through their hosts, independent from other intermediaries (Schor & Fitzmaurice, 2015). Some studies indicate that economic benefits influence guests to participate in the SE (Guttentag, 2015; Mao & Lyu, 2017; Tussyadiah & Pesonen, 2018). Guests find value for money when they book through Airbnb, with high-quality accommodation and affordable prices (Böcker & Meelen, 2017). However, T. C. Zhang et al. (2018) found that guests are willing to pay a premium price to gain three main co-creation types of value (functional, social and emotional) when using Airbnb accommodation. *Functional value* is the primary motivating factor; for example, guests perceive tangible benefits such as nearby areas and good household equipment.

Guests also perceive that they receive *emotional value* (joy and pleasure) and *social value* (communication and interaction) during their stay. Emotional value is a decisive factor of satisfaction and loyalty gained through the use of the TSEPs (J. Kim et al., 2015; Möhlmann, 2015). Guttentag (2015) also claims that guests prefer to use Airbnb for its experiential values, such as guests living with local residents and interacting with hosts or neighbours, rather than the economic benefits of the platform. Guests want to meet residents, build relationships and become part of the local community; that is, they are seeking a sense of belonging (Oskam & Boswijk, 2016; Schor, 2016). The TSE provides an environment in which a social relationship between host and guest can occur beyond the economic exchange. Emotional value is a decisive factor of satisfaction and loyalty gained through the use of the TSEPs (J. Kim et al., 2015; Möhlmann, 2015).

"Living like a local" is considered as a principal factor for visitors in deciding to participate in the SE (Paulauskaite et al., 2017). Guests can co-create the experience with hosts from their first interaction through the website to their arrival at a destination (Edbring et al., 2016). Fang et al.'s (2016) research into the accommodation sector found that the TSE offers a different type of accommodation to that of the traditional hotel. For example, when staying as a guest in someone's home, the tourist can immerse themselves in the local community and explore its culture and custom.

Guests find novelty, meaningful connection and a level of comfort and welcome that makes them feel at home when interacting with local hosts (Guttentag et al., 2018; Moon et al., 2019; Zhu et al., 2019). Several authors argue that the TSE fullfills the customer's desire to interact with the locals and has emerged as an "authentic experience" phenomenon (Bucher et al., 2018; Shuqair et al., 2019; Stors & Kagermeier, 2015). Social interactions between hosts and guests are found to be a dominant factor that promotes the TSE concept (Mondal & Samaddar, 2020). Social benefits are also examined

as an important factor motivating hosts to participate in the TSE – hosts can meet and make friends with different types of guests from around the world (Farmaki et al., 2019).

2.1.3 Challenges of the sharing economy

Hosts and guests have different opinions on the value of TSEPs. There are significant issues associated with the SE platforms related to a lack of trust in service assurance and reliability between peer-to-peer hosts and guests and personal privacy (Owyang et al., 2013). Similarly, privacy and security are typical problems in online platforms (Jain et al., 2021). Privacy is related to the potential risk that personal and confidential information of customers may be disclosed to others (Bart et al., 2005). Guests are also concerned about monetary losses upon settling payment transactions online – a relevant security issue (Henten & Windekilde, 2016). TSEPs have many challenges, including safety concerns, compliance with industry standards, and consumer protection issues (Bellin, 2017). Birinci et al. (2018), however, say that when a TSEP acknowledges guests' perceptions of the safety and security risks of the online environment, this can substantially influence their guests' feelings of satisfaction with and hence loyalty to the platform.

Hosts realise that there are both advantages and disadvantages in using SE platforms; for example, social insurance is not provided by TSEPs (De Stefano, 2015; Edelman & Geradin, 2015). Social insurance is defined as social contributions paid by employees or employers on behalf of their employees, to guarantee entitlement to social insurance benefits such as unemployment benefits or compensation for employees (OECD, 2001). Value can be destroyed for both parties when the benefits are being offered to one side only (Prior & Marcos-Cuevas, 2016), either accidentally or through intentional misuse of the service system (Lefebvre & Plé, 2011; Plé & Chumpitaz Cáceres, 2010). Farmaki et al. (2019) point out that the SE creates unregulated marketplaces – half of the hosts in their study of European-based Airbnb hosts avoid regulation or behave illegally; for example, by ignoring tax payments.

For host communities, the SE can also bring several challenges. Local residents claim that the sense of community is changed by inviting "strangers" into the neighbourhood (Jordan & Moore, 2018) and their presence can transform urban spaces and cause a negative impact on the lives of the residents. For example, property values can rapidly increase, affecting housing availability and affordability, and causing overcrowding and increased traffic (Farmaki et al., 2020; Ioannides et al., 2019).

One drawback in the extant literature is that the focus of most studies has been on the SE in the context of peer-to-peer accommodation. The broader discourse on tourism experiences such as peer-to-peer tour guiding and peer-to-peer dining requires further examination (Tussyadiah & Sigala, 2018). However, most studies have used Airbnb and Couchsurfing platforms as case studies to analyse the TSE phenomenon, failing to recognise the diversity of activities and potential growth of other SE platforms. Thus, this research not only explores value co-creation between hosts and guests through Airbnb but also through two other websites: Withlocals and EatWith. The TSE not only brings benefits and challenges for host and guests but also for local service providers, the local community, policymakers and destination management organisations (DMOs). Further research is needed to investigate these aspects.

2.1.4 Disruptive innovation

Disruptive innovation can be described as a process in which start-ups utilise technological advances to provide services that meet customer needs in mainstream markets (Christensen et al., 2013; Si et al., 2020). The concept of disruptive innovation is highly relevant in TSEPs (Geissinger et al., 2020; Guttentag et al., 2018). TSEPs are internet-based marketplaces that provide new value propositions that appeal to visitors. The SE is considered a rising paradox of consumer perception, in terms of economy and technology, manifesting in the expansion of collaborative web networking and social exchange sharing (Sutherland & Jarrahi, 2018). Digital marketplaces and mobile handheld devices are effective tools to facilitate the SE (Webster, 2014). The introduction of Web 2.0 internet technologies enabled increased interactions between users, the use of rich media, and facilitated user-generated content on tourism websites (D. Wang et al., 2014). Technological innovations have supported SE technologies. For example, the ability to interface with other systems, link to live inventories, and integrate with social media across a variety of channels means that hosts can promote their services to potential guests by posting content such as photographs, descriptions and pricing rates on websites, and guests can contact hosts to customise and find a match with their preferences, make bookings and settle payment. The Airbnb platform, for example, has been assessed as simple and straightforward and characterised as a "disruptive innovation" (Guttentag et al., 2018, p. 2). Visitors can quickly keep up to date with the latest information (Neuhofer et al., 2012) and use social media to share experiences (J. Kim & Tussyadiah, 2013), exchange information, news and thoughts (Neuhofer et al., 2012), and keep socially connected to each other (Y. Wang et al., 2002).

TSEPs offer different tools to build trust in terms of identification, ratings and reviews. Identity verification is an essential step to authenticate the profile of both hosts and guests who wish to become users of the platforms. Most SE platforms require hosts to post photographs of themselves on their

listings, which enhances guests' trust and influences their purchasing decisions (Ert et al., 2016; L. Zhang et al., 2018). In exchange, guests are also required to submit a profile photo before making a reservation. Profile photographs are a way for hosts and guests to get to know each other before a trip begins, and allow hosts to identify guests upon check-in. The use of photographs can enhance trust and promote a sense of community. SE platforms apply a bi-directional rating for both hosts and guests to indicate trustworthiness and reputation. The electronic word-of-mouth and online reviews from the real experiences of peer visitors significantly influence visitors' decision-making (Sotiriadis & Van Zyl, 2013).

Digital technology is a crucial factor in maximising value co-creation as information technology innovations provide effective tools that enable visitors to be more creative (Neuhofer et al., 2012). At an advanced level of collaboration, tourism providers establish a dialogue to ensure that adequate information and sufficient resources are available to allow visitors to participate in the co-creation process (Payne et al., 2008). Information and communication technologies (ICTs) are used to enhance travel experiences at various stages of a trip, including pre-, during and post-travel (Gretzel & Jamal, 2009). Information support such as advice, knowledge and recommendations is effective to help visitors know what they can do during their trip (T. P. Liang et al., 2011). This perspective is consistent with the nature of TSEPs, where value is co-created from social interaction. Guests may sense aspects of care and understanding when receiving information support from hosts, from the beginning to the end of the activity. Furthermore, the information support of hosts motivates guests to make decisions and co-create value through TSEPs. TSEPs are shifting the focus from supply to demand, following a customer-centric approach that incorporates a personalised co-creation experience to fulfil customers' requirements (Escobedo et al., 2021). The TSE operates as a peer-to-peer platform for activities arranged by local hosts that could be seen as a chance for visitors to enhance their local experience, "engaging in very close, oftentimes intimate face-to-face relationships" (Bialski, 2012, p. 125). Guests engage in local and authentic experiences upon travelling rather than supplier-created ones.

2.1.5 The SE in the context of urban tourism in developing countries

Urban tourism focuses on positioning cities as attractive destinations for visitors. Travellers are motivated to visit cities for many reasons. The most significant motivating factor is to experience the physical setting and historical and cultural characteristics of a city (Borsay, 2006). Heritage is a crucial instrument of urban tourism (Middleton, 2007). Different visitors explore different features of cities in their own ways (Hall & Page, 2003). Each city is unique, and there are various motivations

to visit a city; for example, to experience the city's history, culture, nightlife or cuisine. A city can share its space, interactions and goods and services through both real and virtual online marketplaces. The diversity of activities, widespread technology and access to mobile networks access in cities provide important resources that can be used to develop the SE platforms.

Given the strong support for city tourism, TSEPs principally concentrate on urban areas where visitors can immerse themselves in the destination and interact with the locals. A number of studies have shown that cities are key actors in the SE, as they provide a fertile environment for a variety of sharing initiatives (Andreotti et al., 2017; Barile et al., 2021; Palm et al., 2019). All these studies, however, focus on cities in developed economies such as the United States and countries in Europe, whereas TSEPs provide an effective means for using the internet to promote tourism in places with limited resources and infrastructure such as in nations with emerging economies as well. TSEPs offer local residents opportunities to rent out their homes or offer tour guide services for visitors by using cost-effective internet technologies.

Urban tourism has evolved in developed countries and also in countries with emerging economies. Tourism is seen as an important factor in stimulating economic growth in Southeast Asian cities. Prior to the COVID-19 pandemic, HCMC experienced significant growth in tourism and was ranked third in the top 10 list of Southeast Asian destinations with most the international arrivals in 2019 (Semlami, 2019). Investing in tourism resources (e.g. restaurants, shopping malls, and various forms of accommodation and entertainment) and infrastructure (e.g. roads, transportation, power, water) is crucial to promoting tourism in cities in developing countries. Furthermore, countries with emerging economies face various challenges, including a lack of access to education, skills and capabilities; inequity, such as the representation of women in the workforce; and low household incomes. However, the preservation of cultural and historical resources gives each city its distinctive character and unique selling point, which is also essential for sustainable tourism development. Sustainable tourism aims to promote tourism's positive social, economic and environmental impacts while minimising its negative impacts (Buckley, 2012). Vietnam has significant cultural and heritage attractions with eight UNESCO World Heritage sites (Kojucharov, 2019). As world heritage sites increase in visibility on the international stage, they become more attractive as tourism-related destinations, thereby increasing the likelihood of public and financial support for their conservation (Aas et al., 2005). Thus, it is important for Vietnam to focus on sustainable development of the tourism sector.

As an urban area with a relatively young and technologically savvy population, HCMC has an advantage in being able to leverage TSEPs. People born between 1981 and 1996 are often referred to as millennials, and this cohort accounts for 35 per cent of the population of HCMC and makes up 70 per cent of Vietnam's workforce (PopulationStat, 2020). HCMC has attracted a growing number of young people to study, work and live; many work in retail or use healthcare services (Savills, 2018). Millennials in HCMC have embraced the SE concept in tourism, which highlights the need for further research related to the impact of the TSE. As a long-time local resident in HCMC, the researcher takes into account a specific social and cultural context in which the TSE is embedded. A deep understanding of the implications of the SE in urban tourism in a developing country includes an awareness of the barriers and opportunities to urban governance to improve resource efficiency. This is especially valuable in highly controlled economies and tourism structures such as in Vietnam.

2.2 Sustainable tourism development in developing nations

Tourism is considered to be one of the fastest-growing sectors and a crucial source of foreign exchange and job opportunities for developing nations and emerging economies. The movement of visitors to developing countries is increasing more rapidly than to developed countries (UNWTO, 2013). Numerous developing nations have potential resources that can be utilised in tourism development such as heritage sites, landscape, history, traditional art crafts and climate. Tourism is an important force for development, but it also has negative impacts such as the effect of the visitor industry on climate change, increased pollution, natural habitat loss and on local populations (Parnwell, 2018; Uslu et al., 2020). The negative impacts of tourism in developing countries are much higher than those in developed nations (Paramati et al., 2017).

Tourism often has negative impacts on the environment and the people living in popular tourist destination in Vietnam (Caust & Vecco, 2017; Pham, 2012; Phong & Van Tien, 2021). Phu Quoc Island, a popular tourist destination, is an example of this where natural resources are being used to construct facilities for tourism activities, wastewater treatment facilities are inadequate, and law enforcement is insufficient (Phong & Van Tien, 2021). A lack of adequate water supply facilities causes shortages of water, especially during peak tourist season. Consequently, groundwater is being extracted without any control (Phong & Van Tien, 2021). Another example is Hoi An, a cultural tourism destination which has been designated a World Heritage Site by UNESCO; such a designation brings a rapid growth in the economic prosperity of an area from the new tourists, but can also change the nature of the cultural tourist destination (Caust & Vecco, 2017). It remains true that the historic buildings of Hoi An are magnificent, but their function is now entirely

different. Rather than offering a variety of local shops that serve the community's needs, the old town of Hoi An now comprises cafés, galleries and tailor shops that cater to visitors. The town is described by Caust and Vecco (2017) as an ersatz (inferior imitation) of the original town, since the original no longer exists except in a figurative sense, and tourism has "Disneyfied" this place. According to Caust and Vecco (2017), the fishing occurring in the river is not actual fishing; rather, people are acting to provide photo opportunities for visitors, who are expected to pay them as they pass. Given its potential negative environmental and sociocultural effects, it is essential to develop tourism in a sustainable way in Vietnam.

Sustainable tourism is regarded as one of the tools to contribute to sustainable development in developing countries (UNWTO, 2013). According to the UNWTO, *sustainable tourism* is defined as "tourism that takes full account of its current and future economic, social and environmental impacts, addressing the needs of visitors, the industry, the environment and host communities" (UNWTO, 2013, p. 10). The United Nations General Assembly resolution 70/193 declared 2017 as the International Year of Sustainable Tourism for Development (UN, 2017). In the 2030 Agenda, the Sustainable Development Goals (SDGs) include 17 goals related to poverty, inequality, well-being, climate, environmental degradation, prosperity, responsible consumption and production, and peace and justice (UN, 2017). The SDGs are referred to as the post-2015 Development Agenda, and they are be implemented from 2016 to 2030. UNWTO (2015) indicates that tourism can contribute directly or indirectly to all these objectives.

As an emerging form of tourism, the TSE is regarded as a potential innovative path to improving sustainability at a destination (Heinrichs, 2013; C. J. Martin, 2016). Sustainable tourism refers to the pillars of the *triple bottom line*; that is, social, economic and environmental dimensions (Bramwell & Lane, 2014). Many studies contend that the SE promotes positive economic, social and environmental impacts (Fitzmaurice et al., 2020; Hamari et al., 2016; Nijland & van Meerkerk, 2017). The SE in tourism offers opportunities for micro-entrepreneurs and enables individuals to earn additional income by utilising their excess capacity in many aspects of tourism, such as accommodation, dining, transportation, riding and local tour guiding (Atsız & Cifci, 2021; Ciulli & Kolk, 2019; Shereni, 2019; Stabrowski, 2017). Airbnb offers locals – ordinary people – the opportunity to become "disruptive entrepreneurs" and generate extra income through the rental of their spare space (Henama, 2018; Kadi et al., 2019).

In particular, digital plaforms that support the SE provide an oppportunity for women, seniors and local residents in rural destinations to participate in TSE (Bakker & Twining-Ward, 2018). Locals

can diversify their income-earning activities by sharing their time, knowledge and specific skills. Tourism then becomes another part of what they do in a day to earn household income. The World Bank reports that 55 per cent of Airbnb hosts are women, and 64 per cent of Homestay.com hosts are women (Bakker & Twining-Ward, 2018). An Airbnb report noted that local hosts in South Africa earned US$1,900 a year (Airbnb, 2018), which counts for 20 per cent of average annual salary in that country (OECD, 2018). The TSE has a significant impact on the South African economy by reducing high rate of unemployment, creating jobs and disruptive entrepreneurship (Henama, 2018).

Sustainable practices such as protecting the environment also appeal to participants in the TSE (Böcker & Meelen, 2017; Hamari et al., 2016). The SE increases utilisation of existing assets and resources effectively (Cherry & Pidgeon, 2018; Pouri & Hilty, 2018). For example, in peer-to-peer accommodation, local hosts reduce the built foot print and protect historic buildings (Bakker & Twining-Ward, 2018). Research to compare the environmental impact of stays at Airbnb accommodations with hotel stays found that Airbnb guests use 48 per cent less water, consume 78 per cent less energy, and produce almost 30 per cent less waste (Dechert, 2014). Car sharing is also part of the SE. E. W. Martin and Shaheen (2011) found that an increase in carbon emissions could be attributed to the increased accessibility of vehicles and if users reduced their use of cars, they would also reduce their carbon emissions.

In the TSE context, hosts actively involve themselves and consciously go through the interpretation processes with guests, bringing more benefits and greater sustainability. Local hosts play a role as an intermediary in bringing economic benefits to the local community (H. Q. Zhang & Chow, 2004). According to the authors, the TSE can support sustainable development in developing countries, thus offering an opportunity to explore its impact on HCMC, Vietnam. Upon the hosts' recommendations, guests want to buy local specialties, extend their stay, and use different services provided by local micro-entrepreneurs.

Most activities in the TSE are community-based; local hosts directly organise, manage and offer guests a chance to become immersed in authentic experiences in their local community. However, it must be remembered that a local community can also suffer from negative impacts of tourism when cultural and natural resources are overused (Cañizareset al., 2014; Koens et al., 2018). If local communities perceive that the benefits of tourism are more significant than its costs, they will support tourism development (Anderecket al., 2005; Stylidiset al., 2014). Hosts as interpreters of place – including the local community – make a crucial contribution to the sustainable tourism development of an area. If hosts understand the meaning behind their own environment, cultural resources and

heritage, they are more likely to respect and conserve them. They also understand the regulations, rules and customs of the local community and can help guests to comply with expectations associated with conduct and behaviours in all places.

Hosts create awareness of local customs and protocols among guests and shape appropriate attitudes by reducing exploitation of natural and cultural resources. Hosts have to distinguish between truth, legend and opinion as they interpret local destinations for visitors (Hu & Wall, 2012). By doing so, their explanations and interpretation of place support guests to respect the cultural meanings of the local community and acknowledge the significance of the landscape, nature and heritage sites (Hu & Wall, 2012). When hosts create activities for guests, they are also shaping the influence guests have on the development of local community. By socialising with visitors, residents may become more attached to their place and local culture, thus promoting civic pride and enriching self-esteem (Ramos & Prideaux, 2014). This reciprocal relationship between hosts and guests is considered a stimulant of sustainable tourism development.

2.3 Value and value co-creation

In marketing research, value is undoubtedly seen as a paramount concept and is regarded as an essential resource for competitive advantage (Mathwick et al., 2001; Sánchez-Fernández & Iniesta-Bonillo, 2007). *Value* refers to the importance, worth or usefulness of something in our lives (Schwartz et al., 2012). Value has a pivotal role in consumer behaviour (Sánchez-Fernández & Iniesta-Bonillo, 2007). Various empirical studies identify value as a foundation for forecasting customer behavioural intention (Fu et al., 2018; P. Williams & Soutar, 2009), satisfaction and loyalty (Gallarza & Saura, 2006; H. J. Song et al., 2015). Scholars have applied various terms to characterise value, such as perceived value, consumer value, consumption value or consumer value (H. W. Kim et al., 2007).

2.3.1 Conceptualisation of value in the tourism context

In a tourism context, *perceived value* can be defined as the utility individuals derive from tangible products or intangible tourism services; it incorporates the benefits individuals receive and costs they incur (Gallarza & Saura, 2006; H. J. Song et al., 2015; S. Yi et al., 2014).

The notion of value is interpreted from two major perspectives: "value in exchange" and "value in use" (Svensson & Grönroos, 2008). Early definitions of *value in exchange* focus on the customer's evaluation of the trade-offs between products/services and monetary costs (Zeithaml, 1988). Kotler

and Keller (2012) define the concept of value as "the sum of the tangible and intangible benefits and costs to customers"(p. 32). A company offers a kind of benefit in the value-creation process. A *value in use* perspective clarifies that value is only recognised by customers at the time they consume or use goods or services (Holbrook, 1996). Value is perceived by and co-created with customers rather than merely by suppliers providing products/services for them (Vargo & Lusch, 2006).

Customer value is conceptualised by two approaches: unidimensional and multidimensional. The *unidimensional approach* refers to customer value as evaluation between what the customer gives and what they receive based on the customer's assessment, which aligns with the notion of value in exchange (Zeithaml, 1988). It is a simple transaction of receiving and giving and does not take into account the emotions associated with purchasing of or owning the goods. The unidimensional approach has some limitations because it is narrow and disregards different non-functional types of value that customers gain in their consumption experience (Sánchez-Fernández et al., 2009; Turel, et al., 2010). Conversely, the *multidimensional approach* views consumer value as a complicated phenomenon with multiple sources of value: functional, emotional and social (Sánchez-Fernández & Iniesta-Bonillo, 2007). The tourism experience is recognised as being rich in social interactions, including interactions between visitors and service providers and between visitors and residents, as well as those between visitors themselves. In contrast with other service sectors, tourism offers vacations that happen infrequently, and the novelty associated with travelling to countries with different cultures and customs. Accordingly, an assessment of emotions is vital when evaluating the value of tourism.

Two frameworks of customer value have been proposed by Holbrook (1994) and Sheth et al. (1991), respectively. Holbrook (1994) presents a framework focused on extrinsic and intrinsic value. He posits value as an experience offering four types of extrinsic value (efficiency, excellence, status and esteem) and four types of intrinsic value (play, aesthetics, ethics and spirituality). Holbrook's consumer value framework is strongly committed to seeing products as performing services that create customer value through the provision of consumer experiences. This perspective is in accordance with much of the theoretical literature on tourism services that highlight service quality and their settings (Carlsen & Boksberger, 2015; Teng, 2011). As a result of Holbrook's value conceptualisation, scholars can easily analyse the tourism experience (Gallarza & Saura, 2006; Mieli & Zillinger, 2020). For example, Gallarza and Saura (2006) applied Holbrook's (1994) framework to test the connections among perceived value, satisfaction and loyalty in tourism. The results show that perceived value is a crucial mediator between quality and satisfaction (Gallarza & Saura, 2006).

Visitor behaviour can be examined and analysed by means of value multidimensionality, which is a way of measuring the tourism experience. According to Gallarza and Saura (2006), different aspects of tourism service are experienced by visitors, including efficiency, quality, aesthetics and social value. In a similar way to Holbrook's (1994) framework, the consumption value model (Sheth et al., 1991) identifies the concept of perceived value as a multidimensional construct. Sheth et al. (1991) contend that there are five elements of consumption value influencing consumer choice behaviour: functional, social, emotional, epistemic and conditional value. These dimensions are considered to be independent from one another, whereby each dimension contributes differently to a given situation (Sheth et al., 1991). P. Williams and Soutar (2009) used Sheth et al.'s (1991) consumption value model in an adventure tourism context for testing the relationship between value perception, satisfaction and behavioural intentions. P. Williams and Soutar (2009) state that emotional value and novelty value are the key factors of satisfaction and intentions for the future. Overall, tourism experiences are characterised by a combination of several value dimensions. The dimensions may change over time and with context, so they will rank differently in a variety of experiences and among diverse visitors. Several authors have adopted Sheth et al.'s (1991) model in visitor value research in the TSE context (Jahromi & Zhang, 2020; Jiang et al., 2019; Jiang & Kim, 2015; Sthapit et al., 2019).

Based on Sheth et al.'s (1991) consumption value model, other authors have categorised the types of value – including functional, economic, emotional, epistemic, social, green and ethical value – to be derived from TSE experiences (Jahromi & Zhang, 2020; Jiang & Kim, 2015; Nadeem et al., 2020; T. C. Zhang et al., 2019). Sheth et al. (1991) define *functional value* as the "perceived utility attained from the utilitarian or physical performance of the product or services" (p. 160), thus viewing functional value as the usefulness gained from the specific attributes of TSE activities such as convenience, information, quality of service and facilities (Böckmann, 2013; T. C. Zhang et al., 2019; T. C. Zhang et al., 2018). *Economic value* is contemplated as the fundamental factor of customer selection regarding the assessment of benefits and costs (Jahromi & Zhang, 2020). *Emotional value* is defined as "perceived utility acquired from an alternative's capacity to arouse feelings or affective states" (Sheth et al., 1991, p. 161); that is, emotional value focuses on the feelings of the customer upon experiencing TSE activities (Jahromi & Zhang, 2020; So et al., 2018). *Epistemic value* is defined as "an alternative's capacity to arouse curiosity, provide novelty, and/or satisfy a desire for knowledge" (Sheth et al., 1991, p. 162). *Epistemic value* is defined in the context of TSE activities as occurring when curiosity is aroused, novelty provided, and/or a desire for knowledge satisfied (T. C. Zhang et al., 2019; T. C. Zhang et al., 2018). Sheth et al. (1991) defined *social value* as the acknowledged utility of a service experienced attained from its "association with one or more specific

social groups" (160). In the context of the TSE, social value has been described as social acceptance gained from undertaking the activities and visiting places (Johnson & Neuhofer, 2017).

SE researchers have added two further dimensions to Sheth et al.'s (1991) consumption value model: ethical value and green value. *Green value* refers to a tourism activity provided by SE platforms that emphasises and addresses visitors' environmental concerns (Jiang & Kim, 2015), and *ethical value* is the perceived utility of TSEPs based on the visitors' trust and mutual understanding toward the hosts' social support (Hawlitschek, Teubner & Weinhardt, 2016; Lutz & Newlands, 2018; Nadeem et al., 2020).

In the context of the TSE, there has been relatively little consideration of *conditional value*, which Sheth et al. (1991) have explained as coming from external factors such as weather, time, place and context. Customers understand the concept of conditional value – for example, a product they will buy in certain circumstances – but they may not articulate it as such. Sheth et al. (1991) define conditional value as "the perceived utility acquired by an alternative as the result of the specific situation or set of circumstances facing the choice maker" (p. 162). This value aspect is highly relevant to the research since, in contrast to commercial tours, which are generally more structured, follow regular schedules and where visitors buy a pre-packaged tourism product. SE hosts are flexible and responsive to guests' needs *during* the activities, rather than arranging an initial itinerary before the trip. It is precisely the flexibility and responsiveness of the hosts which adds the dimension of conditional value that is missing from commercial tours. This current study incorporates the five dimensions from Sheth et al.'s (1991) consumption value model – functional, social, emotional, epistemic and conditional value – and also brings in two additional value dimensions – green and ethical value – from other authors in the TSE literature (Table 1).

Table 1: The main types of tourism explored in this research

The type of value	Description	Authors
Functional value (convenience, information, quality of service and facilities)	A range of activities that improve information quality, accessibility, and comfort.	Böckmann (2013) Sheth et al. (1991) T. C. Zhang et al. (2019) T. C. Zhang et al. (2018)
Economic value (monetary value)	The assessment of benefits and costs such as affordable price, value for money.	Jahromi & Zhang (2020) Sheth et al. (1991)
Emotional value (joy and pleasure)	The activities involved in TSE evoke positive emotions among visitors, such as pleasure, enjoyment, and relaxation.	Jahromi & Zhang (2020) Sheth et al. (1991) So et al. (2018)
Epistemic value (novelty, new knowledge)	TSE activities enhance the stimulation of curiosity and the experience of novelty.	Sheth et al. (1991) T. C. Zhang et al. (2019) T. C. Zhang et al. (2018)
Social value (social interaction)	The opportunity to interact with the locals gained from undertaking TSE activities.	Johnson & Neuhofer (2017) Sheth et al.(1991)
Conditional value (flexibility and responsiveness)	A SE host is flexible and responsive to guests' needs during activities rather than strictly following the itinerary agreed to prior to travel.	Sheth et al. 1991)
Green value (environmental value)	SE tourism activities that promote environmental awareness among visitors.	Jiang & Kim (2015)
Ethical value (trust, mutual understanding)	Visitor's trust and mutual understanding towards the hospitality and social support provided by the hosts.	Lutz & Newlands (2018) Nadeem et al. (2020), Hawlitschek, Teubner & Weinhardt (2016)

Value is assessed in relation to the TSE; however, there are a number of aspects that are not addressed in studies in the extant literature. The majority of these studies have focused on hospitality or been written by authors from Western nations. There is a lack of understanding of value from a non-Western perspective, and the value of other tourism activities, such as attractions, tours and home dining, has not been fully assessed. In addition, most studies in the literature have employed a quantitative empirical testing method or a questionnaire survey in which respondents recalled their most recent Airbnb experiences and evaluated the value provided by the platform based on a series of pre-determined responses. There is a need to develop a deeper understanding through qualitative approaches. Although value is delivered when visitors and service providers engage satisfactorily in the process of value co-creation (Vargo & Lusch, 2016), much of the extant literature focuses only on value perceived by guests. This gap in the literature highlights the need for a better understanding

of the host's perceptions of SE value. In particular, the host–guest relationship is at a peer-to-peer level and involves a closer relationship than the traditional buyer–seller relationship (Bridges & Vásquez, 2018). It is crucial to identify how the host–guest relationship differs from a simple buyer–seller relationship.

2.3.2 Host–guest relationships

The terms hosts and guests have been used broadly in academic tourism literature. *Hosts* usually refers to local residents or community, and *guests* as visitors or tourists (V. L. Smith, 2012; V. L. Smith & Brent, 2001). Hosts show their hospitality by offering guests "a combination of space, food, warmth, respect, and an opportunity to initiate or consolidate relationships" (Selwyn, 2013, p. 172). TSEPs act as an intermediary in tourism distribution channels to connect the visitor and the local residents. The interactive features of these SE technology platforms enable communication between hosts and guests to build relationships, and to customise and co-create tourism experiences. The host-guest relationship is regarded as a substantial part of the TSEPs.

Taking part in TSEPs enhances peer-to-peer intercommunication and shapes the reciprocal relationship between hosts and guests. Reciprocity is a defining "feature of social exhange" (Molm, Schaefer, & Collett, 2007, p. 199). When participants receive good behaviour from one party, they will respond with good behaviour accordingly (Sobel, 2005). In contrast to some of the more traditional options for commercial accommodation (hotels, motels), guests in the TSE can immerse themselves in the local culture and community, meet interesting people and share their passions and interests with locals who act as hosts of accommodation or activity providers. The host–guest encounter in the TSE often takes place in a private setting such as welcoming visitors at the local's home. Participation provides visitors with an opportunity to build new friendships, share personal experiences, and facilitate multicultural knowledge exchange with local communities (Botsman & Rogers, 2011). Guests can co-create experiences with hosts by, for example, seeking and participating in touring activities and exploring local places that they cannot typically find on their own (Week, 2012). Hosts have a deep understanding of culture, custom and tradition in a local setting as well as handling local issues. They influence the knowledge and satisfaction of guests (Pizam et al., 2000). Social interaction with hosts creates and reinforces guests' emotional attachment to the local community (Pizam et al., 2000). While guest interactions with hosts are central to the visitor experience, hosts often equally enjoy the company of guests and engage in leisure activities, integrating daily life with tourism experiences. Furthermore, when hosts make concerted efforts to satisfy various requests, guests reciprocate by providing higher ratings for hosts. In turn, higher

ratings lead to increases in demand and, consequently, hosts can charge higher prices (Proserpio et al., 2018). The friendly behaviours of hosts and guests is considered an incentive to maintain a positive reputation (Mikołajewska-Zając, 2018). This reciprocal relationship motivates hosts to respond to the feedback by providing more memorable experiences for guests and enhances the hosts' trustworthiness and reputation (Celata et al., 2017; Decrop et al., 2018; Proserpio et al., 2018). Alternatively, guests should also behave well and be respectful to the host. TSEPs enhance the reciprocal relationship between hosts and guests.

While there are benefits to be gained through the host–guest relationship, there are also several challenges. Individual differences between hosts and guests, such as sociocultural and personal characteristics (nationality, ethnicity, language, gender or age), can sometimes cause conflict between them (Postma & Schmuecker, 2017). Depending on different factors such as the context and type of tourism, the interactions and relationships between hosts and guests vary accordingly (P. L. Pearce, 1995). Some scholars contend that mutual benefits between hosts and guests can ameliorate conflict (Bimonte & Punzo, 2016; Gursoy & Rutherford, 2004).

Studies in the TSE context have demonstrated the positive effects of reciprocal relationships and identified the factors that influence perceptions of reciprocity in exchanges (Celata et al., 2017; Decrop et al., 2018; Proserpio et al., 2018). However, researchers have not explored the way reciprocity occurs in a specific TSE setting, how hosts co-create value with guests, or how guests reconcile their skills, knowledge and attitudes during their travel experience. A more thorough understanding of reciprocity between hosts and guests is provided by this current study, which examines the role of each individual under specific circumstances in the TSE context.

2.3.3 Value co-creation

 Co-creation refers to the interactive process in which customers and companies participate and collaborate together to develop new products and services (Ind & Coates, 2013; Osborne et al., 2016). While customers play an active role in the co-creating process with companies, companies are willing to collaborate with customers to improve and innovate new products and services (Alves, 2013; Wiścicka-Fernando et al., 2019). This process increases value for both customers and companies, as they can learn from each other (Prahalad & Ramaswamy, 2004). Consequently, value is co-created through the collaborative learning process from both customers and providers.

In the context of tourism, *co-creation* is defined as "the sum of the psychological events a tourist goes through when contributing actively through physical and/or mental participation in activities and

interacting with other subjects in the experience environment" (Campos et al., 2018, p. 23). Similarly, Prebensen et al. (2016) state that co-creation includes mental and physical involvement in the visitor experience. Efficacy of co-creation significantly influences the visitor's satisfaction (Prebensen & Xie, 2017) and it is integral to delivering memorable experiences in the tourism industry (Andrades & Dimanche, 2014). Co-creation of experiences to enhance the visitor experience is regarded as key for improving destination competitiveness (Ciasullo & Carrubbo, 2011; Sfandla & Björk, 2013).

Value co-creation can be seen as an exchange of resources, in which the actors involved engage in an interactive process that enables the exchange of resources and generates reciprocal value (Svensson & Grönroos, 2008; Vargo & Lusch, 2004). Numerous studies have applied the concept of value co-creation in tourism experiences, examining the relationship between service providers and visitors, and destinations and visitors (Campos et al., 2018; Chathoth et al., 2013; Prebensen et al., 2013). Visitors become co-creators of their personal experiences as they produce, design and collaborate with service providers in the consumption experience (Prebensen et al., 2013). They engage their sensory, physical, intellectual/cultural, emotional and social experiences in different tourism activities such as enjoying local food, participating in walking tours and visiting cutural and historic sites (Tsai, 2016; Woosnam et al., 2009). To effectively shape visitors' expectations and experiences, service providers must understand the inner thoughts of the visitors as much as possible; this can be achieved through a rich dialogue and by encouraging visitor feedback.

The development of ICTs has empowered visitors to collaborate and utilise their individual competencies in customising and consuming experiences directly with service providers (P. K. Chathoth et al., 2016). For example, TSEPs enable more complex relationships between the user (visitor) as a buyer and tourism businesses as suppliers rather than a simple dyad between the visitor and the business. TSEPs serve as intermediaries and facilitate the creation of triadic relationships (Roblek et al., 2016). Triadic relationships are formed when each of the three parties serves as an intermediary between them and the others (Holma, 2004). In the TSE, hosts support guests to co-create value at different stages: pre-consumption, mid-consumption and post-consumption. TSEPs provide a user-friendly booking system; these platforms facilitate value co-creation in terms of dialogue, transparency, access and risk assessment (Smaliukiene et al., 2015). Through a dialogue tool, such as the platform's chat function, hosts give their advice, share knowledge, clarify any issues, and give guests recommendations during the pre-consumption stage of travel. Guests can easily and instantly interact with hosts via mobile services within a booking profile, which is more convenient than other communication tools such as email or landline phone.

Consequently, guests feel cared for and understood in terms of hosts' responsiveness and facillitation (T. P. Liang et al., 2011; Xie, 2008).

During the consumption stage of travel, hosts facilitate the value co-creation process by offering their knowledge, skills and resources for guests (Johnson & Neuhofer, 2017). Value co-creation can occur as a result of direct interaction between hosts and guests. Several SE platforms (Airbnb experience, Withlocals, EatWith) provide experiences that incorporate personalisation and customisation. *Personalisation* occurs through conversations and interactions between participants to determine aspects of the experience; *customisation* relates to adjusting and amending services based on guests' requirements (Tseng & Piller, 2003). In customisation, guests play an active role with their request to tailor services to their own preferences, unlike the traditional model where hosts take the lead and tailor guests' activities to suit their requirements (Bleier et al., 2018). In the TSEPs, hosts personalise messages to guests to tailor experiences that meet the guests' needs, tastes and behaviours. As a result, guests recognise the assistance gained through the TSEPs, and are more actively engaged in these platforms to seek supporting information (Sthapit & Jiménez-Barreto, 2018).

Value co-creation also occurs in the post-consumption stage of travel when guests give their assessment of an experience after ending activities. TSEPs automatically send review links to guests to ask for their feedback. Guests provide reviews of activities and services through online communities such as websites, forums or other social networking sites. Positive online feedback from guests has an impact on a host's reputation on these virtual communities (Banerjee et al., 2017). In SE platforms, a social referral created by a guest's review is regarded as trustworthy and more credible than other information sources (Kong et al., 2020). The community economy is a crucial organising foundation that strengthens development of the SE (Acquier et al., 2017). The SE context enables participants to share common goals and interests, and the interactive process leads to trust and mutual understanding (Hawlitschek, Teubner & Weinhardt, 2016).

Overall, ICT activates the knowledge and skills of hosts and guests to create value through their collaborations in the TSE. ICT should be introduced as a proactive means of stimulating value co-creation at all stages of the travel process (Neuhofer & Buhalis, 2014). However, there is no empirical study to show how value co-creation between hosts and guests takes place in the three consumption stages of travel in a TSE context. This doctoral study fills this gap in the literature. In addition, the concept of value co-creation has largely been addressed from the perspective of the visitor and less from the host/service provider. Even fewer studies consider the role of the host as a local or as

someone embedded in their communities (host community). There is a need to examine the concept of value co-creation from both perspectives of hosts and guests in the TSE context.

2.4 Experience co-creation

Tourism consumption occurs in social contexts (Ballantyne, et al., 2011; Prebensen & Foss, 2011). Visitors take part in a variety of activities such as guided tours, events, festivals or other activities to meet and share experiences with other tourists as well as with local communities. These social relationships enhance social skills and co-create value for visitor (Arnould & Price, 1993). Visitors can make sense of their subjective experiences and derive their value from the experiences they have on a particular trip; thus, this type of value can be described as *value in the experience*. Value in the experience identifies specific benefits or subjective perceptions. However, subjective sense-making is limited because it does not provide the details of reality in social contexts (Löbler, 2011). Value co-creation should be viewed as a social phenomenon that is socially co-created and shared in specific situations (Heinonen et al., 2010; McColl-Kennedy et al., 2012). Hence, the value is certainly based on a phenomenological aspect as well as other environmental circumstances. Likewise, Edvardsson et al. (2011) propose the notion of *value in social context*, which "recognises that an individual's value perceptions are, at least in part, dependent on the relative position of the individual within the wider social context" (p. 334). Co-creation is socially driven by interpreting social structures (norms, rules and role structures) (Edvardsson et al., 2011). Social structures result from the interactions between hosts, guests and the local community in daily activities.

 Value in social practice is featured in an inter-subjective way aiming to understand and facilitate co-creation practices. Rihova et al. (2015) imply that practices and experiences are likely to be separated in tourism research, but they integrate and support each other to co-create value. Providing a holistic approach that includes everyday social practices will benefit tourism practitioners to understand the complex phenomenon of value co-creation through TSE activities. In this research, value co-creation is examined through the lens of practices and experiences within the TSE context and an attempt is made to reveal how these are interconnected.

2.4.1 Co-creating value through sociocultural experiences

Many business scholars have explored the customer experience in different ways. Helkkula et al. (2012) indentify three different ways to characterise the customer experience: As a value process including several phases or components that connect to experiential learning (Edvardsson et al., 2005); as value outcomes relating to some variables or attributes to distinct outcomes such as hedonic

and utilitarian value (Gummerus, 2013); and as a phenomenological experience, which links to value discussion in S-D logic, CCT and consumers' interpretation studies. The category of phenomenological experience is the basis of value creation (Vargo & Lusch, 2008). A *phenomenological experience* is an active procedure that takes place during some prominent event and refers to the beneficiary's thoughts, desires, awareness and imagination (Thompson et al., 1989). Following the notion of value-in-use logic, Helkkula et al. (2012) expand this to "value in experiences". The value-in-experiences perspective emerges from the phenomenological concept of lived experience (Husserl, 1970). Customers make sense of their value outcomes in a real context as experienced by them (Helkkula et al., 2012).

In the same vein, the phenomenological approach can be applied in tourism experience research (Gnoth & Matteucci, 2014) as hosts and guests can interpret their subjective experiences and value. To understand the phenomenological view of value, some scholars examine experiences as "extraordinary" or "flow" experiences (Getz & Page, 2016; M. Morgan, 2007). Flow is generally viewed as the ideal state when visitors recognise positive value outcomes during social interaction with others (Arnould & Price, 1993). Flow takes place in the social interaction process among participants (Csikszentmihalhi, 2020; Walker, 2010). Csikszentmihalhi (2020) describes flow as some exceptional moments of intense involvement and immersion in daily lives or autotelic activities such as cooking or outdoor activities. Activities in ordinary lives become more enjoyable and stimulating when participants actively engage in the process. Several authors have examined personal flow experiences in tour activities (Chang, 2014; Kitnuntaviwat & Tang, 2008; Wu & Liang, 2011). A flow experience is formed by different sources, including local hosts, visitors and the local community (Kitnuntaviwat & Tang, 2008). In the TSE context, hosts and guests experience a high level of flow; they actively engage in tour activities and interact with the local community. Perceived value has been correlated with flow experience (Senecal et al., 2002). In the tourism context, a flow experience focuses on enhancing a high level of positive outcomes and satisfaction (Wu & Liang, 2011).

Sense-making of value experiences is influenced by ongoing social interactions (Reckwitz, 2002). Individual interpretations reveal why hosts and guests perform in particular activities and how they value their experiences, which offer the researcher a deep understanding of their behaviour. Hosts and guests make sense of their value outcomes based on previous experiences. Each person has his or her own viewpoint of the value of their experience. Sociocultural experiences are acknowledged as a crucial dimension in value research. However, the sense-making of hosts and guests cannot reflect value co-creation in real-life practices of home sharing, engaging in art craft workshops or city

tours. The social practice approach explores the nature of value co-creation between hosts, guests and the local community.

2.4.2 Co-creating value through social practices

Social practice is a key dimension of value co-creation (Etgar, 2008; Prahalad & Ramaswamy, 2004) in addition to sociocultural experience, and it is a crucial factor in tourism settings (Andrades & Dimanche, 2014; Bharwani & Jauhari, 2013; Dong & Siu, 2013; Mehmetoglu & Engen, 2011). The definition of social practice encompasses a variety of perspectives. Practices have been described as "background coping skills" based on everyday life (Chia, 2004, p. 32). Other authors have highlighted the relevance of practices, including mental frames, artefacts, technology, discourse, values and symbols (Orlikowski, 2007; Schatzki, 2006). "Practices" refers to routinised behaviour including vital components such as physical and mental activities, their usage, fundamental awareness and comprehension, knowledge, states of affection and desire (Reckwitz, 2002). Warde (2005) also affirms that practices are routine "doing" that connects mental growth. Drawing from the work of Reckwitz (2002) and Warde (2005), Ellway and Dean (2016, p. 302) highlight mental activities where customers utilise their personal resources in everyday lives, such as gardening, cooking and taking care of health naturally. Holttinen (2010) defines value-creation practice as "a context-laden area for value creation, integrating a specific sociocultural, spatial and temporal context; mental states and bodily activities consumer; a meaning structure; operant and operand resources and their use" (p. 102). This definition is adopted because it aligns with the purposes of this research to investigate what guests do and how they utilise their resources in co-creating experiences with hosts that have positive emotional outcomes and with meaning structures impacted by sociocultural contexts.

Mental activities are described as personal experiences in terms of affection and emotions (e.g. well-being, satisfaction, enjoyment) shown in behaviour (Schatzki, 2005). *Behaviour* is regarded as the process of action and interaction among participants (Schatzki, 2000) – the process in carrying out what to say and do (Schatzki, 1996). "Knowing how" and "desiring" are fundamental factors that constitute personal participation in practices (Reckwitz, 2002). It is evident that the key argument in practice theory explores the customer's mental model of their role, how they do activities, and how they conduct their interactions with others (Kjellberg & Helgesson, 2007).

Practices are inclusive of knowledge, activities and social practices, but are not seen as personal characteristics (Reckwitz, 2002). *Social Practice theory* is considered a method to integrate sociocultural capital and implement value co-creation (Korkman et al., 2010). *Sociocultural capital* relates to the human being with their social and psychological context, to understand their cognition

and emotional aspects towards the natural environment (Chiesura & De Groot, 2003). The emotional experience generated in a natural environment can improve quality of life and may affect mental health and psychological equilibrium (Chiesura & De Groot, 2003). *Knowledge* refers to meanings and shared culture that participants use to engage in practices (Schatzki, 2006, p. 89). McColl-Kennedy et al. (2012) apply social practice theory as a theoretical frame to identify the practice styles of the consumer in the value co-creation process.

Drawn from social cultural theory, value co-creation is regarded as a social phenomenon that is socially co-created and shared in specific situations (McColl-Kennedy et al., 2012). The practice perspective has been applied in previous studies in the tourism context. Scholars have explored practices through sociocultural impact (Korkman et al., 2010; Lamers & Pashkevich, 2018; Pantzar & Shove, 2010; Rantala, 2010) in different activities such as cruising, visitor practices in the forest, Nordic walking, scuba diving and wildlife photography. Rihova et al. (2015) adopted a practice-based approach to explore the social value co-creation process in festival tourism practices.

In the SE context, Camilleri and Neuhofer (2017) used practice theory to build a theoretical framework of value co-creation and co-destruction of host–guest social practices related to Airbnb accommodation. Value co-destruction refers to negative creation of value such as negative feelings and inconvenience (Camilleri & Neuhofer, 2017). The authors identified six host–guest co-creation practices: welcoming, expressing feelings, evaluating location and accommodation, helping and interacting, recommending, and thanking. However, the value co-creation process is not consistently linked to particular goals, and guests cannot always convey their subjective meaning structures adequately through user-generated online reviews.

2.5 The experience of urban space

Tourism experiences are affected by the places and spaces where they occur. This section explores literature on the experience of urban space from three different perspectives: (1) how visitors experience urban areas and the feeling of a sense of place; (2) authenticity; and (3) the significant role of storytelling in the creation of a place.

2.5.1 Place and sense of place

Tourism researchers have examined the relationships between place and sense of place. *Place* goes beyond its physical setting. Cresswell (2014), for example, depicts place as a means to view, learn and realise the world by engaging in a meaningful correlation of visitor and surroundings, while

Suvantola (2018) describes place as "a relative location of objects in the world combined with a meaningful context of human action" (p. 29). According to Stokowski (2002), a *sense of place* specifies the capability of a visitor to enhance a sense of belonging to specific contexts, formed on a connection of usage, attentiveness and affection, and other authors also describe sense of place as positive feelings and attachments of visitors towards particular destinations (Foote & Azaryahu, 2009; S. Smith, 2015). In the TSE context, visitors have a more engaging experience with hosts and immerse themselves in the daily lives of locals, which helps them to understand about the local culture and develop a sense of place.

The extension of place is diversified and can be considered on a range of scales (Cresswell, 2014). Sense of place applies to both small-scale places (marketplace, street, courtyard) and large-scale (district, villages, downtown and city) areas (Cresswell, 2014). The physical setting relates to a feeling of social connection. People collect information about their surroundings through the senses. It is not only the physical attributes of space; human life is considered spatial in social aspects of the place (Soja, 1999). A city has "an endless number of smaller places" (Suvantola, 2018, p. 32). A chance to watch, hear and meet others is regarded as the most significant appeal of the urban space. For instance, sitting in a terrace café besides pedestrian streets to watch people walking or doing activities in their everyday life becomes an interesting experience (Gehl, 2011).

Interactivity in tourism experiences creates emotional and social meaning for visitors (De Rojas & Camarero, 2008). Satisfaction results from the nature of social interaction in vacation experiences (Choo & Petrick, 2014), so interactions should be arranged, coordinated and conducted by service providers to connect emotion, attachment and enjoyment (Lugosi & Walls, 2013). Social interaction in tourism is an intercultural exchange that happens among different groups of people. Social interaction is a vital component in the enhancement of visitors' social relationships and social skills. In the TSE context, locals become guides and community hosts and co-create the visitor experience. Visitors have a closer interaction with hosts and local service providers, which enables them to gain a deeper insight into the history, traditions and culture of a destination. By participating in those interactions, visitors can learn, understand and appreciate the significance of those traditions.

To facilitate the social interaction process, locals (as hosts) conduct different activities, such as walking city tours, home dining and craft workshops, to provide intercultural understandings of HCMC for visitors. Walking city tours is one example that can be studied to understand the co-creation of the urban visitor experience in which visitors can mingle with locals and other visitors (Pappaleporeet al., 2014). Interaction with local hosts benefits visitors because it supports the visitor

to better connect with the place visited. Hosts can teach hidden histories and tell stories about their city life and cultural topographies to enhance guests' knowledge of the city. By walking, visitors are more conscious of the physical surroundings and engage in urban places. Visitors use their senses to experience space through movement, engaging their minds and immersing their emotions, rather than just reaching a destination (Wunderlich, 2008). As pedestrians, visitors can walk through spaces in relaxed and irregular rhythms that make them appreciate the aesthetics of the city (Burns, 2000).

A home dining experience in the SE provides visitors with "novelty, authenticity, and social needs" (Lin et al., 2021, p. 18). Vietnam is promoted by Lonely Planet, a travel guidebook publisher, as the greatest cuisine country in the world (A. A. Berger, 2005). In a home dining experience, guests cook and enjoy a dining experience with a host in a private home. Local food enhances the visitor's experience by connecting them with locals and places (Piramanayagam et al., 2020; Sims, 2009; Stone et al., 2018). Beyond the conventional restaurant, guests can experience the local lifestyle and interact with hosts. Trying local foods is one of the primary motivations of visitors; local foods are regarded as symbolic products that illustrate the unique culture and nature of a place (Autio et al., 2013; Bessiere & Tibere, 2013).

Cultural intermediaries such as artists in creative areas are also regarded as a key attraction. Visitors can visit creative outlets such as local art and craft workshops. Making crafts creates a meaningful experience for visitors on a personal and inner level and is a great opportunity for visitors to enrich their knowledge and exercise their own creativity (Richards, 2011). Visitors enjoy learning and experimenting creatively with material, developing new skills, and regaining a feeling of well-being (Draxl et al., 2017). A design-craft collaboration also improves concentration, problem solving and design (Liddle et al., 2013). Engaging in craft workshops gives visitors a chance to understand the local culture, its practices and symbolic meaning (Manifold, 2009; Tung, 2012). Being involved with purposeful activities also make connections with a local host, as artists share interests and make things together (Emery & Bregendahl, 2014).

Due to the perceived alteration of local customs caused by tourism, the industry has traditionally been viewed as a destructive force for local crafts and cultures (J. H. Cohen, 2001). The perspective towards tourism is changing, however, as it becomes a driver for the revitalisation of cultural forms and traditions and is increasingly viewed as a means of showcasing local heritage, as well as intangible heritage (UN, 2017). Unlike cultural tourism, *creative tourism* tends to be more focused on image, identity, lifestyle, atmosphere and narratives, rather than historical heritage, museums and monuments (Richards, 2011; Triarchi & Karamanis, 2017). The concept of creative tourism is

particularly aligned with the revival of local crafts and traditions. It focuses on co-creating and co-preserving local traditions by leveraging local skills, utilising artisan entrepreneurship as a source of creative knowledge (Bakaset al., 2018; Richards, 2011) and engaging with local communities in the development of skills, exchange and preservation of local traditions (Landry, 2010). Accordingly, artisans may benefit from creative tourism by increasing their profitability without compromising their values and may be able to reduce the traditional conflict between commercial interests and artistic production. The way in which TSE workshops provide opportunities for creative tourism development and their contribution to the socio-economic and cultural development of local communities is a topic which has not been sufficiently addressed in TSE literature.

Urban public space is valuable for visitors who seek interactions with local people (Sennett, 2017). Urban life encourages social interactions between strangers. Visitors can immerse themselves in the hustle and bustle of everyday life, histories and cultures in the rich mix of street life. For example, in HCMC, traditional markets are part of the city's character as places where local residents go not only to buy food but also to socialise and exchange information, lived experience and cooking techniques. Parks, squares, museums, restaurants and so on are also public spaces widely used by different groups. These public spaces facilitate the interactions with local residents, city workers and other tourists that visitors seek, and thus are places where co-created experiences take place accordingly. Sociable urban spaces are not merely created for local residents and consumed by visitors, they are also co-created by visitors and the local community. The urban space is perceived as a co-created phenomenon composed of interactions (Pappalepore & Smith, 2016). Thus, the physicality of space, activities and social interaction are interrelated to develop a sense of place.

Upon visiting a destination, visitors do not just look for pleasure; they also want to know the meaning of experiences. The symbolic meaning is the result of the correspondence between visitors' cultural settings and their sense of the social and cultural implications in a specific context (Chhetri et al., 2004). Local hosts take guests to numerous physical spaces of built structure and cultural landscape in the urban setting. McIntosh (1999) stated that cultural objects "need to be activated, read, understood and assigned symbolic personal meaning to the individual if they are to be actively used in providing knowledge, appreciation and creating a sense of place and identity" (p. 44). Cities consist of theatres, museums, heritage government buildings, residents' homes, entertainment, dining, stores, places of worship, and everything else that shapes life in the contemporary urban environment. The co-creation experience with hosts can help guests to make sense of the city. The meaning of the physical environment results from both the memory of past experiences and the understanding of

present experiences that a visitor takes into the urban setting and is influenced by the visitor's own cultural and social experiences (Metro-Roland, 2016).

Meaning of place differs according to the various perspectives that interconnect with each other. In a tourism context, sense-making of a place is subject to visitors' social and cultural background. The TSE experience not only occurs in historic buildings and famous attractions but also at the various urban scales that hosts and guests engage in, such as parks, local markets, street food stalls or pedestrian movements, with their diversity of sounds, colours, tastes, smells and emotions. Hosts define everyday spaces such as parks, local markets or street food stalls as the must-sees around a neighbourhood. Accordingly, guests can take part in tours all over the city, instead of being restricted to certain locations. The major function of DMOs is to represent their city and to create a strategy for marketing the urban destination. The advent of TSEPs may result in a shift of power relations in the construction of tourism space from the DMOs to local residents who are playing an active role in construction. There is a lack of spatial perspective in academic research that attempts to explain how residential neighbourhoods become tourist destinations (Stors & Baltes, 2018). Relatively little is known about the possibility of hosts participating in the discursive and performative reframing of residential areas into urban tourist destinations.

2.5.2 Authenticity in the guest experience

In recent years, visitors have increasingly desired more authentic and personalised experiences with locals and places they visit. TSEPs have emerged in response to visitor demand, providing various activities offered directly by local hosts such as gastronomy or city tours to discover natural and cultural places (Paulauskaite et al., 2017; Pizam, 2014). *Authenticity* means that an object or experience is "genuine, unadulterated, or the real thing" (Reisinger & Steiner, 2006, p. 68). Authenticity is considered one of the crucial factors when discussing the meaning of spaces. Visitors desire to have an in-depth understanding of their destinations and they prefer to experience real social life, traditional customs and culture.

TSE experiences are characterised by social interaction between hosts and guests (Ikkala & Lampinen, 2015; Tussyadiah & Pesonen, 2016). Both parties are regarded as key creators and drivers of the guests' authentic perceptions of the experience they gain when participating in this travelling sector (Garau-Vadell et al., 2021; Tussyadiah, 2016). Guests, through seeking genuine and intimate interactions with locals (Guttentag, 2015), will develop a sense of belonging and place attachment (Pizam et al., 2000). *Place attachment* is defined as a positive emotion connection to specific locations or landscapes that visitors are visiting, and this attachment can be felt to the physical and/or

social attributes of the place (Devine-Wright, 2009; Lewicka, 2011). More specifically, social interactions facilitate the perception of existential authenticity through a variety of host-guest activities at the visited site (Rickly-Boyd, 2012), in which both parties learn from each other and express personal feelings (Conran, 2011; Mostafanezhad, 2013) by exchanging bodily sensations such as smell, sound, sights, taste and touch. In other words, the notion of *existential authenticity* proposes "active participation in bonding, friendship, identity-seeking, and transcendence (self-transformation)" for both host and guest (H. Kim & Jamal, 2007, p. 195), from which personalised experiences are created by both parties for their mutual benefits. Therefore, unlike mass tourism, existential authenticity generated from host–guest social interactions requires a high level of engagement and self-investment from the two parties, thus provoking and strengthening the guests' authentic perception of the visited place (E. Cohen & Cohen, 2012).

Perceived existential authenticity results in visitors having a more passionate attachment with their surroundings and environments (L. Brown, 2013). *Object authenticity* relates to the perceived genuineness of artefacts and material objects used in life processes such as cooking and in activities such as religious rituals and cultural performances (Lau, 2010). The visitor's mind is connected to that object, so the experience is intentionally established. For example, the enjoyment of local food can help visitors to connect more closely with local people, the place and the culture of their destination.

Guests increasingly desire to seek off-the-beaten-path experiences that provide them with a chance to "live like a local" and gain deeper and authentic knowledge about various places (Lim & Bouchon, 2017). As SE hosts, the primary focus is on guiding guests towards authentic and original experiences such as street food, markets, parks and the daily life of the locals based on their own culture. There is a mix of people visiting these areas, and the offers are still largely geared towards residents, demonstrating that local urban places remain a true authentic destination, a destination that is not intentionally constructed to meet the needs of visitors only (Stors & Baltes, 2018).

The role of authenticity has a considerable influence on sustainability outcomes (N. Morgan & Pritchard, 2005; Peters, 2011). For example, Sims (2009) describes local foods as the authentic products that also symbolise place and heritage and contribute to environmental and economic sustainability. The consumption of local food has the potential to enrich visitors' experience by connecting them with the locals and places involved in its production. Authenticity goes beyond the object itself; it is used to describe the memories and meanings that guests evoke in a visited place. As a result of sharing the narratives of local food from local hosts, it has become possible to harness the

desire for authenticity on the part of visitors to encourage the development of products and services that facilitate sustainable production and benefit local communities.

Pro-poor tourism also benefits from visitors' desire for authentic experiences (Akyeampong, 2011; Van der Duim & Caalders, 2013). According to Ashley and Roe (2001), *pro-poor tourism* is tourism that brings economic benefits for the poor. Pro-poor tourism is related to the way that visitors contribute to tourism development and management rather than a particular product. Visitors want to engage in unique, authentic, natural and cultural activities because they want to learn about, discover and experience a tourism destination. Tourism is an industry that has a strong dependence on natural capital, such as natural landscapes, as well as cultural heritage, which includes local customs, cuisines, crafts, festivals and traditional lifestyles of rural areas (Garrod et al., 2006). Pro-poor tourism enhances the connections between tourism operators and local poor people, as well as neighbouring communites such as craft-makers and micro tourism businesses. The integration of rural communities with the tourism industry not only enriches the visitor experience but also improves economic and employment opportunities for local residents – a process that significantly links with sustainable tourism.

Authentic experiences create sensory enjoyment and self-realisation when visitors engage in tourism activities. Existential authenticity comprises intrapersonal and interpersonal dimensions; the former refers to self-realisation and the latter relates to the natural interactions with other people in tourism activities (N. Wang, 1999). Visitors learn new knowledge and meet local people during their tourism experiences, which gives them a higher level of self-realisation than they might get from their everyday routines (X. Yi et al., 2017). The notion of *intrapersonal authenticity* enhances the visitor's positive feelings and personal growth (Mody & Hanks, 2020). Existential authenticity positively influences the visitor's perceived value in tourism (S. Lee et al., 2016; S. N. Zhang et al., 2019).

Authenticity plays a role as a co-creator of value in tourism experiences, leading to a sense of well-being for visitors. (Ramkissoon & Uysal, 2014). The more authenticity at a destination, the more value is perceived by visitors (Kolar & Zabkar, 2010). Visitors construct their own definitions through engagement (both direct and indirect) with object authenticity. The visitor is not a passive viewer; they are involved in the authentication process with hosts (Ramkissoon & Uysal, 2014). Hosts assist and motivate guests to create meaning rather than merely transmitting information. Authenticity is viewed as a mediating role in the influence of value co-creation on perceived value (Home et al., 2020). TSEPs provide more authenticity than a conventional travel service can, which gives TSEPs a competitive advantage (Garau-Vadell et al., 2021; Paulauskaite et al., 2017). According to Garau-

Vadell et al. (2021), guests can access local networks of hosts to "share the same activities with similar interests, values, and positive emotions" (p. 215). An intimate relationship between hosts and guests is established; guests feel "comfortable", "homely" or "living like a local" (Paulauskaite et al., 2017, p. 625).

The role of authenticity in the tourism SE has been investigated by previous studies (Bucher et al., 2018; Lalicic & Weismayer, 2017; Mody & Hanks, 2020; Paulauskaite et al., 2017). According to these studies, the tourism SE provides a higher level of authenticity than conventional travel services do, which results in greater customer satisfaction and loyalty. However, these studies only focus on the perceptions of visitors concerning the authenticity of the accommodation SE. There is a need to examine the perceptions of authenticity held by both hosts and guests who participate in other tourism activities and experiences. Further research is needed to address questions such as: How authentic are the TSE experiences? What makes these experiences authentic? and How do these experiences influence overall perceived value in the tourism SE context? A focus is required not only on intrapersonal authenticity but also on interpersonal authenticity, to understand how host and guest co-create authentic experiences together in the urban context.

2.5.3 Storytelling in the creation of place

Stories provide enjoyment value and appeal to visitors by involving them in the performance experience. With a full range of cultural attractions and values, stories provide an opportunity for visitors to live out fantasies and construct their own imaginative experiences (Carù & Cova, 2003; Holt & Thompson, 2004). In the TSE context, the host–guest relationship is peer-to-peer, and guests can learn different story genres, including mysteries, historical fiction, legend, fairy tales and myths, from local hosts. Local hosts are often the best storytellers to share their own knowledge and cultural meaning of their home city to influence guests' engagement and co-creation behaviours. Stories are regarded as an effective tool to stimulate visitors' affection, perception and, subsequently, action (Schank & Berman, 2002; S. S. Taylor et al., 2002). Guests acknowledge and connect with similar stories from their own past experiences, which helps them reflect on individual values and self-relevant knowledge (Oatley, 2002). Thus, guests can show their attitudes through empathy with the story's protagonists when the protagonists have a strong emotional connection with their own lives (S. S. Taylor et al., 2002).

Storytelling facilitates the value co-creation process; guests can co-construct stories with hosts to share their own knowledge. The emotional appeal of stories has an impact on the level of engagement; guests can tailor and interpret their personal version of stories in their daily lives (Aitken & Campelo,

2011). Subsequently, guests maintain the value enhancement by sharing their own stories with their networks (Lichrou et al., 2008; Tussyadiah et al., 2011).

The connection of the lived experience with local myths creates a unique story (Rickly-Boyd, 2009). Places with powerful stories are ideally suited to become part of a tour itinerary (Chronis, 2012). Tourism researchers acknowledge the importance of storytelling and its effects on visitor experiences. Although HCMC is a melting pot of cultures and the city has numerous historical monuments which demonstrate local and colonial heritage, few of these monuments are advertised as tourist attractions. Discovering cultural and heritage aspects of the built environment with locals in places that are off the beaten tourist track creates a memorable experience for visitors. However, most studies regarding the significant role of storytelling are written by Western authors and there is a lack of empirical research by authors from non-Western countries.

2.6 Theoretical lens of analysis

This research adopts service-dominant logic, social construction theory and consumer culture theory as its main theoretical foundation. *Service-dominant (S-D) logic* is a marketing theory first proposed by (Vargo & Lusch, 2004) who contend that value can be only decided by customers after receiving offerings from companies. Value is co-created when resources are utilised during interaction in a specific setting (Vargo & Lusch, 2004). Vargo and Lusch (2004, 2008) contend that value co-creation is a consequence of S-D logic, and this theory has become a dominant paradigm in experience value (Payne et al., 2008; Vargo & Lusch, 2016).

Vargo and Lusch (2004) developed the notion of S-D logic in the exchange system. Value creation is evaluated by *operand resources* (tangible assets such as natural resources, materials) but *operant resources* (intangible resources, knowledge, skills and competencies) are also the fundamental basis of exchange in markets (Vargo & Lusch, 2004). While operand resources are likely to be stable in nature, operant resources are flexible and can be regenerated. Value is interchangeably co-created by intercommunication among users, and benefits are achieved by combining resources and capabilities (Vargo & Lusch, 2006). According to Vargo and Lusch (2006), value is created by "the user in the consumption process and through use" (p. 284). S-D logic claims that value represents value in use. Vargo and Lusch (2006) argue that "there is no value until an offering is used – experience and perception are essential to value determination" (p. 44).

Numerous scholars have applied S-D logic and the concept of co-creation experiences in tourism research (Chathoth et al., 2013; Li & Petrick, 2008; Park & Vargo, 2012). Host and visitors become

resource integrators; they utilise their intangible resources in the co-creation of experience. For example, hosts share their knowledge of the local culture and their skills with guests to foster value creation (Prebensen et al., 2014). Energy and emotion are also considered to be intangible resources, showing the willingness of hosts and visitors to engage in the value-creation process (Arnould et al., 2014). S-D logic underlines the social interaction between multiple participants (Vargo & Lusch, 2011). Visitors also get assistance from other actors; for example, from local service providers such as café owners, local artisans and street vendors. The implications of S-D logic is that tourism providers will achieve a competitive advantage and be able to improve the co-creation process if they better understand the active role of visitors (Payne et al., 2008).

Some studies have focused on the adoption of S-D logic to create sustainable competitive advantage for tourism providers (Evans, 2016; Font et al., 2021). Tourism providers already design sustainable activities for visitors; for example, providing visitor accommodation on a working farm so that tourists can stay with locals and enjoy the countryside, lifestyle and natural beauty of the farm's surroundings. Tourism providers understand that the co-creation of cultural, environmental and social shared value is the first step towards sustainability in the visitor industry (Font et al., 2021). Tourism providers use storytelling as an effective tool in the value co-creation process, to interpret symbolic features and meaning and thus give visitors a deeper understanding and connection to the places they visit. Baldassarre et al., (2017) argue that visitors prefer the emotional value of sustainability aspects derived from tourism providers rather than the functional value (Baldassarre et al., 2017).

There have been few studies that have applied the S-D logic lens to analyse value co-creation in the TSE despite potential benefits of this logic (Camilleri & Neuhofer, 2017; Johnson & Neuhofer, 2017). Camilleri and Neuhofer (2017) used S-D logic to explore the SE platforms from two sides, value co-creation and value co-destruction, while Johnson and Neuhofer (2017) investigated integrated resources of host and guest in value co-creation practices in Jamaica. Both these studies provide an understanding of how hosts and guest interact and co-create value together through social practices such as welcoming, expressing feelings, evaluating location and accommodation, helping and interacting, recommending, and thanking. However, these studies focused on creating benefits solely for the guest side in peer-to-peer Airbnb accommodation. The investigation of value co-creation in the TSE context is quite limited, and so this research fill this gap by applying the theoretical framework of S-D logic to understand how value is created between hosts and guests and what are the values created in TSEPs from the different perspectives of the participants.

In this thesis the S-D logic will be particularly important in providing an understanding of :

- What are the key practices of the value co-creation process in the tourism sharing economy?
- How do hosts and guests co-create value in the tourism sharing economy?
- What are the roles of hosts in value co-creation activities and interactions with guests in the tourism sharing economy?

Social construction theory originates from the social science interaction paradigm (P. L. Berger & Luckmann, 1991) or the dialogical paradigm (Tronvoll et al., 2011), by which a person-centric view of experience is interpreted based on his or her surroundings.Scholars such as Archer and Archer (1995) and Gergen (2009) have emphasised the importance of *SCT* as a way to better understand social reality and value co-creation. P. L. Berger and Luckmann (1991) claim that all knowledge is socially established and upheld subjectively.

Social construction theory is relevant to and present in the tourism literature. Visitors, tourism practices and destination are all social contructions that are developed by ongoing processes and can change depending on different social and cultural contexts (Iwashita, 2003). Contemporary tourism practices cannot be analysed solely by participants' internal factors; they are connected with the sociocultural environment of individuals. The application of social construction theory is an important way for tourism marketers to identify the meanings of marketing images and symbols that are formed and augmented in the activities provided by hosts (Hunter, 2016; Jennings & Weiler, 2006). Some authors have used social construction theory to define visitor perception and behaviours as well as other stakeholders' perspectives in the accommodation SE (Frey et al., 2018; Sevisari & Reichenberger, 2020; Wruk et al., 2020). A gap exists in this research for exploring the different stakeholders' perspectives regarding TSE activities in urban tourism in a developing country.

Value co-creation between hosts and guests goes beyond the personal and subjective context. S-D logic posits hosts and guests as resource integrators, but both the operand resources and the operant resources of the value co-creation process are embedded in a broader social system. The perception of value and behaviour in utilising the resources of hosts and guests is influenced by the rules of the society in which they live (Edvardsson et al., 2011). Different visitors perceive the same experience in various ways, or the same visitors might recognise the experience distantly or differently in a different social context. S-D logic points out that meaning is an significant outcome during the interaction between participants (Vargo & Lusch, 2008). Indeed, creating meanings is an inseparable part of the social context when different actors are engaged in the value co-creation process. Meaning is related to the participants' language ability as well as to their positions and roles in a social system.

Social construction theories help to explain how social norms influence the activities of individuals. This research expands understanding of value co-creation by complementing S-D logic with SCT. Value should be understood as value-in-social-context rather than value-in-use (Edvardsson et al., 2011). SCT is adopted to analyse how value is co-created between hosts and guests in urban tourism in a developing country:

- How do hosts and guests make sense of social interactions and urban tourism experiences?
- How do hosts and guests craft sharing economy practices in urban tourism?

Consumer culture theory (CCT) has been used in tourism to understand visitor experiences and behaviours. Visitors travel to numerous destinations and communicate with local people from different cultural contexts, and these activities are "embedded within the totality of lived experiences" (McCabe & Foster, 2006, p. 194). Thus, the visitor experience is grounded in a wider social and cultural context. The foundation of consumer culture is a dominant driver to analyse how signs and symbols (Askegaard & Linnet, 2011; Thompson et al., 2013), structures (Schouten & McAlexander, 1995) and practices (Schau et al., 2009) influence on the consumption process. In their seminal article, Arnould and Thompson (2005) indicate four culture structures that enhance co-creation experiences in the interaction marketplace: symbolic and material resources, social resources, consumer ideologies, and lived culture. These aspects are viewed as independent aspects to analyse visitor behaviour through consumption activities in various settings.

The CCT paradigm enriches tourism research methodologies by identifying visitors' behaviour and the tourism context. Many scholars adopt this theory as the interpretative approach in their research (Frochot & Batat, 2013; Podoshen et al., 2015); for example, Podoshen et al. (2015) adopted the CCT paradigm to explore visitor introspection on dark tourism practices. To examine the personal traits of visitors and their emotions about dark tourism, the authors relied on lived experience as the basic step: they observed non-behaviour and expression of visitors, such as grimacing to show disgust. In the same vein, Bardhi et al. (2010) applied the CCT paradigm to explore the ways visitors interpret their cultural experience in China through food consumption during travel. The authors highlight the important role of Chinese food culture and how it manifests itself in a variety of colours, ingredients, smells, tastes and eating behaviours. The CCT paradigm emphasises the emotional and symbolic aspects of the visitor perspective.

In CCT, co-creation value is recognised in terms of a cultural framework that examines how visitors perceive, or allocate meanings to, comprehend and interact with the activities provided by local hosts (Holt, 2002). The role of contemporary visitors has changed significantly; visitors now actively participate in their own experience design. Visitors are regarded as having *interpretive agency,* interpreting their meanings from hosts' interactions. Different perspectives of visitor behaviour is a valuable resource in the context of tourism research and marketing (D. G. Pearce & Schott, 2005). This research adopts CCT to take an in-depth look at visitor perspectives of experiences and collaboration in value co-creation. The CCT approach helps the researcher understand how visitors interpret the meanings, symbolic services and identity from host-provided offerings in urban settings, which has not yet been explored in TSE literature:

- What are the key elements of value in the host–guest interaction in the tourism sharing economy in HCMC?

2.7 Summary

This chapter has presented a critical review of the literature on the SE, the proliferation of digital technology and value co-creation. Information technologies offer visitors effective tools that enable them to more easily access and be creative with information; strengthening opportunities for visitors to play a key role in maximising value co-creation. The chapter has shown the potential of the TSE to improve sustainable tourism development in HCMC. In addition to contributing to sustainable tourism, the TSE is also regarded as one of the tools that can support sustainable development in emerging economies.

The literature endorses the notion that value co-creation in the TSE context results from an interactive process between hosts and guests, and emphasises the need to explore the role of hosts and guests in the context of value co-creation and integration of their resources. Guest experiences lie at the core of the TSE and are based on host–guest interaction. The literature review has highlighted the different perspectives of three key theories: service-dominant logic, consumer culture theory and social construction theory. It has discussed how each theory might apply to contemporary value discourse in tourism marketing research and also how the three theories provide a useful reference point for future studies in the TSE.

There has been limited tourism research into value co-creation in a social and cultural context. Most of the studies to date have focused on the accommodation SE, and only a few studies have been conducted in the tourism context. This research addresses this gap by exploring value dimensions

interpreted by hosts and guests when they engage in the co-creation process through different TSE activities.

The chapter also presented a review of additional concepts related to a sense of place, authenticity, storytelling and symbolic meaning to provide a more comprehensive perspective about the TSE. The urban context facilitates host–guest interaction through existentially authentic tourism practices. Conversely, social interaction between host and guest on an urban scale also uncovers the identity of the city and the meaning behind various stories, landmarks and cultural activities. The meaning is interpreted differently by hosts and guests, in accordance with their background and culture. Existential authenticity should be empirically examined on different scales and particularly in HCMC, where tourism research is rare.

Chapter 3. Research Design and Method

This chapter explains the choice of research methodology for the research and describes the methods used. The chapter begins with a discussion of the research philosophy and paradigm. This is followed by the rationale for adopting the case study approach and the reason for choosing the case of HCMC, Vietnam. The final section of the chapter presents the research strategy, including methods of data collection and analysis techniques.

3.1 Research framework

3.1.1 The research methodology

This research considers theoretical and practical implications for the sharing economy to enhance sustainable tourism development in urban areas in a developing country: Vietnam. Specifically, the research investigates value co-creation between hosts and guests who engage in urban tourism activities such as city tours, home dining, and craft workshops facilitated by the online platform Withlocals, EatWith and Airbnb. The focus of this research is on the processes of social interaction involved in host–guest interactions.

Many researchers have raised questions regarding the fundamental nature of reality, and how problems are examined (E. Bell et al., 2018). Whereas *ontology* is about the nature of reality, *epistemology* is related to the appropriate methods to achieve knowledge of what exists (Y. S. Lincoln et al., 2011). The selection of the research paradigm in turn affects research methodology and methods accordingly (Myers, 2019).

The philosophical assumptions and foundation that this research adopts are based on the interpretivist approach. This aligns to the researcher's beliefs in a *constructionist ontology* where the nature of reality is internally constructed by the perception of an individual. An *interpretivist paradigm* is adopted to investigate individual experiences of activities through the interactions between hosts and guests. Interpretivism and social constructionism are often referred to as "interpretive", aiming to understand the way people make sense of their social world in reality (Denzin & Lincoln, 2011). Interpretivist researchers implement subjective epistemology and interpret individuals' cultural and historical experiences through their interactions (Au, 1998; Cobb, 1994; Hein, 1991). On that basis, the current study also explores the specific sociocultural context in which practices and experiences are formed through co-creation processes driven by host–guest interaction in everyday life. As the researcher, I acted as a listener to understand the value in the inter-subjective interaction between

hosts and guests. Good listening is regarded as an effective tool to establish trustworthiness with interviewees and enhance quality in qualitative research (Bauman et al., 2002; Lavee & Itzchakov, 2021). The interpretation of insights collected from participants was integrated with observations recorded at the time of the interaction. Such an approach is in line with the exploratory nature and qualitative methodology adopted in the present research.

This research aims to provide a deeper understanding of how hosts and guests perceive value in the TSE and how these perceptions influence local development. The TSE in Vietnam – and especially in HCMC – has not received attention from academic researchers and there is a paucity of robust data to understand value dimensions of the TSE in an urban setting. Thus, qualitative research is appropriate to uncover the phenomenon of value co-creation in the TSE. Creswell and Poth (2016) contend that a qualitative methodology grounded in an interpretive paradigm can provide an in-depth explanation of a specific phenomenon. An interpretive approach allows the researcher to experience the environment and participate actively in various activities (Paul, 2017). From a constructivist point of view, the interaction between a researcher and the subject of study is important for the generation of data and the creation of knowledge. *Qualitative research* involves asking participants about their experiences of things that happen in their lives – allowing a window into a deeper meaning behind the participant's response, to get a deeper understanding of something, rather than drawing general conclusions about human behaviour through a surface description across a large sample of a population.

Qualitative methodologies provide an *emic perspective* based on the researcher's experiences, reflections and emotions (Woodside, 2010), which cannot be applied through measurement scales (Castro et al., 2010). To gain a deep understanding of experiences from participants' perspectives, the researcher emphathises with participants' feelings and immerses themselves in the topic. As a local born and raised in Vietnam, I share the same cultural background and historical knowledge with the hosts in the research. My personal experience provides a valuable point of view about the experiences of the research participants.

3.1.2 Research design

A case study is the main source of empirical evidence for analysing the nature and types of value co-created between hosts and guests in the TSE in HCMC. Value co-creation between hosts and guests in the TSE takes place in a lived situation. This research adopts a case study approach to understand how participants interpret their interactive experiences, their roles in the co-creation process. and how the TSE contributes to the development of sustainable tourism in HCMC.

The case study is regarded as a method to gain a holistic, in-depth understanding of the different social, cultural and environmental settings of a particular situation (Willis et al., 2007). The application of the *case study approach* provides a robust and meaningful background to explore phenomena such as the ways in which people interact in consonance with specific behaviours (Creswell & Poth, 2016; Yin, 2017). Choosing a single case study allows the phenomenon to be described in more detail and from multiple perspectives (Eisenhardt & Graebner, 2007; Siggelkow, 2007). A single case study helped me to obtain in-depth information on value co-creation in the tourism sharing economy in the HCMC urban context. It is also a productive means to give a detailed interpretation of the phenomenon from the different perspectives of both hosts and guests.

The literature review gave an overview of knowledge about the TSE. This research has benefitted from what has been written previously, but the review also identified gaps in the literature about value co-creation in the tourism sharing economy. Synthesising literature on a research topic provided me with a foundation to identify theoretical propositions and build a new conceptual framework. The review of the literature thus informed the research questions. Particularly, this research examines the social interaction between local hosts and guests during a guided city tour, a home dining experience and an art craft workshop in HCMC – three different activities that act as catalysts for the TSE to enhance the tourism experience. The extant literature also provided fundamental knowledge of the research topic and assisted me in identifying the questions to be asked during the data collection process.

After developing data collection techniques, I returned to the literature review to organise, collate and categorise data into classification structures that are conceptually valid and in accordance with prior theory. Finally, the literature review was returned to again when interpreting the findings of the research. While I examined categories of data developed by other scholars, I focused on themes that emerged from the data, compared the research results with relevant literature, and assessed the quality and strength of the research findings.

In this empirical study, value co-creation has been evaluated from two approaches: objective practices and subjective experiences. For this reason, the research combines different research methods to collect data, including observation of practices, semi-structured interviews and focus groups investigating participants' experiences. As Giddings and Grant (2006) point out, *mixed methods research* provides "a broader focus than single method design and gathers more information in different modes" (p. 5). Both practices and experiences are acknowledged as crucial in value research,

being complementary to each other (Ellway & Dean, 2016; Helkkula et al., 2012). Research instruments applied in this research are attached in Appendices 10–14.

Upon entering the field for data generation, I first participated as an observer in the target tourist activities (city tours, home dining and craft workshops) to gain familiarity with, for example, the process of booking and to observe the nature and types of value through the social interactions between hosts and guests. Then, I conducted in-depth interviews with guests who participated in the tours I observed to identify their subjective perception of value in the experience. Rather than drawing only on one viewpoint, I augmented my observations with data obtained from multiple stakeholder perspectives (hosts, guests, local service providers and local authorities). Three focus group sessions were also conducted to elicit insights into the visitor experience. This was achieved by experimenting with the idea of having myself deliver one of the target tourist activities as the host –a home dining experience. *Focus groups* play a supporting role in triangulating data from semi-structured interviews (Decrop, 1999). Figure 1 shows an overview of the research design.
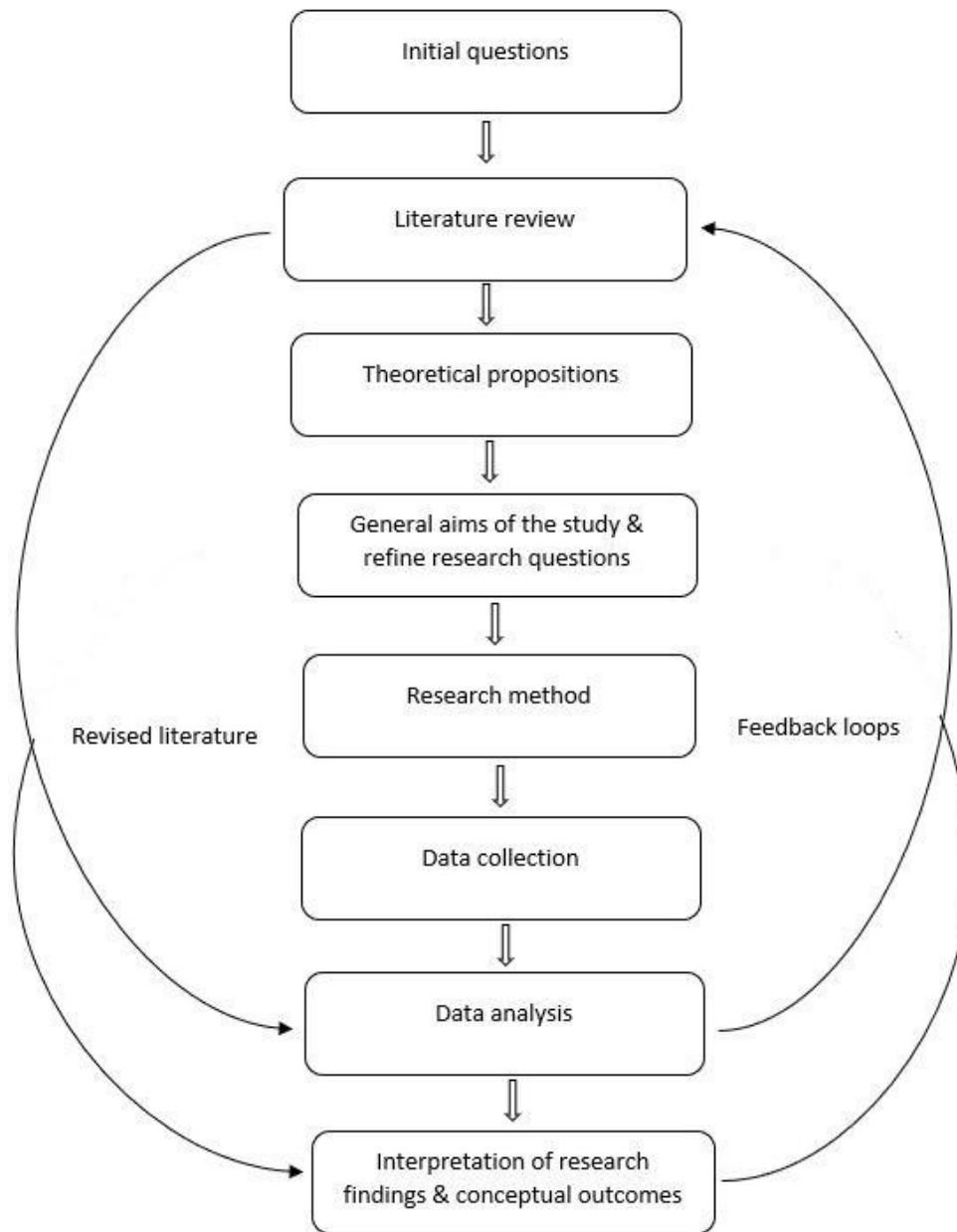
Figure 1: Approach to the research design

Source: Adapted from Knight and Cross (2012, p. 50).

The following sections of the chapter provides context on the SE in HCMC, and explains in detail the specific steps and procedures of the research methods used in this research.

3.2 Case study: The tourism sharing economy in HCMC

Once known as Saigon, HCMC is the largest city in Vietnam, with a population of 8.493 million (PopulationStat, 2020). HCMC is situated in the southern area of Vietnam, covering an area of 2.056 km2, with an urban area of 494 km2 organised into 19 districts (MPI, 2022). Tourism is considered an important economic sector in Vietnam. Vietnam had more than 12 million inbound visitors in the nine months to September 2019, an increase of 10.8 per cent over the same period in 2018 (VNAT, 2019). Prior to the global COVID-19 pandemic and subsequent border closures, it was forecast that Vietnam tourism would develop into a crucial economic sector by 2020, welcoming approximately 20 million international arrivals and 82 million national tourists, gaining $35 billion in tourism revenue and contributing 10 per cent per cent to Vietnam's GDP (SME, 2019). As Vietnam's most prominent tourism city, HCMC welcomed 15.5 million visitors in 2018 and contributed US$5.9 billion, or 7.6 per cent GDP, to the economy from travel and tourism (WTTC, 2019). It was forecast that HCMC's international share of total visitor expenditure would increase by 7.3 per cent over the next decade (WTTC, 2019).

Since the latter part of 2019 and into 2020, the effects of the pandemic have resulted in a significant decline in tourism in Vietnam. In 2020, international visitor arrivals reduced to 3.8 million and in 2021, Vietnam recorded approximately 157,000 international tourist arrivals (M. N. Nguyen, 2022). Trends in tourism show that visitors prefer to have personalised and private experiences rather than travel in a large group. Developing tourism in a sustainable way is necessary post-pandemic, and this does not simply entail increasing the number of visitor arrivals, but also focusing on the yield per visitor (D. G. Pearce & Tan, 2004; Shishmanova, 2015). Culture and heritage tourism are more likely to attract higher-yield visitors who are more likely to spend more money, stay longer and contribute more to the local economy than other types of travel (D. G. Pearce & Tan, 2004; Shishmanova, 2015). Cultural heritage sites encompass a wide range of attractions such as customs, cultures, arts, crafts and historical buildings. Most visitors claim that visiting cultural heritage sites makes their vacation more memorable than traditional holidays because these sites offer the opportunity to learn new things (Swarbrooke & Page, 2012).

With more than 300 years of history, HCMC possesses various historical relics and architectural works that combine Vietnamese, Chinese and French cultures; for example, museums, theatres, cultural houses, the Central Post Office, pagodas and churches. Apart from historical and cultural buildings, ancient pagodas and thriving markets are also among the highlights of HCMC. The Cu Chi tunnels and the floating markets in the Mekong Delta are also some of the top destinations in HCMC.

Vietnamese food has also become one of the most popular tourism products and is an important attractor for visitors to Vietnam (VNAT, 2018). The natural, social and historical environment have affected the lifestyle and personality of the Saigonese. On the right bank of the Saigon River, the international port welcomed people from France, India, China and the Philippines in the early 1800s (McLeod, Dieu, & Nguyen, 2001). The cultural exchange between Vietnamese and Chinese, Khmer, Javan and Malay immigrants influenced the open-minded and hospitable characteristics of the Saigonese. Hot weather and high humidity offer good conditions for diverse tropical plants and animals in Saigon and shape the lifestyle and personality of the Saigonese. Today, Saigon is the centre of the economy and culture of Vietnam. With a culture dating back more than 300 years, Saigon is an ideal destination for visitors who want to participate in the sharing economy and seek cultural and heritage attractions.

3.2.1 Overview of digital development in Ho Chi Minh City

In the past two decades, the percentage of internet users in Vietnam has increased significantly, with 70.4 per cent of the population now online (InternetWorldStats, 2020). People aged 20 to 40 represent more than 35 per cent of Vietnam's total population (PopulationStat, 2020). This young population with their growing incomes are the key influencers of internet adoption. The internet has profoundly affected the purchasing behaviour of customers. In 2018, the growth rate of e-commerce revenue in Vietnam achieved US$8 billion, which is higher than in Thailand or Malaysia, and was forecast to reach US$15 billion in revenue in 2020 (VietnamInsider, 2019). Vietnam is one of the few nations in Southeast Asia with high growth in the digital economy, which gives it an advantage in enhancing the potential development of the SE (AIC, 2019). In 2019, Prime Minister Nguyen Xuan Phuc enacted Decision No.999/QD-TTG and approved Vietnam's SE project. In aiming to encourage development of the digital economy, the project highlights legitimate rights, responsibilities and benefits of the parties involved in the SE model, including service providers, users and platform providers.

While the SE is still in its infancy in Vietnam, there are immense opportunities for small businesses and potential for the SE to assist the recovery of the tourism sector in HCMC. HCMC has the highest internet usage in Vietnam and a thriving e-commerce market. With the number of websites estimated at more than 80,000, HCMC has the largest e-commerce market in the country, accounting for one third of all transactions conducted through the web (InternetWorldStats, 2020).

3.2.2 The tourism sharing economy platforms in Ho Chi Minh City

Airbnb is an example of a tourism sharing economy platform (TSEP) and it has been the focus of many researchers, yet to date, other TSEPs such as Airbnb Experience, Withlocals and EatWith have

received little attention. Furthermore, extant research on TSEPs has mostly focused on accommodation – few studies have examined activities. This research is one of the limited studies to explore local city tour guiding and meal-sharing experiences (Lin et al., 2021; Atsız & Cifci, 2021; Ciulli & Kolk, 2019; Shereni, 2019; Stabrowski, 2017)

Withlocals.com

Launched in 2013 as a Netherlands-based start-up business, Withlocals.com offers private and personalised tours in 30 cities across Europe and Asia (Loritz, 2019). In 2013, there were 70 local staff in Asia and 10,000 local guides (Sakawee, 2013). Local guides have their qualifications checked before signing up with the Withlocals site. By dealing with local guides, Withlocals offers visitors opportunities to discover the lesser known, less 'touristy' parts of HCMC and engage with local culture through diverse local activities. Satisfaction with experiences booked through Withlocals is high. Five cities in Vietnam are listed on the site, with HCMC and Hanoi listed as the top destinations. While both cities have around 30 hosts each, Hanoi has the greater number of activities on offer via Withlocals (43 in Hanoi compared with 28 in HCMC). The other three cities listed on Withlocals are Hue, Hoi An and Nha Trang. These cities are located in the central region of Vietnam and have seven or fewer hosts and three to five activities, except Nha Trang, which has 20 activities. Withlocals offers numerous activities such as home dining, tours and several other workshops in HCMC (see Figures 2 and 3).
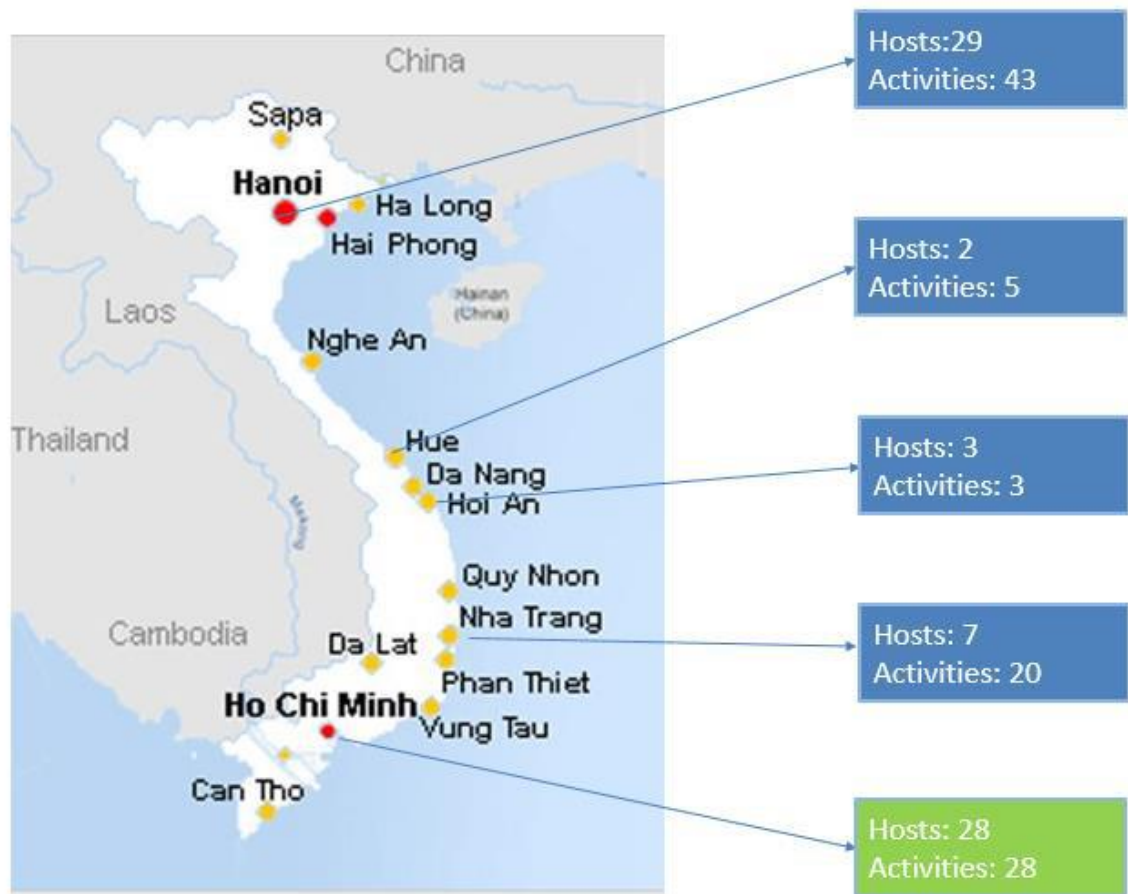
Figure 2: The Withlocals.com presence in Vietnam in 2021

Source: Withlocals (2021).
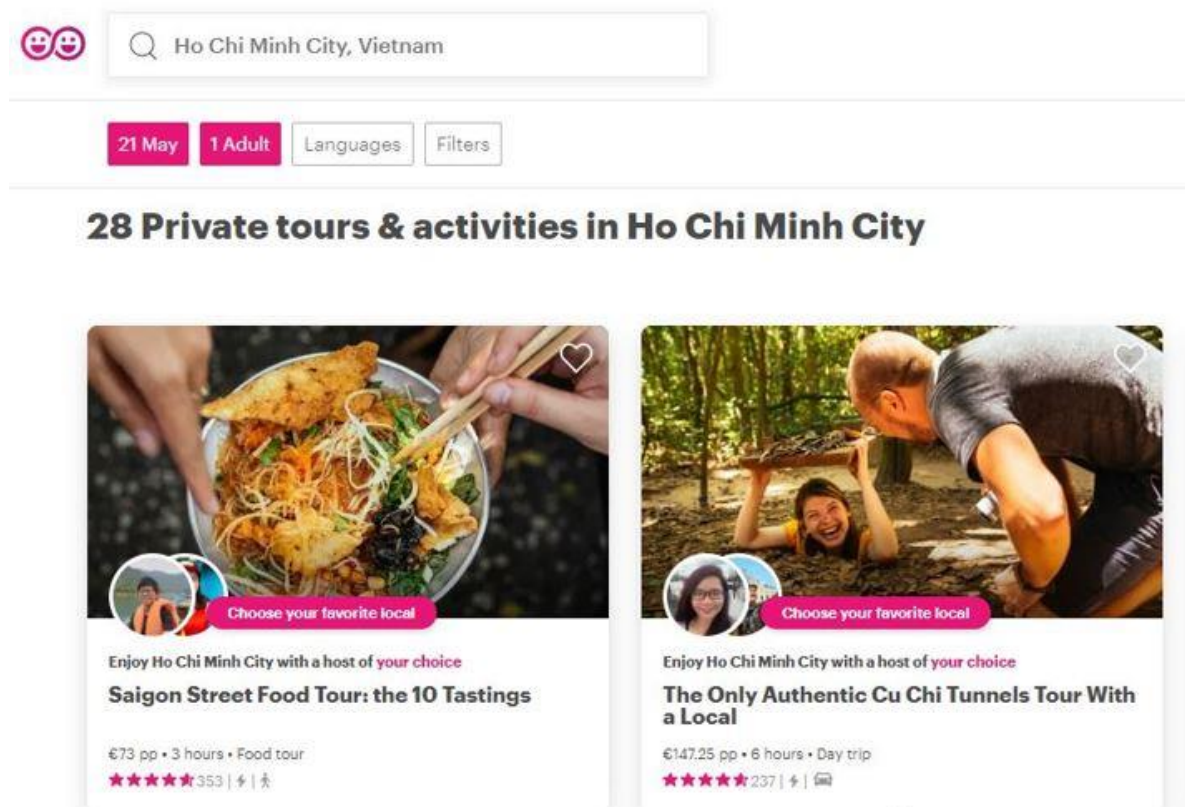
Figure 3: Examples of activities offered on the Withlocals home page in HCMC

Source: Withlocals (2021).

Airbnb Experiences

Started in 2008 in San Francisco, Airbnb is one of the most successful examples of the peer-to-peer economy, accounting for over six million rooms, houses, flats, villas – and even castles. At the end of 2016, this organisation launched 500 experiences, and expanded operations to include more than 1,000 cities two years later (Airbnb, 2019). In Southeast Asia, Airbnb Experiences is currently present in Singapore, Malaysia, Indonesia, Vietnam and Thailand, but is anticipated to spread to other countries. Airbnb Experiences focuses on offering activities run by local hosts for visitors. These activities let guests immerse themselves in unique experiences and gain insights into the daily lives of local hosts who share their hobbies, knowledge and skills with visitors. Although Airbnb Experiences entered the HCMC market three years after Withlocals.com, by 2019 they had gained the lion's share of the market, with 231 activities in HCMC compared with 28 private tours and activities on Withlocals.com.

EatWith.com

Founded in 2012 and headquartered in San Francisco, EatWith has expanded into 50 countries around the globe. VizEat, Europe's most significant social eating platform successfully acquired EatWith in September 2017 with more than 25,000 hosts across 130 countries. The company also has a partnership with leading food, travel and technology firms, including Tripadvisor, Ctrip and Huawei. Anyone can sign up to become a local host to provide food experiences such as dinner, cooking classe, and food tours.

3.3.3 Positioning the researcher

The case study was conducted in HCMC, the core of Vietnam's most significant urban area, for practical and methodological reasons. HCMC is my home town. I am familiar with the norms, beliefs, rules, rituals and everyday life in HCMC, which is fundamental to my making sense of observations in the research context. My familiarity with HCMC enables me to understand local cultural norms and historical knowledge of the hosts in the research. As an example, I am able to comprehend Vietnamese greeting culture, including the way in which hosts welcome guests to their homes for dining at home.

I have significant experience in the tourism industry in HCMC, having worked for more than 15 years as an entrepreneur and a marketing manager of an online travel agency. I have valuable knowledge and networks in HCMC tourism, which allowed me to, for example, gain access to research participants. However, participants associated with TSEPs are not in my existing networks, they can choose to participate or not. Hosting the focus groups in a private residence may put me at risk. This was managed by having the research assistant present when conducting the focus group interviews and additional support was provided by family members who live on the premises with me.

I was born and raised in Vietnam and Vietnamese is my native language. My communication skills were essential factors facilitating the interview process because they established trust and confidence in the face-to-face meetings with local hosts. In addition to developing reflexivity within the research, I gained emic perspective regarding the interpretation of data and making sense of the TSE activities that I participated in.

3.3 Research ethics

The term *ethics* is defined as "the moral values or principles that form the basis of a code of conduct" (Collis & Hussey, 2013, p. 30). This doctoral research involves human participants, so it is important to address ethical considerations. To inform the design of the research, guidance was sought and received guidance from an AUTEC adviser, and approval was granted by AUTEC on 11 July 2019, (Ethics Application Number 19/200; see Appendix 1). The data were collected prior to the onset of the pandemic.

The research was designed to ensure that the participants' rights, privacy, and security were protected. The research excluded participants under the age of 18. In addition to an invitation email, I attached a consent form and participant information sheet that clearly explained the research project and the rights of and benefits to participants. Participants' questions regarding the participant information sheet were clarified to make sure they understood the purpose of the research.

To ensure the research was conducted ethically, I focused on the principles of autonomy (privacy, confidentiality, informed consent), beneficence (acting with respect and kindness, and to bring about a positive outcome) and non-maleficence (to do no harm). It was important to me that each participant knew what I was doing and that sometimes complex language was explained simply. I did not just get them to sign things in the consent form, but I also explained what I was doing, what would happen, how they could refuse to participate. The interviews and focus groups were completely voluntary, and participants could withdraw at any time. Participants' anonymity and confidentiality were maintained by not disclosing their identities during data collection, analysis and reporting. Participants were clearly informed that they would not be asked to respond to any questions that they are not comfortable with or on which they have no opinion. If participants did not want to be recorded, I would turn the recorder off and just take notes. Interviews and observations were conducted in suitable public places to assure the safety and comfort of both the researcher and the participants.

The focus group discussion was conducted in accordance with AUT research ethics. AUTEC advisers assisted me in developing a recruiting protocol, an information sheet, and a consent form after thoroughly discussing the recruitment process. Participants signed the consent forms, indicating their consent to participate. To maintain the confidentiality of the research, the research assistant for the focus group signed a form stating that she would not discuss the interview.

3.4 Data generation and collection

Data were gathered over a period of four months of fieldwork in HCMC, from July to October 2019 (prior to the onset of the COVID-19 global pandemic). A multiple methods approach was applied with data collected in the following order: participant observations, interviews and finally focus groups.

3.4.1 The participants in this research

There were four categories of participants in the research: hosts, guests, local service providers and local authorities. Thirty-two semi-structured interviews were conducted: twelve with local hosts, twelve with guests, three with local service providers (LSPs) and five with representatives from local authorities. For this research, *local hosts* are defined as residents who reside in HCMC and offer various experiences through the TSEPs, and *guests* are English-speaking international visitors staying in HCMC who booked a tour or activity through one of the three TSEPs. The research focuses on international visitors because the tourism sharing economy is quite new for domestic tourists in Vietnam.

The value of the co-creation process is not limited to host–guest interactions and the interactions of other actors in the city context, and this needed to be considered in the research. Most of the activities in the TSE take place in a city. Guest experiences are also co-created through direct encounters with local providers offering different services such as drinks in cafés, transport on boats, and information about history or coconut farming. Interactions with LSPs are an excellent way to create additional value for visitors. Initiatives under the umbrella of the SE are not yet adequately regulated and it is becoming crucial to dedicate attention to local authorities involved in the regulatory process of these new forms of tourism initiatives. Therefore, the third and fourth groups of participants were LSPs as well as local authorities – the latter being directly involved in the policymaking process and destination promotion.

The sampling method is based on purposive sampling (Easterby-Smith, Thorpe et al., 2008). *Purposive sampling* is most applicable for qualitative research, as selected interviewees will provide the most relevant data (Yin, 2017). Based upon the methods objectives of the analysis, different sampling processes were applied accordingly. To obtain information from a purposive sample, I contacted representatives of the hosts on three TSEPs: Airbnb, EatWith and Withlocals. By utilising this method, I was able to reach out to potential host participants. After the hosts were selected, the potential guests – i.e. those who took part in activities provided by the SE hosts – were chosen. In the

research, *local service providers* refers to other business owners who work with the local hosts and include a coffee shop owner, a silver art craft business owner and a tour manager in the Mekong Delta. Representatives from local authorities were also invited to participate and include those who have roles as managers in the governance of the tourism industry in HCMC.

3.4.2 Participant observation

The *participant observation* method offers an effective way to gain insight into a phenomenon in the tourism industry (Bowen, 2002; Cole, 2005; Ritchie et al., 2005) and has been widely chosen in guided-tour activities research (Bowie & Chang, 2005; Larsen & Meged, 2013; Randall & Rollins, 2009). Participant observation is an appropriate method for me to connect with hosts and guests in ordinary surroundings to investigate various experiences, notions and meanings (Jorgensen. 2015). Participant observation is a research method used to make sense of phenomena in the social and cultural context of a society or community (Aktinson & Hammersley, 1998). It also helps researchers to identify the existence of patterns of thought and behaviour (Musante & DeWalt, 2010).

The notion of everyday life is a social construction (P. L. Berger & Luckmann, 1991); it is not possible for an outsider to understand sociological phenomena (Schutz, 1972). However, participant observation allows researchers to comprehend how people being studied interpret their subjective world in social settings. Participant observation offers a powerful means for exploring new social phenomena – in this case, empirical research about value co-creation between hosts and guests in the TSE. The participant observation method provided an embodied understanding of practices at the time when the value was co-created. Specific attention was given to observe how hosts utilise their resources in value co-creation. Observations were aligned to objectives to determine the components of the value co-creation process and respond to the research questions.

Drawing from extant literature and theory, the elements of participant observation were defined before entering the field. These included the physical setting, characteristics of the participants, the specific activities involved in each experience, and interactions and behaviour of hosts and guests. The participants and other observation elements are presented in the participant observation protocol (Appendix 15).

Participant observations were conducted in the first phase of data collection to establish the connections with the local hosts and achieve initial insights into the TSEPs in HCMC. Subsequently, participant observations informed other methods of data collection; e.g. interviews, home dining activity and the focus groups. Observations also provided me, as the researcher, with a good

opportunity to experience these activities as part of my due diligence when entering the field, enabling me to "get a feel" for the research environment and understand what's going on there. I joined 12 activities that were available on the TSEPs – five city tours, four home dining experiences, two Mekong Delta tours and one craft workshop – and made field notes.

While participant observation is a useful technique, it presents a number of challenges for the researcher. The presence of the researcher will have an effect on the behaviour of the participants. Participants can be suspicious of the researcher and unwilling to participate in the study. A potential invasive issue may have arisen from the researcher's interaction with the host and guest (Musante & DeWalt, 2010). I made sure participants knew that I was joining their group as a researcher and explained my study to them. Then I mostly focused on observing and taking field notes on host–guest interactions but also quickly built a good rapport with the guests. I responded to questions the guests had about the research, the activity or the cultural context of Vietnam. After a while I think the guests came to view me as more of a co-host or even a local person who had joined the experience. For example, I even helped them cross the road or discussed local fruits with them. I believe I became a positive part of the experience for them.

I contacted the hosts by sending a direct message through the messenger function on the selected TSEPs (Withlocals, EatWith and Airbnb Experiences) to explain the research project and make a request to join the activity. Details of the participant observation were explained and discussed, and a consent form signed upon the host's approval. The hosts then asked their guests for permission for me to participate in the tour/activity and observe what was going on to inform my PhD study. The hosts were asked to send the participant information sheet (PIS) outlining the research and agreement to participate on to the potential guests. The consent form was emailed to inform the guests that a PhD student would join in the activity (Appendix 18). I joined the group activity when guests gave their permission to the host. At the beginning of the activity, the local host introduced me. I gave a brief introduction to my research. Guests then signed the consent form before the participant observation was undertaken. Hosts and guests were fully informed that I was observing their activities. They allowed me to have conversations with them during the tour. I also checked that the guests had read the PIS and whether they had any questions.

In the observation of guided tours, I wrote down host–guest interaction scenarios such as asking and/or responding to questions, sharing information or the way that the hosts showed the guests how to cook or cross the street. I also had a chance to observe how hosts and guests utilised their resources in value co-creation. For example, the host led the way and shared her traditional knowledge and the

guests responded by sharing stories about vegetables and herbs used for healing in their own countries. After the observation, I had the opportunity to talk to the hosts and guests and feedback what I had observed to verify the data and get additional input. Data from discussions with local hosts and guests assisted me to identify value propositions and describe the value co-creation process that had occurred in detail. I used a research diary to write field notes about the activities, and my thoughts and feelings based on real experience. The research diary enabled me to be more reflexive about my role in the research process. I am able to understand the responses of the participants in the research, their emotions and the contextual details that occurred during the host–guest interaction. At the end of the activity, all the hosts and guests were invited to the next phase of the research, the semi-structured interviews. 12 hosts and 12 guests were invited and all 24 group accepted the invitation.

3.4.3 In-depth interviews

In-depth interviews were employed as the principal data collection technique in this research. The purpose of the semi-structured interview was: (1) to understand how value is co-created *between* hosts and guests, from the perspectives of both hosts and guests; (2) to understand how hosts and guests interpret their value outcomes; and (3) to investigate what hosts and guests do to co-create value, revealing the guests' perceived role and their value co-creation activities and interactions. The use of qualitative in-depth interviews is a well-established approach in many studies to explore value co-creation in tourism (Campos et al., 2016; Neuhofer, 2016; Reichenberger, 2017).

Establishing a relationship with hosts and guests that would enable me to collect data had its challenges. Five local hosts did not give me consent to join the activities and conduct interviews after the activities. These hosts felt uncomfortable when there was a stranger participating in and observing their activities. To overcome this challenge, I extended the research to include not only Withlocals but also two other TSEPs: Airbnb Experiences and EatWith. I used random sampling to find several profiles of hosts from the selected platforms, contacting them for the interview. After finishing these initial interviews, the hosts asked other hosts if they would like to participate in the research. Thus, through referrals and *snowball sampling*, the sample size increased to reach the target for recruitment. Gradually, the sample size increased to reach the target for recruitment.

Hosts and guests were interviewed separately. Twelve host interviews were arranged by inviting local tour guides from the platforms' websites (via public messenger). Twelve guest interviews took place with international visitors from different countries. Guest interviews were arranged with the help of hosts who presented my invitation to their guests. I asked guests (visitors) if they would like to be involved in an interview at the end of the tour. Most of the visitors expressed their willingness to

participate; the interview occurred either immediately after the tour or at a later date that was convenient for the interviewee.

A further eight formal interviews took place with other stakeholders. Five interviews with local authority representatives and three interviews with service providers were conducted to gain a better understanding of their perception of the influence of TSE in the HCMC context. Contact details for these stakeholders were derived from information that was publicly available online.

The interview is an efficient approach to investigate people's views, experiences, beliefs or motivations on a specific problem (Kvale, 2008). Using semi-structured interviews, I was able to work out how hosts and guests interpreted symbolic meanings through social interactions and how they perceived value during the co-creation process. Open-ended questions were adopted to gain deeper insights into the participants' points of view. For example, to explore hedonic benefits from the guest perspective, I asked: "How would you describe the benefits to you from participating in the city tour activity today?" and "What was the most significant thing you learnt?" Each interview was audio-recorded (with permission from the interviewee) and lasted approximately 40 minutes. My participation in the activity also helped to identify cases where interviewing hosts and visitors together was particularly advantageous to unfold the process of co-creation.

I used an interview guide (Appendix 11) and discussion document to keep the interview on track (Jacob & Furgerson, 2012). The interview guide helped me to focus and provided some structure to line of questioning. I was, nevertheless, flexible and adjusted the order of the questions in the interview guide depending on the individual I was meeting and the context in which we met I used a recording device to collect the data and also made handwritten notes. To avoid any potential misunderstanding, I offered to send the transcripts to the participants to check if any clarification was required. I also asked the participants to give any additional comments and noted any expressions of emotion in the conversation. After ending the interview, a handmade postcard was offered as a memory of the conversation and to express gratitude to the participant, together with my contact details.

3.4.4 Focus groups

Three focus groups were conducted to gather the guests' viewpoints on how host-guest and guest-guest interactions can add value to an activity. Focus groups are useful for stimulating conversation in a group context. The idea was to conduct three focus group on one of the target activities for this research (home dining), where I led the focus group and delivered the activity as host. Focus group

techniques facilitate a group discussion and motivate focus group participants to compare and contrast their experiences (Liamputtong, 2009) in a way that offers researchers rich data (Edwards & Skinner, 2010).

I offered three complementary home dining experiences to participants who had booked home dining activities through EatWith.com. I invited participants to actively engage in cooking activities and dining with me as a local host. This gave me a self-reflexivity – by "standing in the host's shoes", I was better able to understand the host's perspectives, their roles and their experiences. It was also a good opportunity to observe how the participants communicated and interacted with each other.

I not only delivered the activity as the host, but after the meal preparation and dining was completed, I conducted the focus groups. To recruit participants for my own home dining experience and the focus groups, I created an account on Eatwith.com. I clearly indicated in my Eatwith public profile that I am a PhD student and included full information about my research in the profile. I held three focus groups with five participants in each session.

As a mediator of the focus group and host of the activity, I relied on an assistant to audio record the focus group (with permission from participants). My former colleague, who is working at Hoa Sen University, expressed her availability as a research assistant. This support allowed me to remain focused on the topics to be discussed and questions to be posed to the focus group participants.

Participants were selected for the focus group from guests who had indicated interest in home dining activities with me as a local host on EatWith.com. Three guests contacted me through the EatWith messenger function and booked their own group. The three groups each consisted of a family member or friends of the guest who had made the booking. In each group, I had participants of a similar age or with the same social economic background, values, education or work experience. This allowed me to create a comfortable atmosphere between the participants as they all knew each other. Several authors contend that two to four groups will be sufficient for each subgroup if the target population is homogeneous (Krueger & Casey, 1994; Stewart & Shamdasani, 2014), and so I planned three focus groups initially. Veal (2017) recommends around five participants in a focus group, and this research follows his recommendation.

I conducted three focus groups – one after each activity. The home dining was implemented in the following stages: warming up, engaging in cooking, eating, and then conducting a group discussion. The cooking activities took place at my home over two hours, with three recipes each session. In the warming-up stage, I greeted the guests with welcome drinks. Before commencing the cooking

activities, I introduced myself as the facilitator and made a statement regarding the purpose of the research. I explained the focus group procedures and the expected time frame (engaging in cooking activities and then, at the end of the dinner, the focus group). I explained the menu for the guests and showed how the food was handled and prepared. I gave the guests the recipes, instructed them how to cook, and let them engage in the cooking activities. The guests and I enjoyed dinner together, socialised and shared narratives about traditional dining experiences in Vietnam.

After dinner, I facilitated a focus group discussion and made sure that all the guests had an opportunity to express their thoughts. There were no right or wrong answers, only different points of view. I thanked the participants for their time, energy, and contribution before closing activities. After ending the focus group meeting, I and my research assistant discussed overall impressions and key ideas and insights from the focus group.

Table 2 summarises the data collection methods and the number of participants for each method employed. The interviews with 32 participants from the city tour (CT), Mekong Delta tours (MD), craft workshops (CW) and home dining (HD) are presented in this research. Findings from three mini focus groups with 11 participants (3–4 participants per focus group) are also presented.

Table 2: Data collection methods used for this research

Participants	Methods	Numbers of participants
	Participant observations	12 activities
Hosts		
Local guides in Withlocals.com	Semi-structured interview	12
Guests		
International visitors in Withlocals.com	Semi-structured interview	12
	Focus group x 3	11
Other stakeholders		
Local service providers and local authorities	Semi-structured interview	8

Table 3 provides a summary of the sample number of guest participants in numerical code.

Table 3: The numerical code of the guest participants

Activities	Participants	Number of participants
City tour	Guest 1, Guest 2, Guest 3, Guest 4, Guest 5, Guest 6, Guest 7	7
Mekong Delta tours	Guest 8, Guest 9	2
Craft workshops	Guest 10, Guest 11, Guest 12	3
Home dining	Guest 13, Guest 14, Guest 15, Guest 16, Guest 17, Guest 18, Guest 19, Guest 20, Guest 21, Guest 22, Guest 23	11
Total		**23**

The local hosts and other stakeholders follow the same numerical coding system. The local hosts are coded Host 1 through to Host 12. The three local service providers in the research are coded as: LSP 1, who provides services in MD; LSP 2, the director of art craft workshop; and LSP 3, the coffee shop owner. And the five representatives from local authorities are coded as Local authority 1 through to Local authority 5. Local authority representatives 1 and 2 come from Ho Chi Minh City Department of Culture and Sports, Local authority 3 represents the People's Committee of District 5, and Local authority representatives 4 and 5 come from the Economic Planning and Development Department of District 4.

An embedded multiple methods approach was applied for this research to understand multiple stakeholders' perspectives. The research process took place in the following order: participant observation was conducted in the first phase to build up the relationship with hosts and guests and to gain basic knowledge of the TSEPs, then semi-structured interviews were conducted with the different stakeholders, and finally focus groups were run with guests from home dining activities. Table 4 provides a summary of the data collection methods used for the different activities offered by the hosts, and Table 5 summarises the total participants per activity.

Table 4: The sources of data and the different types of tourism experiences offered

Activities/Sources of data	Participant observations	In-depth interview	Focus groups
Walking tour	X	X	
Home dining	X		X
Craft workshop	X	X	
Mekong Delta tour	X	X	

Table 5: Number of participants per activity and by data collection method

	Guests		Hosts	Number of participants
	semi-structured interviews	focus groups	semi-structured interviews	
Activities				
Walking tour	5		8	13
Home dining	1	11	1	13
Craft workshop	3		1	3
Mekong Delta	3		2	5
Totals	**12**	**11**	**12**	**35**

3.5 Data analysis strategy

The purpose of qualitative data analysis is to identify themes and categories from a given data corpus (Gibbs, 2018). There are a wide range of strategies to elicit themes from data; for example, discourse analysis, narrative analysis and thematic analysis. *Discourse analysis* pays attention to conversations and texts that naturally occur in actual situations (Barker et al., 2001). The foundation of discourse analysis is comparison: researchers differentiate between text features and context features. Discourse analysis focuses on the content of conversations and the patterns of interactions in conversations. Both *narrative analysis* and thematic analysis are interpretive methods used to identify the nature of meanings through people's interactions (Y. S. Lincoln et al., 2011).

Thematic analysis offers an effective way to analyse qualitative data and is a flexible research tool to generate themes from interview data. Braun and Clarke (2006) state that thematic analysis is "a method for identifying, analysing and reporting patterns (themes) within the data" (p. 79). A theme identifies substantial elements linked to the research questions, a pattern of a typical response from the data set aiming to understand the phenomenon being studied (Braun & Clarke, 2006; Patton, 2002). Following the host and guest narratives of their experiences and my observations of the social interactions between them, I analysed the data set to explore value and the value co-creation process. The analysis follows the usual steps of thematic analysis outlined by Braun and Clarke (2006): "familiarising yourself with your data, generating initial codes, searching for themes, reviewing themes, defining and naming themes, and writing" (p. 87).

3.5.1 Familiarising oneself with the data

Braun and Clarke (2006) outlined three main steps a researcher can undertake to familiarise themselves with the raw data: (1) transcribe; (2) read and re-read; and (3) note down the main ideas. Upon completion of the fieldwork, I transcribed the interviews and participant notes. Transcribing the audio recordings helped me to familiarise myself with the data sets. I listened to the audio recording again to double-check whether the transcriptions were correct. I also listened to the participants' tone and speed as a way to understand any emotion they might be feeling in a specific context. I analysed the data set to explore the interaction, experience and perceived value of hosts and guests. Reading and re-reading the text of the interview transcripts was initially overwhelming. Bazeley (2013) has some strategies for "purposeful play" which I used to get acquainted with the data sources in a holistic way before beginning to code and segment the data.

First, I printed out copies of the transcripts. I read through them, a pencil in hand, underlining essential words or phrases. For example, when asked what they had learnt today, the guests provided various adjectives describing their emotional value, such as "enjoy"', "'very nice and welcoming" and "'unique". I highlighted the key words and wrote a note on the printed transcription. Next, I wrote a note to identify the main ideas in a few short sentences or keywords to sum up the paragraph. Then, I drew lines to connect related ideas and doodled in the margin to illustrate the linkage between concepts or ideas. Figure 4 illustrates the way I familiarised myself with the data.

	true so history become truth through individual not through history books.
G1	
• What, if anything, have you learnt anything today	**Will:** Exactly different religions under one roof and everyone just there and really enjoy the moment and playing, and they put aside the differences. So I think it's very unique, I think there are very few places on the world you could find things like that. Ah we knew the Vietnamese are very nice and welcoming so it makes sense that would have something so special like that weather inclusive, you know welcoming everybody like that with different background and religion
• The most significant thing you learned today	**G2** **Will:** OMG, I learnt many things. I learnt that not every Phở is the same. There is good Pho and bad Pho. Ah, I learnt more about the buddhism religion. The meaning it has for different people and how they use it differently. So they depending on what you need and what you're feeling and use it differently. And what we were talking about before, I learnt that Vietnamese are not afraid of their history, they embrace their history like full on like they don't hide anything. They look forward the future, they don't care for the past. They're really optimistic to look for the bright future. But they preserve history. They preserve it, there are no negative ways. Yeah, no negativity with their history, that's impressive. That's probably the biggest lesson I've learnt today.

Handwritten margin notes: emotional value – enjoyment – playful; social value – welcoming; Epistemic value – learning; Operant resources; novelty value; understand; sympathise

2

Figure 4: Example of getting acquainted with the data

To achieve a deeper insight into the cultural and temporal background of practices, I combined the handwritten notes of ideas with the patterns of visible interactions between hosts and guests in the physical setting. Such data provided a comprehensive understanding of the competence, know-how and other resources that the hosts and guests co-create in different activities and their understanding of symbolic meaning, social interaction and perceived value.

3.5.2 Generating codes

Coding is a crucial step in qualitative data analysis. Gibbs (2018) defines coding as "a way of indexing or categorising the text in order to establish a framework of thematic ideas about it" (p. 2). Most codes are developed from existing theory or concepts (theory-driven) and the raw data (data-driven) (Ryan & Bernard, 2003). A codebook consists of an array of "codes, definitions, and examples" applied as an instruction to interpret interview data (DeCuir-Gunby et al., 2011, p. 138). Figure 5 illustrates the data-driven coding framework of this current study. I divided the document into three columns: codes, definitions, and examples from transcripts. The first column are codes that reflect the type of value, the second column clarifies the meaning of these codes based on my interpretation, and the third column illustrates examples from the raw data.

Codes	Definitions	Examples from Transcripts
status value (self-esteem)	Proudly sharing with other visitors, "showing off" or boasting to friends	"I think just to have something that no one else has, like being creative. May be someone will say "I like that, where did you get that" and I can tell "I got it inVietnam", then they ask "oh, where did you buy it", I proudly say that "I made it" haha...no one else can have this.
enhanced reputation	Promoting their unique experiences to other people	"But it's also conversations I find with travellers "I made it in Vietnam", so they will ask "where did you go" and someone would say more like "I would like to do the same". It's normal tourist interaction. These things are like new things that they can't do back home."
unique value	Rich and real experience	"...Exactly different religions under one roof and everyone just there and really enjoy the moment and playing, and they put aside the differences So I think it's very unique..."

Figure 5: Examples from the data-driven coding framework

As coding proceeded, I aligned the codes to the research aims and objectives. Corbin and Strauss (2014) list two types of coding: open coding and axial coding. In *open coding*, data is broken up and concepts are delineated to represent blocks of raw data. While doing open coding, I explored the opinions and interpretations of hosts and guests expressed in the raw data to create codes. *Axial coding* refers to the process of connecting concepts or categories with one another. I analysed the

data set at the semantic level to explore the interactions, experiences and perceptions of value of hosts and guests. For example, when I was exploring the interaction of guests with their surroundings, hosts and other stakeholders, I recorded notes such as "delight", "comfortable", "enjoyment", "surprise", "safe" and "trust" – which led to a code entitled "Sensory". From this basic step, I compared and contrasted the codes with other data sets to identify differences and similarities. For instance, "delight", "comfortable" and "enjoyable" were categorised in the same group, related to personal fulfilment. Coding was conducted until no new codes were produced.

I used a mix of pen-and-paper techniques and then NVivo, the computer-assisted qualitative data software. NVivo enabled me to manage and organise the data for qualitative analysis. Interviews and participant notes were transcribed and stored using NVivo software (Figure 6). NVivo allowed me to import documents (e.g. transcriptions) and manually code them on screen or write memos about aspects of the document. Codes were checked and justified several times, and some of the codes were merged if they showed common meaning. Anything related to the coding or data analysis that came to mind was written down immediately. The comparison process between codes, transcripts and memos was conducted until a systematic fit was achieved.
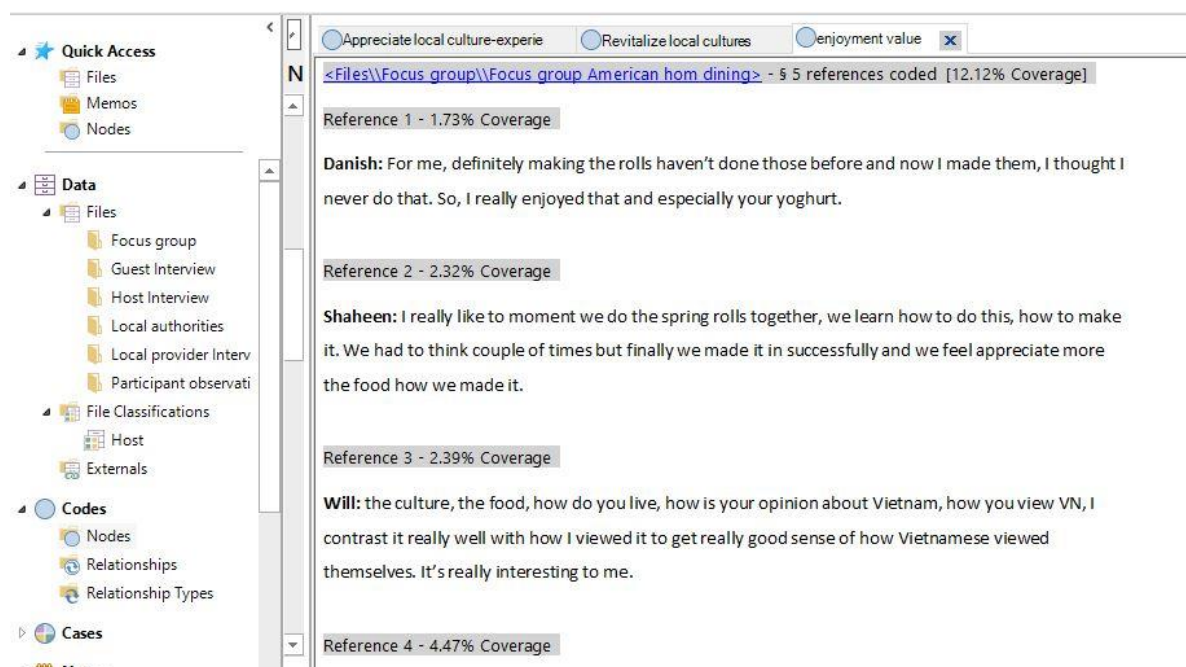
Figure 6: Example of category with transcription, notes and memos

3.5.3 Themes: searching, reviewing, naming

After identifying open codes across the data set, I sorted different codes with the same ideas into themes. Themes were identified from the data as explicitly expressed by the participants. Boyatzis (1998) explains that a *theme* "at a minimum describes and organises possible observations or at the maximum interprets aspects of the phenomenon. A theme may be identified at the manifest level (directly observation in the information) or the latent level (underlying the phenomenon)". In the Nvivo program, themes are classified at two different levels, either at the parent or child node. Themes that emerged from this code-sorting process include descriptions of host–guest social interaction through different activities in the TSE, opinions given by interviewees about perceived value, and explanations of the value co-creation process. The meaning of each theme was clarified, and any similar themes were clustered into overall themes. Assorted themes were categorised accordingly to commonality. To adhere to the social constructivist approach, themes within the parent nodes were identified inductively rather than deductively; that is, based on the data itself rather than on themes presented in academic literature.

I reviewed and refined the themes several times until a consistent pattern was achieved. To check on consistency, some themes needed to be separated if the data were too diversified or merged with another theme if there were not enough data to support the original theme. During this stage, re-reading the original data set was essential to coding supplementary data that was missing in the previous coding step or when re-coding was needed. There were multiple dimensions to some of the themes and some comments from participants appeared in more than one theme. For example, I first categorised street food under "activities value", but it could also be categorised under "novelty value" because some of the comments on street food referred to a new experience, which is in the novelty value code. Eventually, I decided to classify street food under "activities", and then bring out other aspects of street food in the analysis and in writing.

Before the process of reflection and interpretation, the themes needed to be identified and named. I looked for themes and compared them with themes highlighted in the literature review. At this point, it was crucial to organise themes in a consistent and coherent account. Each theme provides content and scope and was going to guide my interpretation in order to tell a coherent story regarding the research questions. The individual narrative of each theme fits into the general narrative. It is necessary to identify if any of the themes has sub-themes. Proper naming of themes was another important task at this stage. I had difficulties balancing between labels, and I wondered if the labels I had chosen were too narrow or too broad. To assist, I followed the instructions of Bazeley (2013) to bear in mind the overall aim of the research, objectives and research questions. Names of themes

should be concise and understandable. For example, I identified different perspectives of value from guests and then I compared them with the extant literature when naming these themes. Guests used numerous objective words to describe their emotional value. I then divided the umbrella "emotional value" theme into sub-themes such as aesthetic value, beauty, enjoyment, and playfulness (Figure 7).
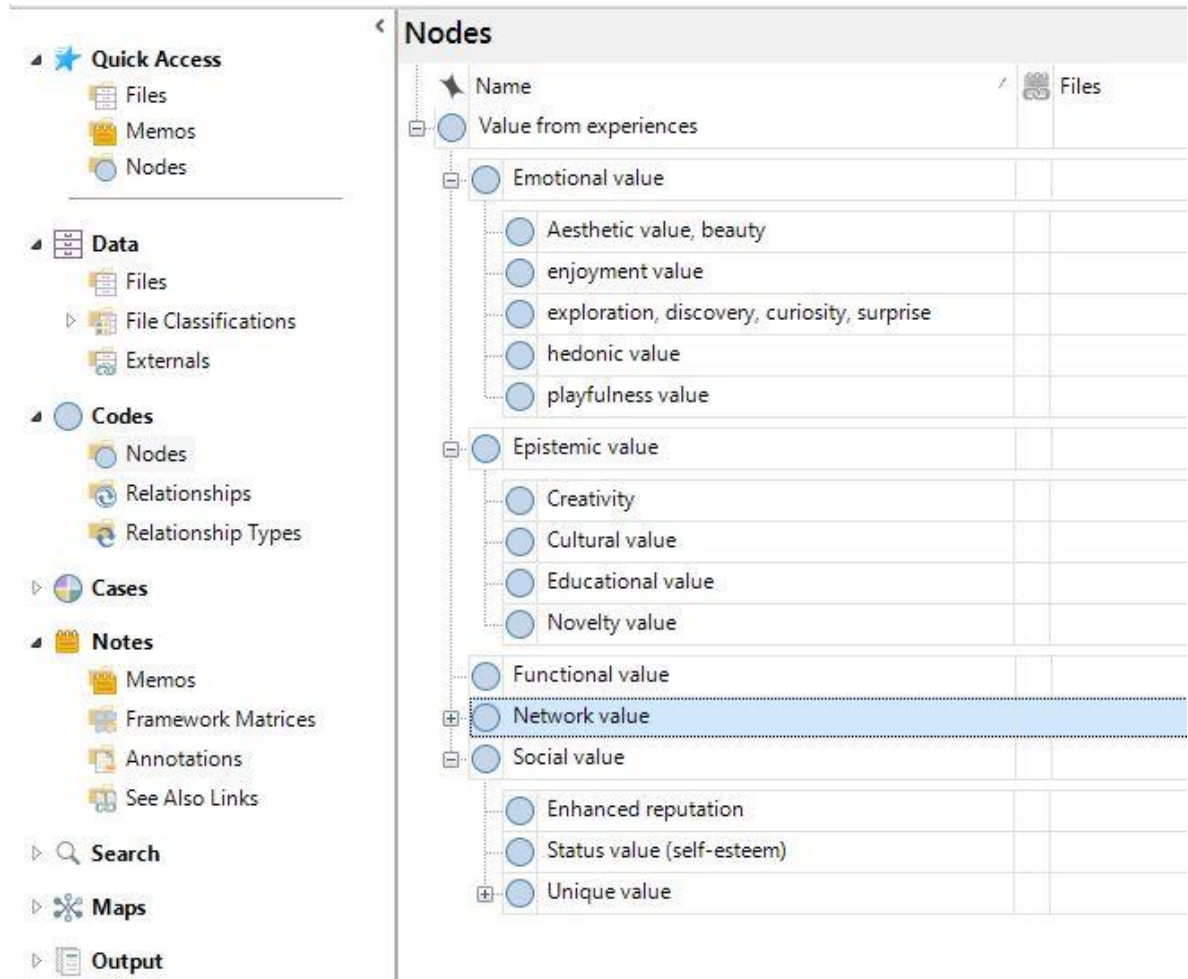
Figure 7: Example of parent and child nodes in NVivo

I used mind mapping to produce a final thematic map to see the relationship between the themes. I also decribed each theme in a few sentences (Figure 8).
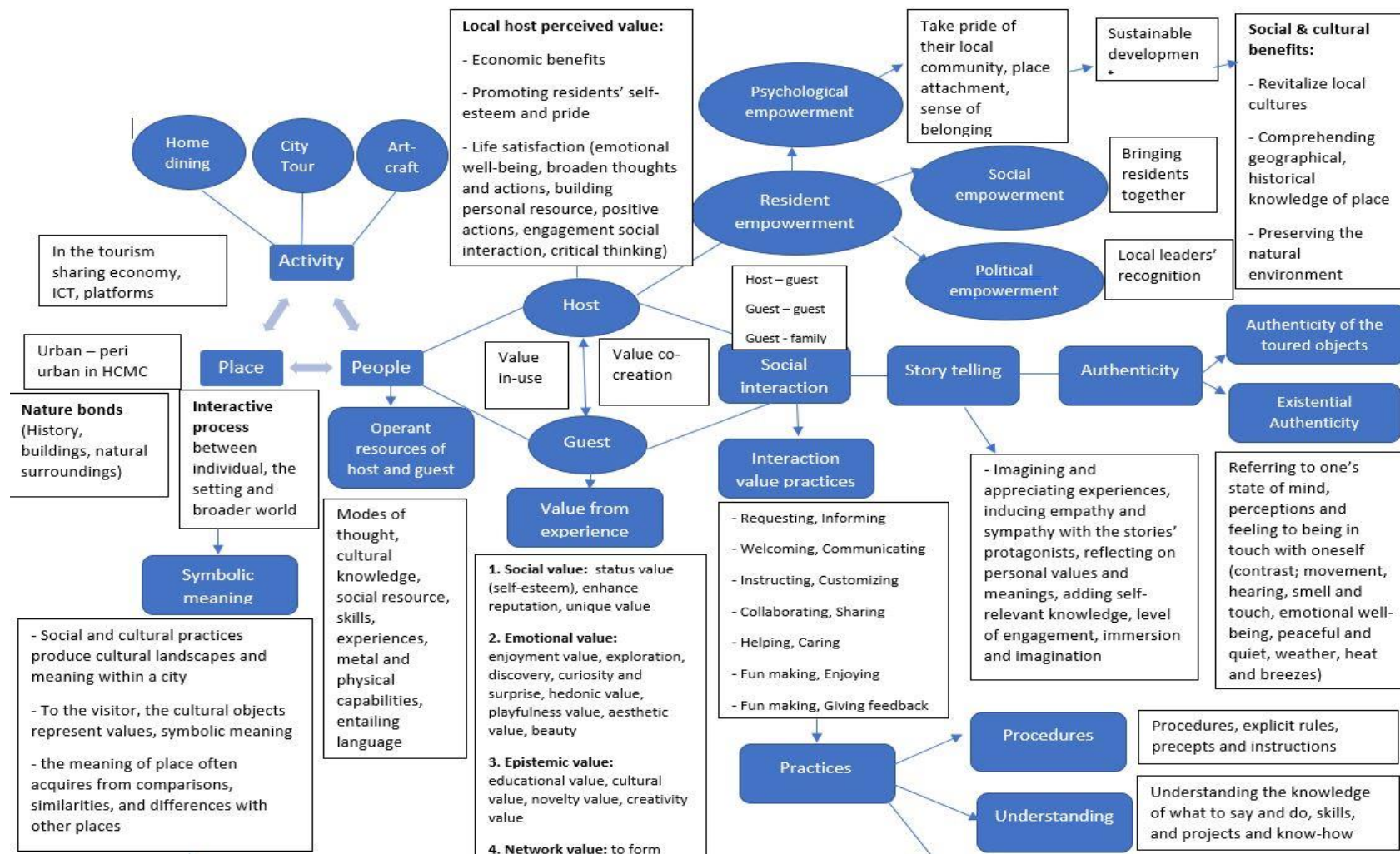
Figure 8: Example of a thematic map on the value co-creation of host and guest

3.5.4 Writing up the research

I rechecked the data as I wrote up the research - the data needed to be sufficient to clarify the research questions and provide a deep insight into the research aims and objectives. Writing up research is not merely about describing the data; researchers need to have a critical argument that answers the research question in a coherent narrative (Braun & Clarke, 2006). Several amendments to the data analysis were needed before the research could be written up. Themes had to be bilingually labelled because some codes had been in the original language (Vietnamese) and I had to translate direct quotes into English. To ensure the privacy and confidentiality of each participant, all personal identifications were removed and replaced with pseudonyms (e.g. Guest 1, Host 1, LSP 1).

3.6 Summary

This chapter has explained the design of the research, and included a discussion of the philosophical and methodological points of value co-creation by hosts and guests in the TSE in HCMC. The research uses the case of HCMC to achieve a deeper understanding of the end user and other related stakeholders in the TSE activities, and examines the impact of this business model on local tourism development. The chapter has outlined the current status of TSEPs in HCMC as well as the advantage of the infrastructure, digital economy and cultural and heritage tourism product in enhancing the growth of these platforms. The significant interest from local residents and micro-entrepreneurs in starting their businesses through TSEPs has been noted. The chapter has also described the design of the research, focusing on the research instruments used to facilitate a better understanding of the research questions. Detailed descriptions of the coding and analysis processes have been provided, including examples for the reader to gain an understanding of what each step entails. It was noted that reviewing relevant literature on the topic was a crucial step before analysing the data, and how Nvivo software was very effective in managing the data and establishing linkages between different themes.

Chapter 4. Value Outcomes in Co-creation Experiences

This chapter presents the findings related to the first set of research objectives: to identify the nature and types of value co-created between hosts and guests in the TSEPs. The chapter is divided into three sections and commences with a description of the profile of the hosts and guests who participated in the experience. The experiential nature of the perceived value from hosts and guest is then examined. The chapter concludes by identifying the types of perceived value from the perspective of local authorities and local service providers (LSPs).

4.1 The profiles of hosts and guests

Twenty-three guests (13 male and 10 female) were involved in the semi-structured interviews and focus groups. All were international visitors; nearly half (48 per cent) normally resided in Europe, with the remainder coming from the USA (26 per cent), Australia (17 per cent) and Asia (9 per cent). People born between 1997 and 2012 are often referred to as Gen Z, those born between 1981 and 1996 as Millennials or Gen Y, and those born between 1965 and 1980 as Gen X (Beresford, 2022). The majority of the guests from Europe (64 per cent) are 18–25 years old (Gen Z), whereas the majority of the guests from the USA (83 per cent) and half the guests from Asia are Gen Y. Guests from Australia were a little older, with all those involved in the research aged between 42 and 57 years (i.e. Gen X); half of the guests from Asia were also in this age bracket. None of the guests were older than 58 years (Figure 9).
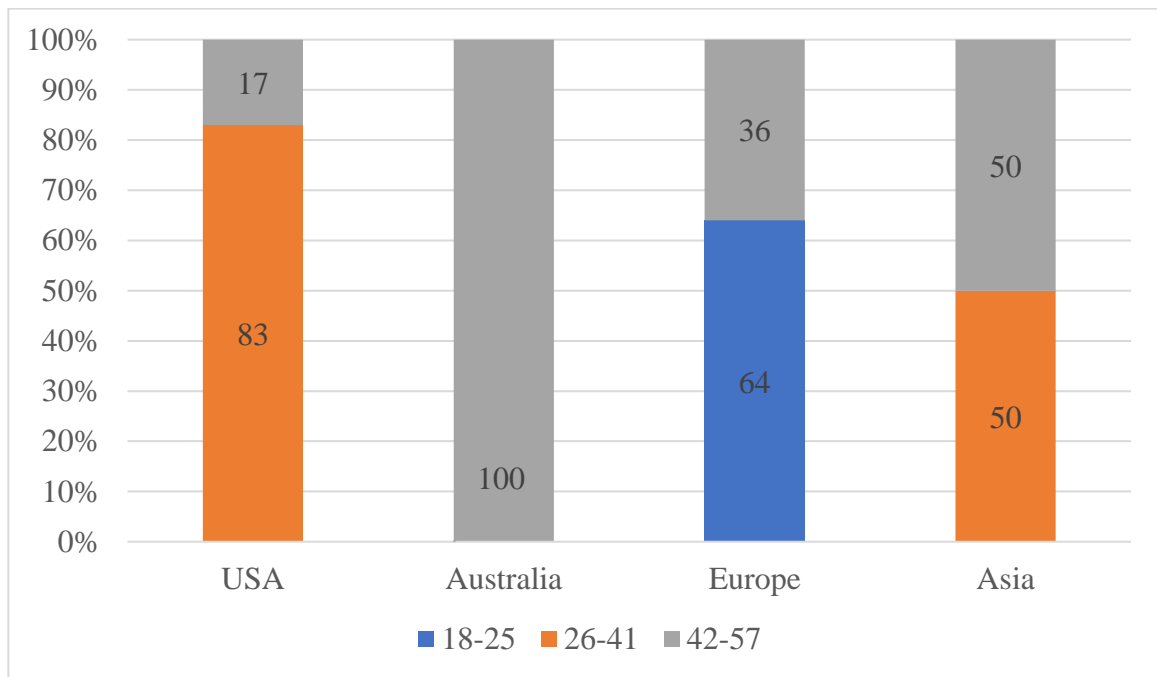
Figure 9: Ages of the guest participants, by nationality (*n* = 23)

All of the Gen Z participants and the majority of the Gen Ys travelled with friends; two participants travelled alone and two with a partner. In contrast, the Gen X participants were travelling with their family. Several hosts state that TSEPs are having a significant impact on the numbers of family and female solo travellers. Women and older people are now confident as independent travellers in Vietnam. They are confident users of the internet and trust the concept of the TSE.

> "The platforms have a big influence on the guests. For example, ten years ago, I also worked as a tour guide, but tourists coming to Vietnam for the first time still felt concerned. At that time, the internet had not yet developed much, so only adventurers enjoying explorations came to Vietnam. Families with babies will not come here. 70–80 per cent of my customers were male and couples in the following years, and now there are many mature couples and family travelling together. Or there are also solo female travellers. These concepts will show everyone that travelling in Saigon will become easier, especially with solo travellers". (Host 8, interview, CT)

Most (18 of 23) of the guest participants who take part in the semi-structured interviews are well-educated, and their jobs – doctors, professionals and teachers – are commonly considered to be prestigious in Vietnam society. The remaining five are students. Although the guests are of different ages, gender or nationality, they still have some common characteristics. For example, most of guest interviewees prefer to make their own travel arrangements and do not use a travel agency.

The 12 host participants (eight males and four females) are all under 40 years. The majority of the hosts have other professional occupations as their primary occupation; being a host of an activity in the SE is not the only thing they do in a day. Table 6 summarises the demographic characteristics of the hosts.

Table 6: The demographic characteristics of the hosts (*n* =12)

Host	Sex	Age	Primary Occupation
Host 1	Male	30–35	Employee
Host 2	Female	25–30	Teacher
Host 3	Male	25–30	Employee
Host 4	Female	30–35	Micro-entrepreneur
Host 5	Male	35–40	Micro-entrepreneur
Host 6	Male	35–40	Teacher
Host 7	Male	35–40	Tour guide
Host 8	Male	25–30	Teacher
Host 9	Female	35–40	Engineer
Host 10	Male	25–30	Micro-entrepreneur
Host 11	Male	25–30	Freelance
Host 12	Female	25–30	Freelance

Five hosts (two men and three women) commented that a tour guide job is more suitable for a man rather than a woman. According to them, being a tour guide is hard work – they have to stay late and get up early to take care of guests. Hosts commented that they frequently stay away from their family, which makes it difficult for a woman to get married or have a boyfriend. In Vietnam, women normally stay at home, do household chores, and take care of the children. They are proud to become a tour guide and have a chance to inspire other women to pursue their dreams. One of the female hosts expressed her positive feelings in the interview:

> "In fact, I have inspired many of my friends, especially married Vietnamese women, because tour guides frequently get divorced, and very few of them can enjoy long-lasting happiness. However, I receive support from my husband while doing this job. I have young children but I still can travel and work freely. Women should change their thinking – they can work as a tour guide, make their dreams come true and maintain their marriage." (Host 4, interview, CT)

4.2 Guests and hosts and perceived value

Hosts and guests perceive the key elements of value derived from their social interactions in the TSEPs in different ways. When analysing the interviews, observations and focus groups, main value dimensions were identified and classified, including four sub-themes: emotional value, epistemic value, social value, functional value. This research presents these sub-themes firstly using the framework of Sheth et al. (1991) with its four dimensions. However, the researcher has not been constrained by this framework, using it only as initial way to organise her findings. The researcher has extended the four value dimensions by adding additional 'aspects' of value under each heading and has created new dimensions of value to complement Sheth et al.'s (1991) four categories. Other dimensions of value are discussed in Chapter 6.

4.2.1 Value dimensions for guests

Emotional, epistemic, social and functional value are pivotal basic value dimensions for guests. Emotional value is the most common aspect of value expressed by the guests. In comparision, there is less mention of functional value.

Emotional value

Emotional value is the dominant type of value and comprises several components such as enjoyment, relaxation, playfulness and aesthetics. Participants recalled their experience as being "relaxing", "fun", "exciting", "entertaining" and other affective states. Guests were satisfied with the activities provided by the local hosts and expressed their satisfaction across a range of positive emotions: enjoyment, relaxation, playfulness and aesthetics. Table 7 shows that guests commonly mention emotional value in terms of enjoyment, and aesthetics was mentioned to a lesser degree.

Table 7 : Components of emotional value (guests)

Emotional value	Description
Enjoyment	The sense of fun during the tours and activities
Relaxation	Being able to unwind and slow down their pace of life
Playfulness	Referring to surprise, delight, and inspiration
Aesthetics	The aesthetic appeal of physical attractions such as natural landscape and architecture influencing the guests' emotions

Enjoyment is the element of emotional value expressed by most participants and refers to a sense of fun and delight during tours and activities. These elements of enjoyment were found across several SE activities. For example, forms of enjoyment were illustrated when the guests visited the dragon fruit farm on the Mekong Delta tour. The guests arrived when the farmers were harvesting the dragon fruit (Figure 10). The farmers were hospitable and invited the guests to taste the fruit. The guests enjoyed eating the freshly picked dragon fruit, especially the red ones, which the American guests had not tried before in the USA. One of the guests smiled and said: "Wow, it's beautiful, sweet and delicious." The researcher observed that the guests were fascinated by the way farmers harvested the dragon fruits. They took photographs and asked many questions such as: "How do you plant dragon fruit?" and "What price per kilogram?" They were excited to see many snails on the soil, along with the dragon fruit plantation. They laughed when they saw chickens inside the farmer's yard; "OMG, they are so cute", one guest said. One American guest touched the chickens and took some grain mix to feed them. The following comment illustrates how the guest enjoyed visiting the dragon fruit farm during the interview:

> "The day trip to the Mekong Delta involved many highlights. I was happy during this experience. I particularly enjoyed our first stop at the dragon fruit farm. Before this, I had never seen a dragon fruit tree or many dragon fruits in my life. It was a unique opportunity to enjoy such fresh dragon fruit and to meet the people involved in the growing and harvesting process." (Guest 8, interview, MD)

Figure 10: A guest enjoys participating in the harvesting of dragon fruit

On-farm nature tourism provides a good chance for visitors to enjoy nature (Jolly & Reynolds, 2005) and provides a unique opportunity for visitors to meet local people and enjoy being involved in the process of harvesting. Novelty and surprise are part of enjoyment.

The guests also enjoyed the different flavours of the street food experience. They visited a *banh mi* (baguette-style bread) store, located off the main street. A long queue did not deter them as they smiled and took pleasure in observing the lady making the bread in front of them. The locals added

pickles, coriander and some sliced fresh chilli to round out the flavour. One guest shared: "The nice aroma coming from the grilled pork patty made my mouth water." Likewise, an Australian guest expressed: "The meat is freshly grilled, and the sauce put into the charred meat is so delicious." There was nowhere to sit, so they stood around and ate their food on the sidewalk – just as a local would. One Australian guest expressed his enjoyment:

> "I enjoy the different flavours, the different ingredients. The taste sensation, the tactile textures, ingredients, just the different history and the combination of things that is different from our culture, I think. I like kind of things that are new, and that's always in my mind." (Guest 7, interview, CT).

Guests engaged in different activities and environments related to food and local culture. Guests use their senses such as smell and taste; comments such as "nice aroma" and "so delicious" relate to their sensory experiences and show that emotions, such as pleasure, sociable atmosphere, fun and entertainment, were found when the guests had a chance to taste different flavours and ingredients in traditional Vietnamese food.

Relaxation is another component of emotional value and refers to being able to unwind and slow down the pace of life (Cavagnaro et al., 2018). Most guest interviewees expressed feelings of relaxation while taking part in the tours and activities. During the city tour, the local host and guests stopped off in Tao Dan Park, located right in the centre, District 1 in HCMC. Tao Dan Park, which opened in the 1860s, is situated in a very relaxing and peaceful place in the middle of the chaotic city (Figure 11).

Figure 11: 10-hectare Tao Dan Park in HCMC has green spaces and walks

One participant expressed strong sentimental attachment to the park, which they visited during the walking city tour:

> "A walk in a park under the shade of many tropical trees makes me feel as if I am in another, peaceful and green world. Clean air and evergreen trees provide me with a sense of peace and relaxation." (Guest 1, interview, CT)

The smell of herbs in the park, the trees and their shade, and the flowers brought positive emotions that encouraged relaxation while participating in this outdoor activity. Walking in a garden, viewing green landscapes and listening to birds gave the guests an opportunity to slow down in a crowded and noisy urban city like HCMC. Guests also appreciated seeing local residents engage in different activities such as Tai Chi, badminton, dancing, jogging, playing chess and reading books.

The cooking activity with the local host offered guests another opportunity to relax. Arriving to a warm welcome, engaging in the in-home dining activity and taking part in conversations with locals were relaxed moments in this SE experience. While there was initial politeness, the warmth of the welcome from the host encouraged guests to relax and "feel at home". A participant from Belgium commented:

"Vietnamese people always make me feel so welcome. Like when I came in here, you welcomed us, smiled and offered us drinks, explained everything that makes me feel comfortable." (Guest 14, focus group, HD).

Home dining is an important way to communicate and build new social relationships. While travelling, guests leave their ordinary environment behind them; far away from their family, peers and colleagues, they feel comfortable to show their feelings, express their thoughts and behave in ways that they might not ordinarily do at home (Mossberg, 2008). It is a good time for them to get away from work and the pressures of social life. The new environment and being exposed to new practices provide guests with an opportunity to relax. For example, communal dining with all family members is the norm in Vietnam, whereas the practice is increasingly less common in Europe and America. Food and drinks ease social interactions between hosts and guests and among other members of the family (Figure 12). The local hosts treated their guests with genuine care and hospitality. These authentic moments made guests feel relaxed and comfortable.

Figure 12: Home dining experience: Guests cook and interact with other guests and a member of the hosts' family

Playfulness (surprise, delight and inspiration) is one of the most common aspects of emotional value in tourism (Komppula, 2005; Kuo et al., 2016). Just over a third of the participants across the different types of activities expressed playfulness as a positive element of emotional value. The guests were more "playful" during hands-on activities such as home dining, craft workshops – more so than, for example, on walking tours. After the home dining activity with a local host, one focus group participant commented:

> "Honestly, Vietnamese food, in the beginning, I didn't really like it. I just know *banh mi* and noodle but all we ate today I never tried them before and I really like them, the pancake and flan cake because you explained everything, how you made it. It is very interesting and I was really surprised about French culture in Vietnamese cuisine." (Guest 17, focus group, HD)

Another example is the craft workshop activity, which inspired a guest to recall her previous experience in doing the same job, supporting her mother in selling jewellery and organising a workshop on crafting jewellery. This time, however, she was not the organiser; instead, she engaged in crafting activities to design her own accessories.

> "It was a lot of fun for me. My mom sells jewellery, so I am growing up with this, and my part-time job after school actually organised this workshop. I am used to seeing all of that. I had to polish to make it look like a basic but not creative in comparison to this workshop; not doing it in a unique way like that. Especially something to remember or different." (Guest 10, interview, CW)

Playfulness is also shown in the guests' desire to cook with the researcher (local host) in the home dining. Many foods in Vietnam are substantially influenced by French ingredients. The diverse culinary culture makes Vietnamese cuisine a unique experience (Annear & Harris, 2018). The group of two Belgian and three French guests were delighted and surprised when realising that the two main dishes for the cooking class were typical examples of Vietnamese style food that originated from France. The participants were well aware of the commonalities and differences in the food culture between Vietnam and France when they engaged in cooking with the researcher (local host). These francophone guests would be familiar with France's history of colonisation in Indo-Chine. They were inspired and delighted when their food was made in a creative way by combining local ingredients with foreign cuisines. For instance, the crème caramel in the flan cake was made with coconut milk instead of fresh milk, and some more coffee was also added with the caramel. This creativity makes the Vietnamese version of the dessert distinctive. Guests experienced playfulness by co-operating with the researcher (local host) to prepare the food and showed feelings of surprise and delight.

Observing the guests, the researcher saw how aesthetic value contributes to the emotional value guests place on an activity. *Aesthetic value* relates to appreciating and admiring a thing's beauty (Santayana, 1955). In tourism, aesthetic value is commonly argued as one of the essential factors to enhance cultural and nature-based experiences (Baloglu et al., 2004; Kirillova et al., 2014; Todd, 2009). The observations showed that the striking French colonial architecture in HCMC has a fascinating effect on guests. During a city walking tour, a Swiss family visited Saigon Notre Dame Cathedral (Figure 13). This cathedral was built in the late 1880s by French colonists and is one of the few examples remaining of Catholic architecture in the Buddhist majority in Vietnam. Measuring almost 60 metres high, the cathedral's distinctive neo-Romanesque features include the façade of red brick imported from Marseille, stained-glass windows, and two bell towers with six bronze bells. There is a small peaceful garden in front of the church with a Virgin Mary statue, also imported from France. The Swiss family took many photographs while stopping in this place, and the husband said: "Wow, this is really epic. I have heard quite a bit about this cathedral but am still amazed seeing it. I can recognise some similarities in the architecture of the cathedral to some well-preserved ancient buildings in my country."

Figure 13: Saigon Notre Dame Cathedral, completed in the late 1880s by French colonists

The aesthetic appeal of physical attractions such as natural landscape and architecture influence the guests' emotions. The activities booked through the three TSEPs took place in small intimate groups rather than with large groups of tourists. Visiting the rural area of the Mekong Delta provided the guests with a greater sense of aesthetics. The landscape was the centre of attraction as the tourists sought to escape from a mundane urban environment, particularly for an American guest living in a metropolitan city, New York, who did not have much opportunity to visit the tropical countryside. The Medkong Delta is not noisy; it is calming and a contrast to the frenetic pace of HCMC (Figure 14). One guest commented:

> "I love the peace and tranquillity of the paddle boat ride in the Mekong Delta River. The coolest part of the trip was probably the quiet paddle down a stream branching off the Mekong breath-taking landscape. Mangrove palms on both sides swinging over our heads." (Guest 9, interview, MD)

Figure 14: Paddling down a stream in Mekong Delta

Social value

Social value occurs in the context of SE activities and is created through interactions between people in an activity. Specifically, this dimension of value focuses on three relationships: the relationship between host and guest, guest and LSP, and guest and guest. These interpersonal relationships are paramount in forming the guest experience in this context. Rather than visiting famous tourist attractions, the guests prefer authentic and unique experiences. They desire to achieve social approval

from the locals by connecting with LSPs and engaging in the daily life of the residents. *Social approval* has been described as "a desire to conform, a concern with others' opinions, and an urge to be socially acceptable" (Twenge & Im, 2007, p. 173). As an example, a Korean guest who would like to get involved in local activities said he wants to ride a motorbike and eat local food with the hosts:

> "I would like to have a local experience, not something like tours that I can see on Netflix or social media at any time. I wish to enjoy real experiences like riding a motorcycle with you and eating local foods that I have never experienced previously."
> (Guest 1, interview, CT)

Table 8 shows the common attributes of social value and related experiences where the guests seek and obtain social approval to enhance their self-image and self-esteem.

Table 8: Components of social value (guests)

Social value	Description
Social approval	Connecting and engaging in the activities with hosts, LSPs or other guests
Self-esteem	The guests' ability to believe in themselves to achieve their goals

First and foremost, social approval and its effects are created through the relationship between hosts and guests. The guests attain the feeling of "living like a local" by participating in a wide variety of unique activities organised by the hosts, such as walking city tours, tasting coffee that is unique to certain cafés, and visiting unknown places, local markets and historic buildings. Through interactions with the hosts, the guests gain more of an understanding of the local culture and customs in HCMC. As a result, the guests sometimes changed their attitudes towards the Vietnamese people and respected their way of life. For example, one host took guests to visit a pagoda during a city tour. The host provided a general overview of the different religions and beliefs of Vietnamese people. The major religions in Vietnam are Buddhism, Catholicism, Caodaism, Protestantism, Hoahaoism and Islam. With 54 ethnic groups, several folk religions are still practised and have become an important part of Vietnamese life. With such a diversity of religions, people choose and practise any faith freely. The Vietnamese constitution protects freedom of belief, and all religions are equal (T. K. N. Nguyen, 2016). Religious freedom influences the Vietnamese lifestyle and makes the people of Vietnam more open-minded. One American guest reasoned that this is why the Vietnamese warmly welcome anyone from all over the world to visit their country.

> "Now I understand how nice and welcoming these people are, so we definitely have an appreciation for that. And it makes sense there when we went to the pagoda, the

place of worship. It makes sense, they were inclusive of so many different types of religions. I think it's unique to go to a place that has different religions under one roof. I think there are very few places in the world where you could find things like that. You know how to welcome everybody like that from different backgrounds and religions." (Guest 2, interview, CT)

Connecting personally with the host motivates guests to learn more about local culture and want to come back another time. The kindness of the host relieved the guests' worries about travelling to new places by themselves. Stories narrated by locals are reliable sources of information that help guests grasp the historical context of Vietnam. The dual role of the host as a tour guide as well as a member of their local community is important for the guests in terms of value. One guest on MD activity explained:

> "I think the idea about having a host to show you around, a friendly host, relieves the tourist's anxiety about going to places by themselves. And so being guided in a very open way is almost like the translation of her culture, through her eyes. I think this is very important. Because not just that, I think the tourist gets it wrong when they see culture, but it just ensures they get it right when it's told by a local, and the value added by a local tour guide is priceless. So being with the host, she explained each different part of it, we had a better understanding. We better appreciate what we were looking at. I think tourist is very independent; they want to do what they want to do. But I think when they experience this once, they'll keep doing it. I want to learn more about Vietnamese culture and will come back next time." (Guest 8, interview, MD)

Another guest who was interviewed (a culinary journalist) reflected on the activity and interaction with the host and commented that these shared experiences allowed her to enhance her own personal development. Social approval is not just about approval from the host; it is also about learning and becoming more environmentally aware. For example, the Mekong Delta tour added to a guest's knowledge about protecting the local community's environment and provided new ideas about cuisine that were useful for her job.

> "The host's educated me in lots of different ways; he educated me about ecotourism. That was very good. I had the opportunity to think about how we impact on the local environment as we are travelling like this with the community. Besides, I learnt a lot about the Vietnamese cuisine, which is useful and applicable for my career as well." (Guest 9, interview, MD)

Social approval is also evident in the second type of interaction, that between guests and local service providers (LSPs). Guests interact directly with hosts and, through their TSE activity, communicate with LSPs who are embedded in HCMC; for example, with a coffee shop owner, a master silversmith, a motorbike driver, a boat owner or a broom maker. When engaging in different activities with hosts, guests can meet LSPs and interact with them directly and also access locals in less-touristed places

through their hosts. The hosts act as interpreters to connect the guests and LSPs. Although these interactions are short term and occur within a limited amount of time, the interactions often evoke feelings such as appreciation for the hospitable welcome offered by LSPs or of their narratives about the local culture.

Guests can impress their friends with their new knowledge and abilities after visiting landmarks and learning new skills, such as crafting or cooking, while on vacation. For instance, the guests visited a historic silversmithing workshop which has a variety of sophisticated silver items from different regions in Vietnam and wonderfully distinctive Vietnamese designs in earrings, pendants, necklaces and other jewellery pieces. The silver art-and-craft workshop is in the middle of the jewellery, gold and silver streets of District 5 HCMC and is well equipped with different tools to make silverware. District 5 is regarded as an important centre for trade and services in the city, with all kinds of goods available for wholesale and retail sale, ready to be distributed throughout Vietnam and neighbouring countries. This is a place where many Chinese people live – and, indeed, have done so since the early 18th century. An Dong Market is a long-standing market in the city centre, with more than 2,000 stalls specialising in fabrics, ready-made clothes, shoes and handbags. The market includes many areas for trading goods, including fashion, handicrafts, dining, confectionery and fresh fruits. District 5 has vendors located on several streets who sell gold, silver and stone jewellery. District 5 is therefore not only economically important but also a place to retain the cultural features of a traditional craft village. Silversmithing, processing and selling of silver jewellery continues the heritage traditions with the development of the jewellery industry in the old Saigon – Cholon area.

In the silver art-and-craft workshop, the guests were instructed by the master silversmith, who has been crafting silver jewellery for over 30 years. The activity gave guests an opportunity to learn how the jewellery is made from beginning to end. The master silversmith was great at showing guests what to do without doing it for them, letting guests truly craft their own pieces. From thinning the silver pieces to pounding them flat to heating them, then shaping them, filing the edges, polishing and connecting pieces with silver flakes, the end products were the guests' own pieces indeed. The master silversmith had his watchful eye on the guests and kept them motivated. He also gave the guests information about the history and taught them the art of silverware making in Vietnam. The guests reported that this workshop helped them to understand more about the Vietnamese people. Social value also enhances cultural understandings and learning.

> "I think everyone comes over here for food or looking at War, or some famous attractions like Notre Dame, Post Office or the Independent Palace. But we need more engagement with local businesses, local people. It's about experiences; anyone can

travel around. It can come with the tour guide but, actually, when you receive interaction and support from local businesses, it will be different. It's like Airbnb; you want to interact with local people, you want to have a local experience, you want to remember that holiday not because you hop on the bus and go. You will remember that day when you made the jewellery forever. The master silversmith was friendly, helpful and knowledgeable. Everyone helped all the time; he checked to make sure you were doing the right thing to make it easier. It's good to have this skill." (Guest 10, interview, CW)

Guest-to-guest relationships also enhance the social value derived from the guest's experience. During the activities, the guests have an opportunity to meet new people and share their knowledge and skills with others. Some guests share common characteristics such as being first-time visitors to Vietnam, and all those on a TSEP activity share the desire to go beyond the mainstream tourism experience and are open and willing to meet locals. Being socially connected to other guests provides a pleasant experience as well as an opportunity to learn from other guests. Many guests also pointed out that the interaction they have with other guests affected their experience considerably. One commented:

> "I enjoy the tour because most of the people are young and have the same interest. I think we can learn things from each other. If you are confident in contributing, you can share your experiences and knowledge." (Guest 8, interview, MD)

Self-esteem is another component of social value and refers to the guest's ability to believe in themselves to achieve their goals. For example, the guests felt happy with and admired their own ability to make their bespoke jewellery (Figure 15). They had to be careful with many details and put all their effort into make their items. They silently engaged in the class and were deeply immersed in what they were doing – just like a real silversmith. In the beginning, one guest felt nervous and said, "Well, a little bit hard now …please, focus, focus, focus !!!!" Within the next few hours, he exclaimed, "It's so much fun, it's so beautiful. I can't believe I've made this myself." The value of jewellery is not only about how much it is worth but also about the love, time and effort the visitor puts into making it. The following quotation illustrates the pride the guests can feel in their craft making.

> "For me, now I can become a creator when I look at my jewellery. Before maybe it didn't look good, that's not nice, but now it took more than hours to do it. Now, I appreciate something because I made it. Something is different, something I made – not like buying in the shop and go. It's mine, and I appreciate it a lot more." (Guest 9, interview, CW)

In this research, *creative guests* were found to be those who actively learn from and engage with local hosts and their surrounding communities. The findings indicate that what creative guests seek is an

engaged and authentic experience that develops their knowledge about a visited place's culture. The guests were actively involved in the creative process to pursue uniqueness and difference, aiming to enhance their self-esteem and impress other visitors, a master silversmith and the host. They put all their efforts into creating an excellent impression to gain social approval, acceptance and credibility. The guests selected and designed the silver crafts that best match their characteristics or the status they desire. Proud of their achievements, some guests said they intended to boast about their experiences to their peers.

> "I think this is different from what we have done before and something we can take away and see how we can make something. We got something new on holiday. I think just to have something that no one else has, like being creative. Maybe someone will say, 'I like that, where did you get that?' and I can tell, 'I got it in Vietnam.' Then they will ask 'Oh, where did you buy it?', and I proudly say that 'I made it.' Ha ha…no one else can have this. Or it's also another conversation I find with travellers: 'I made it in Vietnam', so they will ask 'Where did you go?' and someone would say more like, 'I would like to do the same.' It's a normal tourist interaction. These things are like new things that we can't do back home." (Guest 10, interview, CW)

Figure 15: Guests designing and creating their own product under the instruction of the master silversmith

Epistemic value

Epistemic value emerged as a crucial element of the value perceptions of guests. Shared benefits gained from experiences arouse curiosity resulting in novelty, new knowledge and creativity, which can be characterised as *epistemic value*. The TSEPs offered guests opportunities to do something or learn something new. Epistemic value provides numerous benefits for guests: they meet new people, enjoy local food, and learn culture and history. Comments from 19 of the 23 guests interviewed show that epistemic value refers to learning something "new" and "different", that stimulates curiosity (Table 9).

Table 9: Components of epistemic value (guests)

Epistemic value	Description
Novelty and new knowledge	The activities booked through TSEPs provide guests with learnt experiences that are new and different.

In this context, novelty value appears from the guest's lack of familiarity with objects (coffee shop and crafts), the environment (the cultural setting), senses (tastes, smells, sounds), and other people (hosts and LSPs). Illustrated in the city tour and art-and-craft craft workshop, guests sought authentic experiences far from "touristy areas"; they wanted to experience the true daily lives of people to gain new insights about the city. The authentic culture in a destination is increasingly appealing. Guests reported:

> "I want to comprehend better the object of the tour from a situational perspective of the local community and reaching them directly, not just seeing from books, social media or websites." (Guest 1, interview, CT)
> "I am interested in immersing myself in the culture rather than simply following the tourist trail. If you are staying in a large hotel, I do not feel like you are getting the authentic experience. Instead, I prefer to see the sights and experience something new and different. I enjoyed tasting the different flavours and ingredients that were available in the local cuisine." (Guest 2, interview, CT)

The local hosts understand the preferences of visitors who do not want to "simply follow the tourist trail" and offer different activities to provide a real cultural insight for their guests. For instance, on the city tour, the local hosts took guests to the oldest café in HCMC. More than 80-years-old, the café is hidden in a narrow street of District 3. Even though it is one of the cultural centres in HCMC, District 3 is not a mainstream tourist attraction. Yet the District is very much worth a visit as it has important spiritual and cultural centres such as monuments, museums, temples, and churches, and is a historical centre which represents aspects of the old lifestyle associated with French people, culture

and society. The father of the current coffee-shop owners started the business, and his two daughters continue to run the place after his death. The café owners have kept the original design; the primary colour scheme is blue and white, and the paint is peeling off the ceiling. It is quite hard to find a warm and friendly place like that in HCMC because more modern coffee shops have opened. The owners were so welcoming and friendly; they shared their knowledge and educated the guests about their coffee.

The visit to the coffee shop offers different kinds of novel and educational experiences. It creates a realistic experience to attract the guests to learn the traditional Vietnamese style of coffee making. They can see how the owner fires up the charcoal stove and boil water and how she filters coffee through a stocking (Figure 16). Coffee making is considered by local people to be an object of pleasure and represents "specialness" and "freshness" – rather than buying a pre-prepared product. The coffee shop reveals the cultural and historical value of traditional coffee in Vietnam because the owners have not changed the way of brewing coffee for 80 years; the clay stove is also original. Drinking traditional coffee gives the guests a chance to engage with local living cultures through an authentic experience. They can learn about coffee, understand local methods of preparation and production, and find out how to make a coffee in a culturally specific way. The guests expressed their enjoyment of the taste of the coffee and the opportunity to learn something new and appreciated the new culture.

Figure 16: Filtering coffee the traditional Vietnamese way: through a stocking

Consequently, the café becomes an interesting area in the city from the guests' viewpoint and delivers an educational aspect of value. Learning something new was enjoyable and the value of the visit was strengthened by being in a coffee shop with great history and "old school" methods of making the coffee. The guests perceived learning as a value they had gained from the shared experience:

> "The coffee shop, the owner is so happy to show us everything. She is so proud to share something like how to keep the coffee flavour perfectly. She has to store water a few days in advance in a largely concealed clay pot. She shows different parts of the kitchen, the pots and the stove. She is so happy when she does what she does; it is more impactful as it feels like time is running out for that coffee shop. You never know if you could get that again. Because like you said, that is the special skills, nowhere else in the city does that. Yeah, it can't be replaced. It's very fortunate when we're here and enjoy that moment and that experience and understand the value of the place." (Guest 5, interview, CT)

Learning new information and experiencing something never seen or heard before makes a tour unique and memorable. The traditional coffee-making process is done in a relaxed environment – which contrasts sharply with the industrial coffee machine. The visit to the coffee shop provided guests with an opportunity to have an authentic experience, and – at the same time – it preserves local traditions. The guests can sit among locals in a stylish indoor setting and enjoy the authentic coffee

flavour. They can savour unique and memorable experiences while drinking traditional Vietnamese coffee. Drinking traditional coffee in such a shared space motivates the guests to reflect on the local culture, which may not always happen in a large chain café such as Starbucks. The various physical and social contexts are important factors in this process. The guests felt good about contributing to the retention of the traditional art of coffee making by being customers so that the business remains commercially viable and its special techniques can continue. A Korean guest reflected on his visit to the café:

> "There is no traditional coffee in Korea. Frankly, we drink Starbuck coffee, which cannot correspond with the flavour and the story of this coffee shop. For me, it looks like she is traditionally making medicine. I have never known about that. It is so amazing. You should be proud of this culture." (Guest 1, interview, CT)
> "I think to be able to be a part of the unique experience of a local spot, the vibe of local. You know places, I think only a local would know. We wouldn't have heard of or even approach half of the things we did today." (Guest 2, interview, CT)

Learning also comes from other social-psychological motives. The guests not only enjoy the unique flavour of coffee and watch the owner make it, but they also socialise and listen to the story from the perspectives of both the local hosts and the coffee shop owner. Drinking traditional coffee in a shared space like the café motivated the sharing and social interactions with the hosts. The LSPs share authentic information about the tour themes. A local café is a place that the guests would not generally have access to; the hosts give the guests a value of "building social confidence" to go to parts of the city they would not dare visit by themselves. These social interactions enrich the guests' knowledge about cultural sites and give them the confidence to visit such places on their own later.

Apart from the coffee experience, some of the guests knew a lot about Vietnam before arriving in the country, through their friends. This knowledge had made them curious and excited to discover and participate in something new and different. It also helped them to compare new experiences with what they are familiar with. This feeling of familiarity made the guest more relaxed and comfortable when travelling in Vietnam. The findings show that the American and Australian guests' knowledge about Vietnamese people is built on limited personal experiences of Vietnamese culture, from their Vietnamese friends' stories and neighbourhood. They want to know more, at a deeper level, by becoming more immersed in the culture by travelling to Vietnam. For instance, a warm-hearted American doctor on the city tour reported that he met several friendly Vietnamese people where he lives, so he decided to come to Vietnam to experience the local culture for himself. This guest had learnt many things about the Vietnam War from an American point of view; he genuinely came in search of the other side of the story in Vietnam.

> "I learnt that Vietnamese are not afraid of their history. They embrace their history like full-on; like they don't hide anything. They look forward to the future; they don't care for the past. They are optimistic to look for a bright future. But they preserve history. They preserve it; there are no negative ways. Yeah, no negativity with their history; that's impressive. That's probably the biggest lesson I've learnt today." (Guest 2, interview, CT)

In the same vein, an Australian teacher noted that there is a suburb in Melbourne where many Vietnamese people live; and the local environment has the same style of shops as in HCMC. Local street vendors and bars in Melbourne offer outdoor street seating which is similar to the way they do this in HCMC. He found similarities between Melbourne and HCMC such as food, sights to see, people and hospitality, and schooling. Hence, he felt comfortable travelling in Vietnam:

> "Here, it's interesting. I am fascinated by watching people, and I can sit at a bar and see them at the front here with 333 Beer, and I can spend 4 or 5 hours just watching people, like going to the movie, just watching everything. I can see children playing in the streets after finishing from their school or many local street vendors purchasing surrounding me." (Guest 7, interview, CT)

Four of the interview participants felt that if someone has lived for a long time in a familiar environment, they sometimes view it as boring and so they desire the novelty of thrilling and adventurous experiences. For them, riding a motorcycle around the city and laughing the whole time with the local host is a new experience. The motorbike is the most convenient means of transport in Vietnam. Being a pillion rider is adventurous while weaving in and out of heavy traffic with thousands of motorcycles. Travelling like a local is considered an important component of value. The guests can explore every corner of HCMC and this makes them feel they are part of the city. One of the respondents described the driving experience in HCMC:

> "Being a pillion rider with you is an incredible experience. It made me feel adventurous and excited. Traffic is so impressive. I can't imagine that it may happen anywhere else because it works. We haven't seen accidents here. So many people, it's lively. That's a miracle. They drive crazy here. I couldn't imagine that anywhere else than here." (Guest 3, interview, CT)

However, other visitors prefer to find more familiar encounters when they have been living in a busy and challenging environment for a long time. This guest revealed the emotion he had felt on the Mekong Delta trip:

> "I don't like New York, or the hustle and bustle of the city. I love the the Mekong Delta trip; it is very much like another world. For such a beautiful experience, I am surprised by how few other tourists we saw that day. The lemongrass fields are amazing, giving me a sense of peacefulness." (Guest 2, interview, CT)

To satisfy the guests' curiosity, some local hosts recommend unique and unusual food for them. For example, the local host shared one of the most bizarre Vietnamese street foods – the coconut worm (that is, live larvae of the coconut beetle). This worm is regarded as a delicacy in the Mekong Delta for its sweet coconut flavour and is usually eaten alive with chilli sauce. While listening to this story, all the guests rolled their eyes. They said, "OMG, unbelievable", and laughed, "I don't want to try it." They were scared and none were willing to try the new food.

While this may be a novel experience for guests, the host was unaware of the worm's harmful effect on the local environment. Coconut trees play a significant role in the Mekong Delta; every part of the coconut tree is valuable, and nothing goes to waste. Coconut beetles (also known as coconut weevils) lay eggs inside the coconut trees during the rainy season. This is a real threat for plantations because the larvae eat the coconut trees. Locals have to cut down the coconut trees when they discover the bug in the trees. The local authorities have a policy that prohibits the selling and consumption of coconut worms. Due to its lack of enforcement, however, there is demand for the worm from restauranteurs and a lack of enforcement of the prohibition policy, and so many people try to earn some extra money by supplying the worms to local restaurants. As tour guides, some hosts do not fully understand this issue and the need to protect the local environment from this tourism activity. There is also epistemic value for hosts to learn new things about protection of the environment.

Functional value

The dimensions of *functional value* include quality of service, convenience, and economic value. Table 10 summarises the guests' perceptions of functional value.

Table 10: Components of functional value (guests)

Functional value	Description
Quality of tour (service and facilities)	Guests value service and facilities during the activities
Convenience	Time saving, transparency and accessibility
Economic value	Evaluating the received experience value and the money they paid

A variety of physical elements are associated with each experience and provide a positive impact on customer satisfaction. These include aspects of the local surroundings (the coconut factory, fruit gardens, rice fields, coconut jungle), transportation (ferry, cycling, paddling boat, scooter driving) and visiting attractions (coffee shop, historic buildings, local restaurants, museums, old apartments,

pagodas, parks, traditional markets and craft workshops). One guest voiced their satisfaction with the War Remnants Museum at a visitor attraction:

> "The War Remnants Museum is interesting and very educational. Well presented in photographs. There are some tanks and helicopters you can see as well as the photographs and lots of writing indoors." (Guest 8, interview, CT)

Attractions, transportation and local surroundings, as well as the knowledge of the hosts, influence the quality of the tour. The encounter between the host and the guest is a prominent element of value. The hosts understand the guests' needs, requirements and desires for enjoyment and safety. The guests appreciate the care, knowledge and competency of the hosts.

> "The host added to every experience; she knows the history well, makes things more impactful for us. A cup of coffee became more than a cup of coffee, a glass of juice became more than a glass of juice, a pagoda became more than a pagoda. We actually understood why there were fish, why there were turtles, why there were birds. It just makes everything significant; you know. Otherwise, we would have just seen a nice pond of fish, turtles as just turtles. It is nice to have animals around, but now we understand the significance". (Guest 2, interview, CT)
> "He was very kind and had a lot of knowledge. He is really informative providing cultural and history of Vietnam and an entertaining young guy." (Guest 8, interview, CT)

The guests have different reasons for their trust in TSEPs, with their reasons relating to the platform's reputation, website quality and interaction experience. The reputation of the hosts also has significant impact on the guests' activity selection. TSEPs provide a system to support guest feedback, ratings and referrals. Positive reviews and high ratings influence the guests' trust more than negative ones (Figure 17).
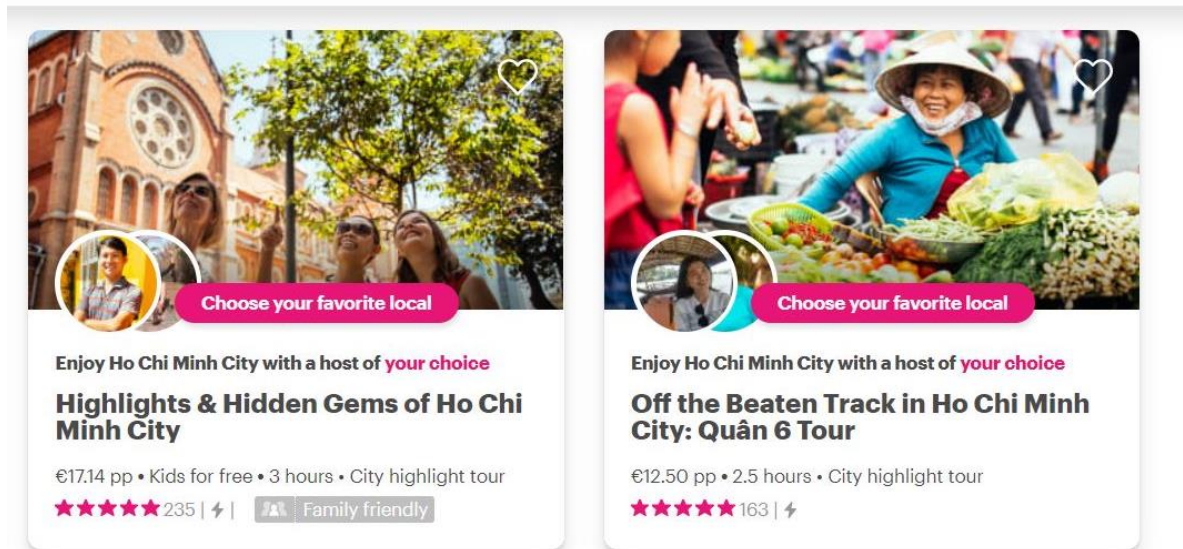
Figure 17: High ratings and positive feedback for local hosts on Withlocal.com

Source: Withlocals (2021).

The way the host replies to the feedback and handles the complaints also affects the guests' perception of trust. The quality of the host's photographs and videos make a good impression on the guests. The platforms also provide detailed contacts for each host with personal photographs and short introduction video clips (Figure 19). The guest interacts directly with the host before the trip via WhatsApp or the platform's chat function. The hosts tailor and answer questions about the tour, such as food, transportation and attractions. In addition, the guest's level of trust in a host is positively influenced by careful, detailed and sufficient information on their listing. As a result, the guests begin to become familiar with the hosts after these interactions. One participant affirms his belief toward the hosts and the TSEP:
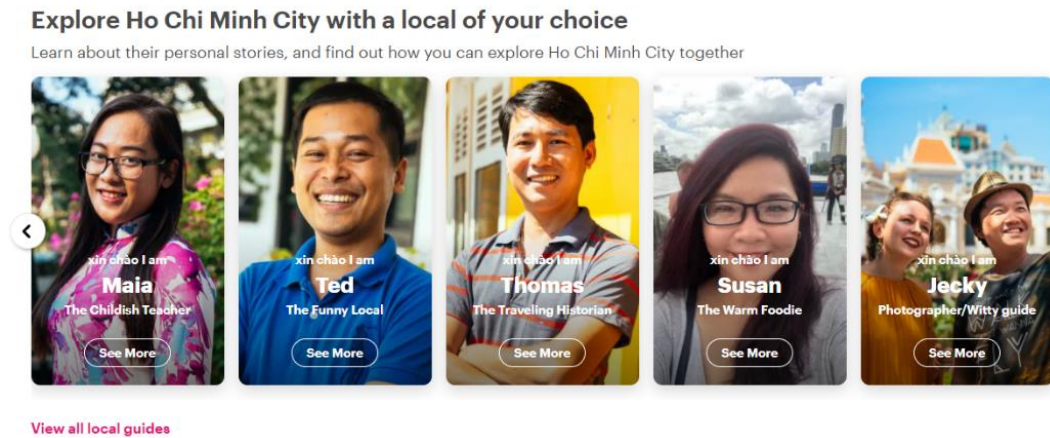
Figure 18: Personal photographs of hosts on Withlocals.com

Source: Withlocals (2021).

> "I found this platform on the internet when I am looking for a tour in Saigon. I have an impression on the Withlocals.com website, and it looks nicer than other websites. The review is quite good on there; the tours are explained well. It looks friendly and easy for me to navigate. The photographs look really amazing. Especially when the guides present themselves with high rating and feedback." (Guest 3, interview, CT)

Convenience value refers to time saving, transparency and accessibility and is an important aspect of functional value. Guests can customise and tailor their service experience by prompt communication with local hosts through smartphones or online-based communities. Guests can easily choose the programme proposed by hosts through user-friendly booking websites with detailed itineraries and prices. Peer-to-peer platforms are transparent and accessible. The guests can easily and instantly access the information via mobile services. The hosts are responsive and reply quickly; multiple interactions with them save time and are convenient for the guests. Two Australian guests mentioned the convenience value in using TSEPs:

> "From my perspective, I prefer to book through Airbnb because I can contact the host directly, so convenient. I don't have to wait like the travel agencies, and they require more procedures and very uncomfortable." (Guest 3, interview, CT)
> "I think it's easy, and I used Airbnb in a few different countries for the accommodations. I had good experiences previously. I just found it easy to use the app when you get the messaging, all the check-in and everything and the communication is easy." (Guest 9, interview, CT)

From the guests' perspective, the term *economic value* refers to evaluating the received experience value and the money they paid. All the guests agreed that the hosts provide a good level of service and value for money (monetary value). Twenty out of 23 of the guests interviewed desired an

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authentic and memorable experience. They perceive the activities and services as affordable and are willing to pay for them.

> "The price is reasonable compared to the other travel agencies; they add too many fees on their tours. I prefer a tour like Airbnb because it is a unique trip with the locals I can't find on social media like Instagram, Google map or tour companies. I think it's a real big benefit, major benefit." (Guest 1, interview, CT)

TSEPs support value creation not only for guests but also for hosts, and so the focus of the chapter will now shift towards value dimensions for hosts.

4.2.2 Value dimensions for hosts

Functional, epistemic, emotional and social value are also fundamental value dimensions for hosts. Functional value was the most common value dimension expressed by the twelve hosts in the research. In comparision, social value was mentioned less often.

Functional value

All the hosts viewed economic value as the most frequently mentioned component of functional value (Table 11).

Table 11: Components of functional value (hosts)

Functional value	Description
Economic value	Hosts and micro-entrepreneurs join the TSEPs to earn money
Convenience	Hosts receive support from the TSEPs and utilise their free time to make money

The TSE offers individuals a chance to be involved in TSEPs as hosts. All of the hosts claim that their wages are higher than if they were working for traditional travel agencies. For example, two interviewees mentioned:

> "It's very good because the salary, the platform's offer is worthy to effort you paid, and it's higher than the average of 10 euro per hour." (Host 1, interview, CT)

> "Very good because they paid me double or triple the usual company salary without any tips from customers." (Host 4, interview, CT)

Increasingly small and medium-sized enterprises are joining the TSEPs. Three of the 12 host interviewees are micro-entrepreneurs. Their primary source of income comes from the TSEPs. The TSEPs provide opportunities to start up a new business at a low cost. They can start up with any

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concepts such as home cooking, street food, or the Mekong Delta trip. Some interviewees mentioned that TSEPs are building capacity in local tourism entrepreneurs:

> "I want to start up something new. These websites bring customers to Vietnam, and these technology platforms grow faster than traditional marketing, and it has wider coverage. And our company directly from the start was 100 per cent online. No offline because I like online better. Everything was set up, the price was also set, they can't sell with a different or higher price, it ensures the quality of my service." (Host 5, interview, CT)

> "The platform provides a fantastic opportunity for locals without access to finance, or an understanding of business management or investment. They establish the playground and offer some rules. Through their platform, they also usually send emails to encourage us to positively learn in the 'things change with time' method to let us know more about how-to-do-tourism, culture and behaviour. They not only create but also instruct us." (Host 6, interview, CT)

Convenience value is a significant factor that motivates hosts to participate in the TSEPs. The platforms create a system with different functions for the hosts to manage their schedules and creative activities. This schedule management feature of the platforms gives hosts greater flexibility around when they can offer activities and earn extra income. For example, one participant reported that:

> "There is a great app from Withlocals.com; you can notify them when you are busy so the guests will avoid booking tour on those days. We can actively communicate with the guests about everything. We will receive all the information about the date and time. They will provide us with a clear schedule." (Host 2, interview, CT)

Guests can contact the hosts directly for any tour requests. Sufficient information, good communication and a quick response provided by the hosts build up the guests' trust. The establishment of the relationship between the hosts and the guests before the tour creates a certain measure of familiarity for both of them. The hosts will know who their guests are, where they come from, and some idea of their personality after direct communication with them. The guests can communicate special requests and interests directly to the hosts, and the hosts then create a personalise activity for the guests' needs accordingly. When the hosts have all the guests' details in advance, they become more familiar with their guests, which makes the tour more comfortable and run more smoothly. These views are evidenced in this host's comments:

> "Withlocals.com is one of the most amazing companies I have ever known. I have the chance to design my own tour. I am not only a tour guide but also a tour operator. I have to book transportation, restaurants for the customers. I have customers' number so I can directly contact them. The more we talk, the closer we get. When we meet, it feels even closer. And the guests feel like they are walking with a local person, not a tour guide. Before meeting them in person, I already know a bit about the guests, who they are, how they are, easy-going or complicated so I can be mentally prepared. If

they have any particular need, we can help them. On the days that we don't have a tour, I still can support the guests because I already have their number. When you know in advance where your customers come from, you can prepare some basic knowledge about their country to start the conversation more straightforward. For example, I know your country is famous for this and that…etc. They will feel happy and proud of their country, leads to a smoother tour. Compared to other travel companies, the tour guide only receives the tour programme, and only when they get to the hotel to pick up the guests, then they know how the guests are. They also have no information about the guests in advance. Therefore, it is absolute that Withlocals.com is way better." (Host 1, interview, CT).

Some TSEPs such as Airbnb.com or Withlocals.com have a marketing team to take care of the hosts by providing video clips to instruct how to manage and promote the hosts' activities on the platforms. The marketing team meets with the hosts to take photographs and create video clips to boost their hosting experience. They also organise an annual conference and a group chat for the hosts to share their experiences and knowledge together. One of the interview participants who participated in this event commented:

"Airbnb has a marketing team to be responsible for the Asian region, European region, American region, and Australian region. They are professional to instruct us how to improve and manage booking on their site such as taking photographs and creating video clips for marketing campaigns. They organised an event annually for the host community." (Host 4, interview, CT).

Epistemic value

TSEPs have allowed ordinary people to share their knowledge and passion about the history, culture, custom, religion, art and cuisine of their country with the guests. Each host offers new creative experiences for the guests who can immerse themselves in the local community. Hosts also have a chance to learn new things from guests. Table 12 presents the key aspects of epistemic value that the local hosts identified they gain during their guided tours.

Table 12: Components of epistemic value (hosts)

Epistemic value	Description
Novelty, new knowledge and creativity	Hosts can learn new things from guests
	A chance to create new creative experiences for guests

Co-creating experiences with guests enhances learning and novelty for the hosts. During the guided tours, the guests share their knowledge and narratives on various topics such as preferences, lifestyle

and culture and the local hosts learn from these exchanges. The host interviewees fully acknowledged intercultural dialogue as a significant way to create opportunities for cross-cultural exchanges. The host's participation in conversations with guests broadens their knowledge, which they can then use to enhance future customer experiences. One local host, who is a vegetarian and yoga teacher, explains that the vegan walking tour has enabled him to learn new things from guests:

> "I learnt from other guests around the world the way they ate as vegetarians because everyone had distinctive reasons to be vegetarian. I also learnt about different cultures and knowledge about the diverse cultures which were very different from our Vietnam. Then, I applied that knowledge into my daily life." (Host 3, interview, CT)

Another activity where local hosts gained new knowledge is the city tour in the Tao Dan Park in HCMC. There is a special construction inside the park: the Hung King temple (see Figure 19). The entrance gate of Hung King Temple has three arches, a typical cultural and architectural form in Vietnam. The local host shared the narratives of Hung kings as founders of the Vietnam nation. Their progenitors were Dragon Lac and his consort, Fairy Au Co, who produced a sac containing one hundred eggs representing one hundred people. Fifty people followed Dragon Lac to live in the sea, and the other 50 people followed Fairy Au Co to live in the mountains. They became the original Vietnamese people, and one of the sons became the first Hung king. Two Korean guests were very interested and enthusiastic about the story and commented that the origin of the Vietnamese people is quite like that of Korean people. These guests shared the story of Dangun Wanggeom, the founder of the first Korean kingdom. The Korean legend originates as a tiger and a bear asking the lord of heaven to transform them into humans. The lord of heaven will grant their wish if they eat only garlic and sacred mugwort for 100 days in a cave with no sunlight. Finally, the bear won and became a woman. She desired to have a child, and the lord of heaven took her as his wife. She gave birth to a boy who became the founder of Korea's first nation – Dangun Wanggeom. The local host showed his pleasure to learn a new thing: "What an interesting story; thank you for sharing." This also has asset value to the host because he could then add this information and anecdote to his tour narrative, especially when he has Korean guests on his tour.

Figure 19: The Hung King temple in Tao Dan Park

The local hosts share narratives from their unique viewpoints, which cannot be found in guidebooks or on social media. They offer new and innovative tourism experiences for the guests. These new experiences are highlighted when the local host, who is an English teacher, explains the reasons why he wants to offer these activities for guests:

> "In the scooter tour, the direction is ahead to District 4, Phu My Hung, RMIT University in District 7, and Trung Son area to explore the other side of Saigon. Then, tourists may have a chance to drop by Tran Xuan Soan street to visit the floating market in District 8 to have a completely new view of Saigon. I want to make a new and different experience for guest. It's much more authentic." (Host 1, interview, CT)

The terms "difference", "new" and "authentic" articulated by the local host are highly evocative of their central role in delivering unique experiences. Visitors can observe the everyday life of local residents; for example, the shanty houses lying on the river and canals in District 8 of HCMC. They can also enjoy the vibrant floating market in the Binh Dong wharf, where boats carry agricultural products from the Mekong Delta farms to HCMC.

One host stated that depending on the subject and the level of interest, he might share different aspects of activities. One example is sharing his knowledge of Feng shui and how the Vietnamese apply it to

their houses and businesses. The successful and failed stories of famous construction buildings are told to understand the importance of Fengshui in Vietnamese culture.

> "Feng shui is one of Vietnamese culture because when Vietnamese people build houses, most people often consider the date, time, direction, and the story of Independence Palace has the same meaning which is originating from Asian culture." (Host 1, interview, CT)

The host also explains the application of Yin Yang philosophy and how Vietnamese combine different ingredients in their food. For example, the reason why Vietnamese combine spicy ingredients with seafood is because seafood has a "cold nature". Therefore, they cook chilli with its warm nature to balance Yin and Yang. Another example is people with diarrhoea must drink warm ginger tea.

For guests interested in food, the host explains the differences in food among regions in Vietnam. One host claims that street food in Vietnam is regarded as the best in the world. He explains that the most popular international franchise brand, McDonald's, was not successful in Vietnam. McDonald's opened their first store in 2015 in Vietnam and planned to open 100 stores throughout the country by 2020 . However, it had only about 17 stores in 2018 (Turner, 2018). The host commented that:

> "The authentic local food activities will make Saigon unique for visitors guided by the local guide and Saigonese so they will know much about Saigon. Saigon's corner ways, delicious local dishes will be explored instead of visiting general tourist sightseeing. It's much more authentic." (Host 1, semi-structured interview, CT)

Authentic local food activities are an important feature that hosts want to offer guests and hosts often personalise and customise food experiences to suit their guests' preferences. These tourism experiences can present the identity, culture and customs of Vietnam from the local perspective.

By sharing his stories, the host not only allows guests to learn about the history, culture, and people of Vietnam, but also gives them the opportunity to enjoy a local beer with him. Guests are able to experience the 'local' side of the host. According to the host, the Saigon Beer brand name has been around since 1875 and was introduced by French colonialists – similar to Heineken. Saigon Beer has become famous after it was developed at the end of the American War. Vietnamese people do business with beer and dominate the consumption of beer in Southeast Asia. Heineken and other international brand names cannot compete with local beer in Vietnam because Vietnamese prefer to drink local beer.

> "Beer became an integral part of Vietnamese culture and could not be excluded from social gatherings, events, or celebrations. In Vietnamese families, beer is a favourite means of cooling down and relaxing." (Host 2, interview, CT)

Vietnamese are also influenced by Western culture and visitors can enjoy other famous brand name beers such as Heineken or Tiger in Vietnam. Draft beer brewed for a short period is the most popular beer that visitors can find on sidewalks throughout Vietnam, in both rural and urban areas. Craft beer brewed from local fruits has become popular among younger people. Due to the hot weather, people do not cool beer in the fridge but put ice in beer to make it lighter. There is a diversity of finger food that accompanies beer, and the type of food differs across regions in Vietnam. One host expressed his opinion that the "Vietnamese culture of drinking is different; they talk all day and all night when drinking" (Host 2, interview, CT). TSEPs promote cultural and intellectual exchange, in which hosts not only learn new things from guests, but also share the knowledge they have acquired with others.

Emotional value

For hosts, escapism, enjoyment and intimacy provide emotional value. Table 13 summarises components of emotional value.

Table 13: Components of emotional value (hosts)

Emotional value	Description
Escapism	"Escape" their everyday lives, clear their head, leave their worries behind and engage in the activities in their city of residence
Enjoyment	The feeling of fun during the tours and activities
Intimacy	Connectedness and understanding

Local hosts are happy to "escape" their everyday lives, clear their head, leave their worries behind and engage in the activities in their city of residence. They are open and willing to share their personal stories, views on neighbourhood life, culture and/or history. Eight out of the 12 local hosts are *not* certified tour guides or licensed. They are engineers, teachers, social workers and students. A local host who is also an English teacher, stated: "I find it enjoyable to mingle with guests and happy to see many guests show interest in my stories and culture that reduce my work stress" (Host 6, interview, CT). Another local host, who is an engineer, has the same feeling: "I love being a tourist in my own city because I can escape from my ordinary life and travel everywhere in Saigon" (Host 1, interview, CT). Taking on the role of a tour guide is rewarding; the local hosts have a short break to recharge their energy after days of hard work in their "day jobs". They can learn more about their own city's culture, architectural styles and history while sharing their interests with their guests. They also know the best places to eat, drink and visit and share their local knowledge with their guests. The local hosts acted like tourists; they are delighted to discover and experience something new for

themselves in their own city: "It is also the way to see my own city through fresh eyes" (Host 1, interview, CT).

The researcher found that the hosts seemed to genuinely enjoy their role as hosts. They welcomed guests to participate in the home dining activity. The purpose of the home dining activity is not limited to economic benefits; it can also promote enjoyment for the local host. From the researcher's observations, it is clear that enjoyment applies not only to the host but also to their family, who welcomed guests to their home with smiles and handshakes. One of the local hosts expressed a sense of positive anticipation (Host 4, interview, CT): "It is a great feeling to set a date, wait and welcome someone to my home to cook." Together with the rituals of encounter, serving drinks is an inevitable part of the experience. The drink is served with a story behind its ingredients; lotus tea is the traditional tea of Vietnam and the drink is regarded as a symbol of purity, beauty and enlightenment. The local hosts also explain that this drink is popular with Vietnamese people because of the local weather conditions: the weather in Saigon is quite hot, thus drinking lotus iced tea prevents fatigue and reduces stress. The guests nodded repeatedly and smiled in pleasure as they listened to the host's story. The guests' reactions illustrate the reciprocity of exchange: the guests are enjoying learning about Vietnamese culture and the local host is receiving positive feedback from the guests at the same time.

Engaging in cooking together was a lot of fun and enjoyable, not only for the guests but also for the local hosts. After preparing the ingredients, it was time to prepare the meal, known as "rolling the spring rolls". The process involved wetting rice paper with a few drops of water, placing some vegetable and noodles on the paper, wrapping up two sides of rice paper then roll and roll. It sounds easy, but it was a challenge for three participants – even the host made mistakes with over-wet rice paper for the first time. None of the guests could accomplish a roll with the first piece – all of them ended up with over-wet rice papers. Luckily, nothing could dampen their interest and enthusiasm. "Oh, no! It is so sticky!" "Maybe too much water" "Is it enough? Or too much?" –many exclamations as they struggled with their first attempt. A bit confused and hesitant, they asked: "Can I have another rice paper?". Bursting into laughter, the host answered, "Yes, for sure!" The host "lost" herself in the enjoyment of the cooking activity. She forgot she was a host and participated in the activity as one of the group.

The TSE activities facilitate a sense of understanding and intimacy between hosts and guests. On the Mekong Delta day tour, the host and guest spent the day together; they felt comfortable in each other's company, shared experiences and a friendship was established. Being together in these special

moments was expressed as sharing and closeness. Like the guest, the host also lost herself in the natural beauty of the landscape. The enjoyment of the landscape connects human beings together emotionally. Conversations were a reciprocal exchange between host and guest. One guest evidently felt comfortable and trusted the host as he was willing to share his personal story with the host, and the host also felt a deep sense of connection to the guest. These feeling of mutual trust between the host and guest had been built up over time, facilitated by exchanges that had started via interactions on the TSEP. This was evident in how one host discussed the value she derived from the Mekong Delta day tour.

> "Standing on a ferry crossing the Mekong River to come back to Saigon after a whole day trip on the coconut island is one of the best memorable moments for me. I feel close to an American guest, and we have a lot in common. It was a great time for us to enjoy the landscape and seeing the real life of local people together. We smiled together, seeing a dog in the middle of a rowing boat when travelling with a family. We both stayed quiet, and our eyes were drawn to the horizon when the sun went down, and the sky was dyed orange-gold blended with purples. It was exquisitely beautiful; the river was covered with sparkling golden rays. The guest said to me he was born and grew up in Connecticut, the north-eastern United States, with a great diversity of habitat, landscapes and rivers. This moment reminded him a lot of childhood memories and when he gets older, nature heals his soul." (Host 3, interview, MD)

Similarly, one host expressed feelings of closeness and a sense of intimacy when preparing food with guests during the home dining activity. This activity was conducted at the host's home, not in a public area. The local host gave her guests a tour of her house, showing them the private spaces of her home like the bedroom, bathroom and working area. After the introduction, both host and guests engaged in cooking activities and sat down to dinner; the friendship between hosts and guests became closer. The host commented on this aspect:

> "We are like close friends to have meaningful conversations related to our backgrounds, hobbies, successes and failures in our lives. I found the commonality in our insightful discussion. It is intimate stories from one's life in another culture. This kind of conversation is like a gift to me, so interesting. We quickly become friends by connecting via either Facebook or email address and promise to keep in touch." (Host 8, interview, HD)

The familiarisation process within the home dining activity occurred in a unique context where the host welcomed guests in her home. Both the guests and host were fully aware that they had a short time together; they attempted to become a real friend in a short period of time. The term "friendship" describes an enduring affection, esteem, intimacy and trust between two individuals. In a relationship, reciprocated affection or a bond or tie of affection is recognised by both members. The short time together increases the significance of the relationship. Before saying goodbye, they wanted to keep

in touch by sharing email addresses, and WhatsApp or Facebook contacts. Two strangers developed a friendship in a unique situation.

Social value

Hosts derive two elements of social value from different activities: pride and social identity (Table 14).

Table 14: Total host participant mentions of social value

Social value	Description
Pride	The local hosts are proud of their city and take pride in being residents of HCMC and Vietnam in general.
Social identity	A sense of individual uniqueness.

Living in a historical and cultural city gives the hosts a sense of pride. Hosts identify strongly with HCMC and take pride in the city and in being residents of HCMC, and of Vietnam in general. They are also proud of the reputation of Saigon as a multicultural and friendly destination. The city welcomes many people from different regions in Vietnam who bring their food culture with them. Several hosts expressed their feelings of pride and contrasted HCMC favourably with other places in Vietnam.

> "I feel that Saigon is like a friend; it is the destination which combines many things. And the important point is the character of the people. It is extremely different from other places. Because I used to be in Hoi An for six months for training about cooking; at that time, I missed Saigon a lot because I have been in Saigon for such a long time. Furthermore, people here are also open and friendly; I prefer the food in Saigon. Another important thing is the pleasant weather in Saigon, compared to the central area [of the country]. There when it is hot, it is very hot; when it is cold, it is also very cold; this causes you discomfort." (Host 12, interview, CT)
> "Every country has its beauty. Tourists who want to know about the culture and the people will see that every country has different exciting things. Vietnamese beautiful scenery might not be as great as other countries. However, Vietnamese culture is diverse and multicultural and Vietnamese people are friendly. Many tourists have said that Vietnamese people are friendly. Compared to other destination in Vietnam, HCMC has become the largest international spot of economic transactions. It has been influenced by the French and Americans over time, from architecture, ecosystem to people. There are many different cultures in HCMC; for example, we can find many buildings influenced by French, Italian and Spanish cultures in Districts 1 and 3 and Chinese culture in Districts 5, 6 and District 11. Saigon is also the place where there are many markets in the world. Nowadays, we also have American-style restaurants, and the youth has access to Korean movies. Culture and festivals or events are unique

with multiple cultures. Even though I was not born and raised in Saigon, I love Saigon because I have a chance to interact with different people from Saigon and from other places. I have learnt wonderful and beautiful stories from them." (Host 7, interview, CT)

Social identity establishes a sense of individual uniqueness. The local hosts tend to create a sense of distinctiveness, which is different from others in the social context. According to the hosts, distinctive features of a destination are attractive if they are compatible with their own values. The hosts' decisions about what to introduce, where to go, and how to experience the destination are mainly based on their own perceptions of value about the features of a city. Hosts who are millennials appreciate the history and culture of HCMC that they would like to share with guests. The hosts noted that HCMC people come from different regions. As newcomers, as opposed to long-term residents, they had different experiences of HCMC. Two young hosts mentioned their preference to share the modern side of Saigon with guests.

"I am not originally from Saigon, but I want to share my thoughts about Saigon with guests after eight years living here. I don't like sharing about history, the war in Saigon. I want to share other stories which are fascinating and modern. I do not like old stories because they recall the painful past where my father and maternal grandfather suffered from the War. Saigonese come from different regions; they are open and friendly. Different types of food and lifestyles from each region are brought into Saigon. Especially street food, which is very various, delicious and edible. Another type of culture that separates Vietnamese from other cultures is night drink. People are friendly because they go to coffee shops and pubs, and you will see them sit in small red chairs without any distances. Sometimes when they see their acquaintance, they will come close to say hello. Saigon is exciting, not only in the luxurious District 1 but also the slums in District 8 or the Chinatown in District 5." (Host 10, interview, CT)

In contrast to the young generation, the older local hosts prefer to share historical stories:

"In my opinion, I love history; the wars in Vietnam are of great interest to many guests. Especially, Walking City Tour and War Remnants Museum, which are my itinerary offerings, make an impression on the guests. In general, most of the people got information about the Vietnam wars from invading country, such as America. And now they have a chance to know more about the other side; hence, they have a more balanced view of the story. The invading country and the invaded country have their own point of view with their reason. Moreover, in a tour programme, we also introduce the guests to historical buildings of France built in the previous century, such as Rex Hotel, shopping malls on Dong Khoi Street." (Host 8, interview, CT)

Despite these differences, all the local hosts acknowledge the personal benefits they receive from being involved in the TSE, saying that in addition to earning income, they learn new perspectives from the guests, which they incorporate into their tour, and which gives them a more balanced view of their own city. They also gain a balanced view of their own city.

"Saigon is interesting for tourists due to traffic, which is very different, messy and crazy. It is such a headache; however, Western tourists admire Vietnamese traffic and find it interesting. What I have learnt from tourism is opening my viewpoint, collecting some positive elements. If I didn't work in the tourism industry, for example, there is something when looking at it I am only annoyed because it is a bad thing. When working in tourism, my perspective is expanded a lot. I look at one thing from different angles, and some positive points of this person are the negative points of that person, and vice versa, so I begin to realise my outlook on life is more harmonious." (Host 1, interview, CT)

Thus, the guests' different reactions during a tour can influence the hosts' own views of the place, generating positive feelings about HCMC and making the hosts fall in love with their city.

Mixing with overseas guests can also lead hosts to reflect on their own lifestyles. For example, one host reported that interpersonal interaction with Western guests has had a significant influence on her thoughts on what is "appropriate":

"The important thing is that I can be inspired by the Western lifestyles and ways of thinking. Not only have I changed a lot in thinking, but also inspired others. For example, women have to be more independent instead of concerning about social and other judgements. We can do things we enjoy as along they do not influence other people and violate morality. Most Vietnamese people initially criticised my opinions, but later on, they will see what I have been saying is true and appropriate." (Host 4, interview, CT)

The same host said that social interaction with guests has also made her more tolerant of others and improved her lifestyle.

"Customers also share different stories with me, which I learn so much about, especially about kindness, helping each other without asking favours in return. I learn that I help them without asking anything back. They never shout at the servers and teach their children properly. Since they said that, I was the luckiest and talking to them is also a way to look at myself again." (Host 4, interview, CT)

This host believes she contributes to the local community by shifting local residents' perspectives about protecting their environment. She also fundraises to get money for scholarships and to purchase bicycles for some needy students in the locality.

"I train and change their perspectives such as not using plastic bags, protecting trees, not catching small fish while fishing. There are some customers after travelling to the Southwest; they want to give scholarships to some needy students here. There are those who will send money every 3 months to support each disadvantaged circumstance here. As for myself, I also spend a small amount of money from every tour each year to give scholarships to students or to buy bicycles for them. Thanks to them, I can be able to return my favour by providing an unforgettable experience to these students." (Host 4, interview, MD).

TSEPs offer various benefits and facilitate positive actions for the hosts. However, other stakeholders also participate in value co-creation process, and the next sub-section explores these other stakeholders' perceptions of experience value in the three TSEPs of the research.

4.3 Local service providers and authorities

In this section, the researcher investigates the perceived value of the SE from the perspective of three local service providers (LSPs) and five local authorities, because TSEPs affect LSPs, as part of the host communities, and local government in different ways.

4.3.1 Local service providers

Visitors are increasingly seeking a unique and authentic experience with locals (Mody & Hanks, 2020; Paulauskaite et al., 2017). TSE hosts are also LSPs, and they engage other LSPs who are residents to engage in the co-creation process with guests. In this way, guests' experiences are enriched and enhanced. In this research, local people play a role as service providers, vendors or craftspeople in TSEP activities, and hosts play a critical and pivotal role connecting guests with small and family-run businesses such as artisan craft people, coffeeshop owners or transport providers in the Mekong Delta. The hosts explained that the LSPs understand the visitors' needs and play a role as active partners in the value co-creation experience. This research found that TSEPs provided economic, psychological, environmental, social and cultural value for LSPs.

Economic value

The observations and interviews with LSPs show that the principal benefits of TSEPs are creating job opportunities and improving income and standards of living for local residents who are service providers. LSPs use their savings to set up a business and enjoy working in a pleasant environment; however, they often lack formal business experience and strategic management knowledge. While the guests can enjoy low prices and authentic experiences, the LSPs earn additional income. One LSP described the broader economic benefits that arose when she started up her business to provide services associated with visiting the dragon fruit garden, taking the ferries across the Mekong River, enjoying local food or riding a scooter through groves of coconut trees for the guests in the Mekong Delta, her home town:

> "I want to design a trip for the visitors to have authentic experiences, learn new culture and enjoy local food. I also want to create jobs and extra income for the locals. I want to share the benefits with the community here. For example, the motorbike driver, the boatman, the people working in the coconut plantation, many poor people work hard

here, and I want to create job opportunities and income for them". (LSP 1, interview, MD)

Another LSP, an art-and-craft workshop owner, shared that silversmiths have been gradually disappearing due to the impact of technology on their work, with worker displacement and unemployment increasing as a result of automation. So, the workshop owner who employs the silversmiths believes that his operation brings economic benefits for himself and creates job opportunities and salary for silversmiths.

> "As a businessman, I want to try many different business ways, and I want to combine jewellery with tourism. I find it quite interesting. There're many jobs in Vietnam, but jewellery is limited in output; it couldn't reach out to customers that truly need them. I want to connect silversmiths with people who have a demand and make revenue to return to the silversmiths; it is the way for them to keep up with their job." (LSP 2, interview, CW)

The TSE not only stimulates the local economy but can also improve infrastructure for the community. To provide convenient services for the guests, the service providers spend their personal money to enhance public utility infrastructure. The hosts' connection with the TSEPs has indirectly provided local communities with better infrastructure. In one case, a concrete bridge was built for the local community by an LSP:

> "Up to now, it has gradually been fine, not saying that it is so good, but it is gradually better. You see the place where you go down to the hill, and I built a cement bridge instead of a coconut bridge like in time past. Especially, the local people can tie the boats to it." (LSP 1, interview, MD)

Psychological value

Like the TSE hosts, the LSPs described benefits related to well-being and emotion. LSPs take an active role providing an authentic experience for the guests and facilitating the value co-creation process between hosts and guests. During the tour, the LSP presents their community by sharing their personal stories, neighbourhoods, culture and custom. Many of the LSPs do not speak English well and the host has to translate for the guests. In this way, TSEP hosts are providing opportunities for other local businesses who are, in turn, providing employment opportunities for local residents who may otherwise have found it difficult to get jobs or create businesses. In return, LSPs reported an enhanced sense of emotional well-being as they can bring opportunities for a better life to people in their community. One LSP, described her satisfaction with supporting people without a regular income.

> "I set up, and I bought a motorbike, the boat, all the facilities in there are mine; people just work to do it. In My Tho, they pay for a boat driver with 10,000–15,000 VND/boat

trip. I pay 50,000 VND for them at my islet, which is the best price in the Mekong Delta. People on the island have a lot of idle time because they have no jobs. They give a hand to create a garden, dig soil and build houses for anyone who needs them. As you can see, the lady who makes brooms doesn't give up her daily job. I give her extra income when taking some guests to visit her house and watch her make brooms. She can take care of shrimp farming, raise cows and chickens or doing a garden. Even though this is not their main source of income, but they can have additional money, and they feel happy because they do not have to change their daily work." (LSP 1, interview, MD)

Providing an authentic experience for the guests requires the participation of many local residents, such as scooter drivers, housewives or boatmen. For example, in the Mekong Delta tour, all the residents are relatives, neighbours and family members of the LSP. These local residents provide services for the guests for a short time during the visit; local residents can earn extra income and then go back to their daily lives. The local residents perceive their interactions with the guests as rewarding and enjoyable. The LSPs welcome foreign visitors to their home to share their daily lives and participate in everyday activities such as feeding chickens, fish and shrimps, making thatched roofing panels with leaves or making brooms (Figure 20). The researcher observed the LSPs laughing and enjoying their time with the guests when they engaged in these daily life activities. The children were also cheerful and enjoyed playing with the visitors. Engaging in different activities enhances closer and deeper relationships not only in the whole family and also within the wider local community.

Figure 20: A guest learns how to make brooms with a local service provider

In the case of the traditional coffee shop, the owner was pleased to meet the different guests who visit her place. She was delighted to share her storytelling about traditional coffee and how to make it, as

well as the personal stories of her father who opened this coffee shop. She also listened to the numerous stories from the guests from all over the world. The more she communicates with the guests, the more affection she receives from them as well, which makes her life more meaningful.

> "I have the opportunity to meet many tour guides and tourists from different countries, which makes my life more fun and colourful. I also met my friends who seemed to be missing when they went to the US after the War; they knew and came to see me. I feel more compassion for my father; this is his effort to build and run this business. When I was young, my dad scolded me many times because I did not listen to him and disappointed him a lot. Now thinking back, I love my father more. I treasure our kitchen as well as all the memorabilia in the shop. Those are priceless gifts that my father had left to me." (LSP 3, interview, CT)

Sharing local narratives and experiences with the guests also promotes the LSPs' self-esteem and pride. They are proud of their personal family histories. They also appreciate the natural environment and culture of the community where they were born and grew up. As a result, the locals feel a deeper sense of attachment to their place. For example, one of the locals showed her affection for and an enhanced sense of place with her home region.

> "My countryside is an agricultural place in a rich Mekong Delta region, laden with rice and fruit. You can find different colours in Saigon; there is only green colour in this place. It will catch the eyes of the guests. My goal is to give the guests the experience of studying, going back to the countryside. They will see the island, how they can take the ferry with the local people, they can eat, see how the coconuts are used, then something on the islet and that islet is special to me because it is only 22 km from the sea. The geographic condition of the islet gives it a powerful vitality in that it is saline, six months of saltwater and six months of freshwater, of which the tree that can live on the islet is coconut and soursop (Figure 21). When you drink coconut there, even in the season when it is salty, the coconut is also a little bit salty. It is a good way to understand different regions in the Mekong Delta. I am so proud to share these narratives with the guests." (LSP 1, interview, MD)

Figure 21: Soursop fruit in Mekong Delta, Vietnam

Environmental value

The economic benefits and positive social impacts of the SE motivate LSPs and residents to support sustainable tourism. As SE activities take place in their home town, LSPs want to develop tourism with long-term planning and to control the impact of tourism on their environment. They do not want to commercialise their home town and turn it into a famous attraction with a lot of tourists. Instead, they want to provide their guests with an authentic experience and the opportunity to learn about their culture and environment. LSPs are good at self-managing the flow of tourists by limiting the number of visitors.

> "Most people know the Mekong Delta as the floating market destination, but it is too busy. There are too many traders, and the tourists complain when they travel there. A coconut candy workshop only has about 30 to 40 m² but must accommodate hundreds

of passengers; then, the tourists feel like they are going to the normal market. Or Cai Rang floating market is a very famous floating market, but now it is overloaded with many boats and hundreds of tourists. I have no intention of turning my islet into a place where so many guests come. I also had tour advertisements on the tour guides' pages and travel agencies' pages, and there were a lot of companies requesting many bookings in the peak season, but I refused. I don't' want too many tourists coming to my place". (LSP 1, interview, MD)

LSPs strongly acknowledge the importance of protecting the environment. The SE tour hosts have taught LSPs about environmental issues associated with plastics. Hosts, LSPs and other residents do not allow tourists to litter in a public area. Although there is no local law for dropping litter, the locals clean up any rubbish to ensure no plastic boxes end up in their river. They are mindful of protecting the natural environment. One of the LSPs was so proud to share this in the interview: "As you see, the residents are well aware of environmental protection; the island is quite clean and no garbage" (LSP 1, interview, MD).

One LSP, the owner of a traditional coffee shop, showed her positive attitude to protecting the environment by replacing her plastic cups with paper cups with a cloth handle (Figure 22). Guests can buy a takeaway coffee in a paper cup with a cloth handle for VND38,000, but the same coffee costs only VND18,000 if they keep and re-use the cup. According to her, this is a responsible action that she can do for the community, and it also shows her gratitude towards the customers.

"About being conscious of protecting the environment, I will do anything that I can do. For example, when changing to paper cups, I still charge the same price. I keep the same price because I am grateful to the customers who helped me raise my family. And another reason is that some of my loyal customers are old and poor. I do not use plastic bags, and the buyers must use either a paper cup or a vacuum insulated bottle. I will charge the cloth handle with the price to cover the sewing and cloth costs, no profit. Because I gained money from the guests, now I just want to share some responsibility with them." (LSP 3, interview, CT)

Figure 22: Example of a Vietnamese takeaway coffee cup with cloth handle

Social-cultural value

Beyond environmental protection, LSPs are also fully aware of the preservation of cultural resources. In general, the LSPs actively support and promote the local culture through their business activities. For example, one service provider stated that her coffee shop was regarded as a cultural place where the guests learn about the history of coffee and traditional Vietnamese coffee recipes. The characteristic features not only lie in the age of the restaurant but also in the way of preparing the family's esoteric coffee recipe, bringing a unique flavour that has never been changed.The service provider has retained this old and rustic space in Saigon since 1938. Visitors quickly realise the nostalgic value of ancient Vietnamese objects still presented in the café, such as wooden stools and tables, small old-fashioned cups and the old corner of the small kitchen where the owner brews coffee. Steam sizzles from the pot of coffee, which is placed on the wood stove to create a warm and familiar 'home like' ambience. Enjoying the taste of old-style coffee and immersing in the old-style lyrical sounds of Vietnamese music and American popular songs becomes a memorable experience. The coffee shop owner acts as a cultural ambassador to proudly share her own stories with guests. She

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expressed her self-esteem and happiness when guests show their interest and respectful behaviour toward her authentic experience:

> "A café is like a cultural destination. Nowadays, lots of Western coffee brands have opened their chains in Vietnam, but they do not know the core and soul of Vietnamese coffee culture. Many tourists come to my coffee shop, and they come here not only to drink coffee, but people also like and appreciate my passion and love for coffee. I am so happy and proud to help visitors understand the traditional culture of Vietnamese coffee". (LSP 3, interview, CT)

Another example of social-cultural value can be found in the silver art-and-craft workshop. The workshop gives guests an opportunity to better understand and appreciate the hard-working life of the silversmiths. The most difficult thing about the silversmith profession is that they have to use tiny tools, place the work in the palm of their hands, and apply moderate force to create the desired shape. Those who want to pursue a long-term jewellery profession need to have passion for the profession. Silversmiths are diligent, meticulous, with a great eye for aesthetics and transform metal bars and raw gems into a piece of jewellery that is shining, sharp and delicate. The silversmiths undergo an apprenticeship for a few years. The owner of the silver art-and-craft business is convinced that participating in the art-and-craft workshop will provide visitors with a stronger sense of local culture:

> "I was born and grew up in a silversmith village. I have been in this jewellery industry for a long time, and it is an interesting job in Vietnam. Vietnamese jewellery making is known as skilful, precise and creative work; craft high-quality, silver model. But many Vietnamese do not tend to develop their brand; instead, they usually prefer to be catering for the overseas market. With the same model of silver, a Vietnamese silversmith has to craft in three hours, while foreign silversmiths only spend one hour to craft. That is why there is low-quality foreign silver jewellery in our country, but there is a lot of high-quality Vietnamese silver jewellery in the international market. I am passionate about introducing this job to more and more people. Because it is like there is an invisible curtain that makes this making jewellery job hidden from people – no one knows where to learn, how silversmith do their craft, and so I thrive on introducing it to everyone. The thing I like most is more and more people will know about this job. When they join in the process to craft out a silver ring or a pair of silver earrings, they will treasure it more. They will have a more balanced perspective on this job, as they are the ones who will do all the steps to craft out their silver arts. They will have a sympathetic perspective on this job. Silver jewellery is expensive because it takes a lot of effort to do it." (LSP 2, interview, CT)

Preserving the local cultural identity is a vital task for an LSP who owns a silver art-and-craft business. He believes that his craft company promotes cultural exchange for the visitors as he shares different traditions and knowledge with guests who may come from a different background to his own. Not only does this LSP offer an art-and-craft workshop, the business also sell their pieces as gifts with three main types of silver products: jewellery, interior decoration products and household

utensils (Figure 23). The jewellery crafted and offered for sale includes necklaces, rings, earrings, bracelets, bangles and other accessories. Each jewellery item has its own meaning, associated with Vietnamese custom and culture. For example, the conical hat is a typical symbol of Vietnamese culture. The conical hat is not only a sun shade or rain shade but also presents a unique culture. It illustrates the tenderness, simplicity and friendliness of Vietnamese women for thousands of generations. Or the *mai* flower, which is a symbol of the Lunar New Year holiday in Vietnam. The yellow of the *mai* flower is the colour of hope, light, wealth and luck. Images of Vietnamese villages are specially handcrafted on interior decoration products and household utensils. These products are developed not only for visitors but also for the local residents. The silver art-and-craft business owner stated that listening to genuine storytelling from the silversmiths and making the silver jewellery provides cultural value for the guests. These symbols and stories make the jewellery designs more meaningful to the guests, so the local people add value through this. This highlights the link between local service providers who engage with tourism and their own culture and identity as part of their communities.

> "We will tell them about the history of jewellery. The guests will know about the information of famous jewellery villages in Vietnam, jewellery culture history in the old and modern Vietnam, the story of our silversmiths, where and how they learn to do silver arts, what technique they need to learn. Next, they will visit a real work of a silversmith. We will arrange it with an over-30 year-experience silversmith master in doing jewellery in that village. The master will do silver arts there, so guests can watch and along with videos about silver arts nowadays. If any guest has time, they can learn how to do and actually do it themselves a piece of silver jewellery. We help customer to craft silver pieces in the shape of *ao dai* (traditional dress), dragonfly, bamboo, Vespa motorcycle, Notre Dame Cathedral with Vietnamese style shape to understand the Vietnamese culture." (LSP 2, interview, CT)

Figure 23: An example of household utensils for sale at a silver art-and-craft business

4.3.2 Local authorities

Interviews with five local authority representatives reveal a lack of understanding of the TSEP model and the impact of the SE on the local community. Some of the local authority participants was aware of Airbnb accommodation but has not experienced it first-hand. None of the representatives were aware of the terms sharing economy and peer-to-peer platform. Nevertheless, local authorities acknowledged the considerable impact of commercial activities based on TSE activities as a whole, and they recognised the implications of broader public policy for TSE. The local authorities fund investments in essential infrastructure; for instance, they have installed new "Welcome" and directional sign boards and night markets for all visitors because there are so many tourists to cater for. A local authority officer in District 4 stated that:

> "The local authorities also recognise the development of tourism, and they build the entrance gate to identify the tourist area. They also opened night markets as street food centre in Saigon." (Local authority 1, interview)

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Local authorities fully acknowledge the importance of tourism development in communities. A local authority manager expressed her concern about a development plan for the future of District 5. According to her, District 5 is a place with many cultural values of spirituality, religious facilities, and is a cultural intersection between the Kinh (indigenous Vietnam) and Chinese people. The local authorities in District 5 want to engage the local community in tourism. The local authorities want to identify the benefits that the local community have already gained upon participating in tourism activities. Thinking in terms of the sustainable development of tourism, she warns that security and mass tourism are crucial factors that local authorities should take note of when developing tourism in the local community.

> "The important factor is to develop tourism community. The bustling life and traffic congestions are factors that the local authorities have to pay attention to ensure security for visitors. Furthermore, if a lot of visitors come, it will affect the people living in that area. When I am developing District 5 plan, I am also evaluating these factors." (Local authority 2, interview)

Supporting and growing traditional businesses is regarded as an important factor to developing sustainable tourism in the local community. The local authority manager in District 5 reported that gold, traditional Chinese medicine and fashion are the three main businesses in the area. The local authorities have developed specific communities in the same street that specialise in one particular product – gold and silver trading or traditional medicine. Clustering businesses together is already happening in Districts 3 and 4. District 3 is well-known for *ao dai* – a traditional dress fashion – and District 4 is famous for leather shoes and night street food streets. The business association in District 3 encourages the development of clusters of businesses that specialise in certain products. Selling within a specific area or on the same street helps to concentrate products, giving customers many options of their favourite product to choose from. One participant noted: "This philosophy expresses the spirit of traditional business and means a lot to modern business" (Local authority 3, interview).

A senior manager in HCMC's Tourism Department has the same point of view and stresses the importance of a business association that was set up by city government to support local businesses. He suggests a focus on street food vendors is appropriate because most local residents come from different regions before moving to live in HCMC. While this niche form of tourism (street food) reflects the composition of residents who live in HCMC, it could also offer visitors opportunities to enjoy various types of local street food and to be exposed to local culture.

"It is essential to create culinary streets, night food streets in Vinh Khanh District 4 and other neighbourhoods in Nguyen Tri Phuong District 6. HCMC is the place for everyone from different regions coming to live. Street food will become a typical local culture in HCMC." (Local authority 4, interview)

However, the local government has a specific plan to support residents; for example, to do marketing activities to promote street food activities. With government support, business associations can assist small business to grow locally, break into new markets, and maintain competitiveness in a globally diverse and complex marketplace. The local authority representative from District 4 shared:

"The government controls and manages the local community easier. Especially, they can promote these areas to become a tourist destination by different strategic tourism marketing." (Local authority 5, interview)

4.4 Summary

Table 15 summarises the nature and types of value co-created between hosts and guests and provides insight into the LSPs' perceptions of value in TSEPs. The description of four TSEPs' activities in HCMC revealed four different dimensions of value. Each dimension of value comprises different components that describe the perceived value from the perspective of hosts and guests. The researcher has expanded on dimensions by giving insights into the components that have not been investigated by Sheth et al. (1991). The research participants make sense of their subjective experience after their involvement in various activities. Guests mention emotional and epistemic value is mentioned by guests more frequently than other dimensions of perceived value in the TSE while hosts describe functional and economic value as more important.

Table 15: Dimensions of perceived value in order of dominance

Perceived value	Descriptions		
	Guest	**Host**	**Local service providers**
1	Emotional value (i) enjoyment (ii) relaxation (iii) playfulness (iv) aesthetics	Functional value (incl. economic value) (i) economic value (ii) convenience	Economic value (i) job opportunities (ii) improve income and standard of living
2	Social value (i) social approval (ii) self-esteem	Epistemic value: (i) novelty and new knowledge (ii) creativity	Psychological value (i) well-being
3	Epistemic value: (i) novelty and new knowledge	Emotional value (i) escapism (ii) enjoyment (iii) intimacy	Environmental value (i) protect the environment (ii) support sustainable tourism
4	Functional value (incl. economic value) (i) quality of service (ii) convenience (iii) economic value	Social value (i) pride (ii) social identity	Social-cultural value (i) preserve cultural resources (ii) promote local culture

Aiming to provide a holistic picture of value co-creation in the TSEPs, the next chapter of the thesis examines how hosts and guests utilise their resources to co-create value.

Chapter 5. The Processes Involved in Value Co-creation

This chapter addresses the second research objective: To determine social practice components that contribute to the value co-creation process between hosts and guest in the tourism sharing economy. The chapter beings with an overview of the value co-creation process between hosts and guests constituted in ten social practice components, and then follows with examples of the ten practices from the different tourism sharing economy (TSE) experiences. The integration of resources that hosts and guests bring together and utilise through practices is discussed next. The chapter concludes with the role of hosts in value co-creation activities and interactions with guests in the TSEPs is also examined.

5.1 Social practice components in the SE value co-creation process

Value stems from the resources integrated between providers and visitors through social practices (Skålén et al., 2015; Wieland et al., 2016). Value co-creation practice manifests as social practices because value is socially co-created in a specific context and relates to the participation of hosts and guests in physical activities (Holttinen, 2010). A practice-based approach is applied in this research to examine the social value co-creation process and explain how hosts and guest integrate their resources in the TSE experiences. Ten social practice components in TSEPs emerged from the research: information seeking, customising and booking, meeting and welcoming, reconfirming details and providing further information, storytelling conversations, facilitating co-creation, collaborating, personalising in context, having fun, and giving feedback. These components are explained in Table 16.

Table 16: Ten social practice components from the different TSE experiences

Social practices	Description
Information seeking	The guest searches for tours and activities available at a destination before finalising travel arrangements.
Customising and booking	Customising refers to the way that hosts provide their offerings, connections and choice for guests to increase individualised value. Booking relates to the guest's final decision – choosing the tours and activities they want – and making a reservation.
Meeting and welcoming	Meeting and welcoming relates to the physical face-to-face meeting between hosts and guests. There are two steps: the actual first encounter (the meeting) and then the process of welcoming and providing instructions for guests.
Reconfirming details and providing further information	Hosts ensure the tour itinerary or other activity is reconfirmed in various TSE experiences and provide activity-related information.
Storytelling conversations	The hosts share stories with guests about the local history and culture during TSE activities.
Facilitating co-creation	Facilitating co-creation involves the provision of tangible resources (spaces, places, tools, actors) and intangible resources (knowledge) by hosts in the co-creation process.
Collaborating	SE activities available on TSE platforms involve collaboration between host and guest – the processes needed to complete specific tasks, such as the EatWith activity where host and guest share their cooking skills and enjoy dinner together.
Personalising in context	There are two aspects to this practice: (1) building a meaningful one-to-one relationship, and (2) understanding the needs of each individual and helping satisfy a goal that efficiently and knowledgeably addresses each individual's need in a given context.
Having fun	The TSE activities are filled with fun and laughter between the hosts and guests.
Giving feedback	The guests give ratings and share the review of the hosts at the post-consumption stage.

5.1.1 Information seeking

Information seeking is the first value co-creation practice that emerged from the data and refers to the way that guests search for tours and activities available at a destination before finalising their travel arrangements (Adhikary & Adhikari, 2019). This research has found that most of the guests are tech-savvy informationists who use the web as their primary source of visitor information. The TSE guests use the internet to search for information and spend time and deeply engage in a comprehensive process before finalising travel arrangements, including selecting, gathering, reviewing, comparing and interpreting the information they find. They pay attention to the TSEPs they perceive as "professional" or those showing detailed travel information of tour itineraries,

reviews, ratings and high-quality photographs. Guests are particularly impressed with the TSEPs that show the hosts' photographs and short video clips about HCMC experiences. Being able to see photographs of the hosts accompanied by a short video creates an initial social connection for the guest to the host. The photographs are classified as the way to verify hosts' identity and enhance the sense of personal contact (Guttentag, 2015).

5.1.2 Customising and booking

Customising and booking is the second value co-creation practice in the pre-trip stage of the visit. Pre-trip refers to the activities that guests can book before they depart for their destinations or while they are in HCMC. *Customising* refers to the way that hosts provide their offerings and more choice for guests to increase individualised value (Loef et al., 2017). Customising represents a process where hosts and guests reciprocally interact and influence each other. The hosts create value by customising experiences for guests during the pre-trip stage. TSEPs provide a wide range of activities for visitors, enabling them to choose options to match their tastes and demands and so customise their experience. Guests can compare prices and activities offered by different hosts and also review other visitors' feedback and ratings to help them make a final decision (Figure 24).
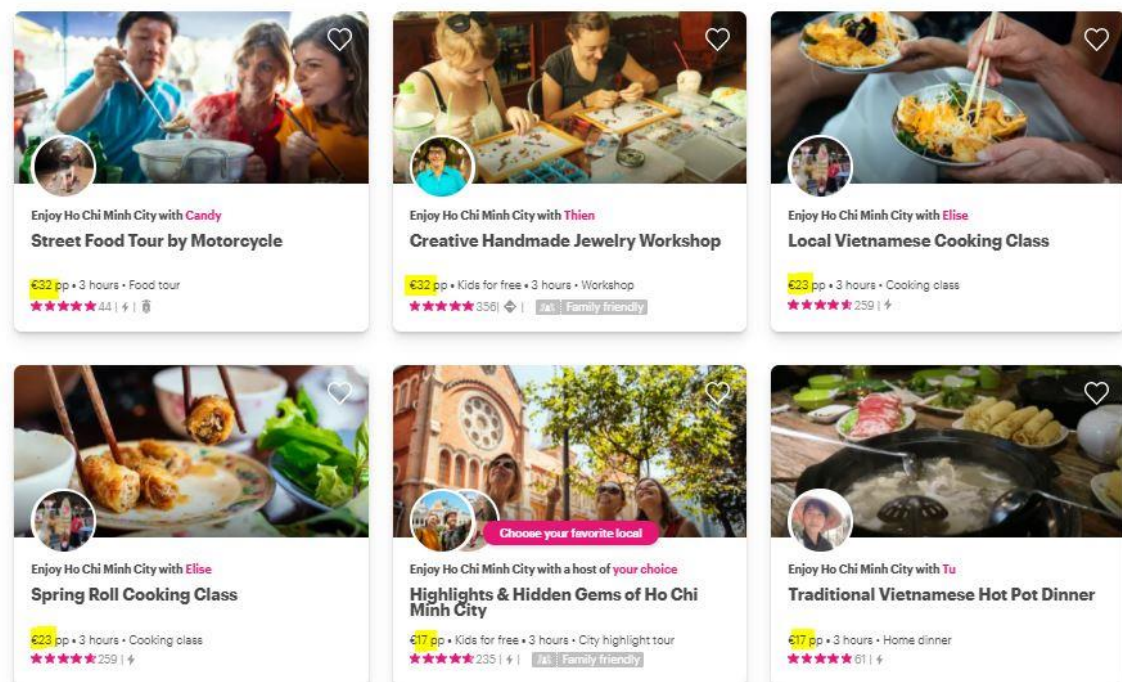
Figure 24: Price comparison of different activities offered by hosts on the TSEP Withlocals.com

Source: Withlocals (2021).

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Booking relates to the guest's final decision, choosing the tours and activities they want and then making a reservation. According to one host, the guests have two options to book the tours and activities. The first option is to choose the platform, such as Airbnb, EatWith or Withlocals, and then search for accommodation and/or activities at the destination they are planning to visit. The guest can go through the itineraries offered on the platform, and select the host, date and number of participants to make a reservation. If the guest requires an activity that is not a standard offering on the website, then they have a second option of contacting hosts directly and personalising their booking. In this second option, hosts support guests by responding to any concerns they may have, making suggestions and providing recommendations, and customising activities in line with the guest's requirements. The hosts also give the guests their phone number in an emergent contact. This is an important benefit of the TSEPs. Customising and booking allow the host to earn even more income by adding various side-trips that the guest may request.

> "When visitors go to the website, they will see the price list. If they don't care about the price, they read the programme carefully, and the visitor can imagine in their mind what's going to happen, they'll book it. And guests will let me know the date and time. I will provide locations to pick them up. If guests have special questions, they will text and chat directly with me through the messenger of Withlocals.com. Withlocals.com has an interface that creates personalised offer, not the same as the existing programme, but it can be a different one, and I can completely set the price." (Host 1, Interview, CT)

As an example, in the city tour booked through Withlocals, the host confirms all information related to the service via the chat function after receiving the final payment from the guests, including the itinerary, price, time, a meeting place, and the number of participants. The host also reminds the guests in advance about the dress code, especially when visiting a pagoda or temple, and asks to be advised of any food allergies or special dietary requirements that the guests may have. This social practice shows that the host is catering for the guest's wants and needs.

The sharing of knowledge is crucial to building a trustworthy and quality relationship between the hosts and the guests before they actually meet for the booked activity. The hosts are local experts with knowledge of history, culture and art, and skills to give the guests a sense of everyday life in a destination. Local knowledge and connections within communities enable the host to consider the guest's preferences and recommend activities that offer an authentic experience, and create a memorable trip for them. One of the participants shared his comments about customising his trip with the host:

"The reason why I did not book with a travel agency was that I want to have an individual tour. I do not want to be with 20 other people from Switzerland or Germany. I want to arrange a tour by myself. Thanks to the hosts, she helped us tailor the private tour to understand authentic local experience. This tour is beyond my expectation. She is knowledgeable, entertaining and caring." (Guest 3, interview, CT)

Customising and booking are interactive value practices and highlight the way that hosts and guests initiate value co-creation during the pre-trip stage of experience design. Features and functionality of TSEPs enable personal communication between hosts and guests early in the process of booking; for example, via chat, a messengering through the platform and email. Value co-creation practices occur between hosts and guests before guests purchase the offerings from the hosts. This initial connection lays the foundation of the social interaction for the rest of their activities.

5.1.3 Meeting and welcoming

Meeting and welcoming refers to the social practice of greeting; here, the focus is on the physical face-to-face meeting between hosts and guests. There are two steps associated with *welcoming*: the first encounter and then the process of welcoming and providing instructions for guests. The initial face-to-face greeting creates the first impression guests have of their host after they have booked the activity. The encounter might be at a designated meeting place such as the guests' hotel or at the host's front door. Most of the guests commented that they felt welcome when the hosts greeted them at the beginning of the activities. For example, welcoming facilitates the co-creation of value in the home dining activity. One guest stated that "having a front door open to the street" signifies welcoming someone to a home in Vietnamese culture. Leaving the front door open represents a way to make guests feel welcome.

"The action of being invited to someone's home is in the first place very welcoming. For me, it shows trust and to a degree exhibits mutual respect between the individuals. The host is taking a chance by inviting strangers into her home, so to me, this means that she is very open and welcoming. This immediately puts me at ease. Having her front door open to the street is another sign of a welcoming home, rarely seen in the United States. A door acts as a physical barrier but also a symbolic one. Expecting company with an open door is a fantastic way to signal to the guest to enter and feel welcome." (Guest 18, Focus group, HD)

On the TSEPs, guests contact the hosts directly to customise and arrange activities or make any special request for their arrival. There is no barrier between them because hosts have come to know their guests before welcoming them, for example, into their home. In one of the home dining experiences, the researcher played a role as a host. The researcher found that welcoming is a process with varying instructions and often led by her. Firstly, the researcher, her son and her mother were waiting inside their house to welcome the guests. During the welcoming process, the researcher

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showed the warmth of her hospitality skills as she welcomed her guests. When greeting her guests, the researcher bowed slightly and nodded with a warm smile. This is the traditional way of greeting a guest in Vietnam.

As the host, the researcher connects with each guest by using the guest's first name. Guests respond by also using the host's first name. By doing so, the researcher and guests establish a relationship that is more like friends than strangers. During the home dining activity, the host communicated with her guests in a polite and friendly manner, and this continued throughout the guests' dining experience. The host introduced her family members to the guests as an icebreaker so that all could get to know each other quickly. The host instructed the guests to take off their shoes upon entering a home. Then the host showed the guests around her home to understand the layout of a Vietnamese house. Introductions on a first name basis and meeting the host's family are two social practices led by the host which establish a social connection quickly.

The researcher did all she could to make the guests feel genuinely welcomed. The researcher not only opened her home to strangers; she also shared the comforts of her home for the guests to experience through different activities. In particular, the researcher focused more on building a long-lasting connection with the guests. The host actively and open-mindedly shared her personal stories, lifestyle and belief (religion) with the guests to make them feel more at home. The following quotation describes a guest's positive response to how she was welcomed to the home dining activity:

> "She was very attentive to us and, of course, welcomed us with a smile and a very warm greeting. She explained the cooking procedures, recipes, family and religion. Everything is arranged in a natural way to make us feel comfortable." (Guest 18, Focus group, HD).

As soon as hosts and guests have had a chance to meet and greet one another, the hosts reconfirm the details of the activity and provide the guests with any further information they need.

5.1.4 Reconfirming details and providing further information

The hosts of the HCMC city tour always ensure the tour itinerary or other activity is reconfirmed, and this reconfirmation of details is a social practice component of value co-creation. A professional host always provides details of the places that guests are going to visit to make guests feel more comfortable and relaxed because they know where they will be going and what they will be doing. The following narrative exemplifies the value co-creation process in the walking city tour. The host gave the guests an explanation of the itinerary and reconfirmed the timing, details, attractions and activities. Figure 25 is an example of a briefing document handed to guests at the beginning of the

tour where the local host has listed the significant activities and attractions of the walking city tour, from beginning to end.

Relevant information was confirmed at the time of booking, but the host clarified again what was included and excluded at the beginning of tour. The host provided a detailed description of the itinerary, including timing of stops at the major attractions and payment arrangements, such as whether cash was needed for entry fees, or the entry fees were included in the tour fees.

It is crucial to have the correct tour itinerary and to explain it carefully to the guests before the tour starts, as this process ensures the guests get to visit all the important attractions, have time for meal stops and the tour finishes on time. After confirming the tour arrangements, the hosts give an overview of HCMC and information about the locations the guests will visit on their tour, as well as background information about the weather, transportation, population, geography, religion and economy of the city

09:00 am Meeting point (this is a non-touristy area, the host easily recognises the guests)

The Venerable Thich Quang Duc Monument - Ho Chi Minh City

09:30 am Stop 1

Going inside the premises of the War Remnants Museum

10:00 am Stop 2

Pass by the Independence Palace and let your guide tell you all about it

10:30 am Stop 3

Resting in the most authentic "cafe" experience in HCMC, and try out coffee and exotic fruit

11:00 am Stop 4

Stroll between the Notre Dame Cathedral and the Saigon Central Post Office and get inspired by the colonial architecture

11:15 am Stop 5

Get a view of the famous Opera house

11: 30 am Stop 6

Take a relaxed walk down the pedestrian street

11:45 am Stop 7

Discover a true hidden gem, "the old apartment building"

12: 00 am Stop 8

Go through a very authentic local street market with fruit and vegetables and locals everywhere!

12: 30 am Stop 9

Shop for unique pieces on the antique shop's street

13:00 pm END

End the tour with the tour of the renowned Ben Thanh Market

Figure 25: Example of a host's briefing for guests on a city tour

Source: Host 2, CT.

The host also shared a few tips on the best places to exchange currency and the current exchange rate, as well as recommendations of well-known local restaurants and bars. He advised to stay away from some food that could upset the guests' stomachs and how to contact important medical services in case of an emergency. In particular, the host warned about security issues in HCMC. The city is relatively safe, but visitors can become victims of pickpockets and purse slashing in some tourist areas. Theft by motor scooter is a prevalent issue when thieves grab bags or any valuable assets from the victims using a speeding motorbike. This is dangerous and can injure the victims. The host advised guests they should be cautious of their valuables. He also shared how to avoid taxi scams and how to install an app to arrange motorbikes and taxis. This shows a level of care for the well-being of guests.

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The host expressed his enthusiasm and excitement about the tour. To give guests the sense of being special and cared for, he remembered all their names. He employed good non-verbal communication skills, including making eye contact and listening attentively. During the interview after the activity, the host shared his ideas for creating better interactions with guests. One tip is that he would not talk all the time; another is that he has a set of questions to spark curiosity among the guests. For instance, he asked, "How many scooters are there in Saigon?", which prompted the guests to think and respond. As a result, the host was able to provide a fun fact for the guests; he elaborated that Saigon had nine million scooters. Following this explanation, he proceeded to talk about the scooter as a means of transportation and its relationship with local history and culture. This host's approach was based on his belief that if the guests had a question to inspire them, then they would become engaged in the tour.

5.1.5 Storytelling conversations

Hosts spend a lot of their time engaged in the social practice of storytelling sharing stories with guests during activities. Storytelling took place at every attraction, including museums, monuments, buildings, and other material artefacts during participant observations and was used strategically by hosts to enhance engagement with guests in the value co-creation process. The host interviewees commented that they used storytelling conversations consciously. Storytelling stimulated social interaction between hosts and guests and created an emotional, shared experience for guests where they could immerse themselves in the narratives. Depending on their guests' interests, each host described a different topic, such as street food, modern life, traditional crafts, nightlife, or local history.

The hosts constructed their own stories and interpretations as opposed to someone doing it for them. All the activities were developed in themed environments such as the history walking tour to arouse the guests' emotions and communicate a meaningful message for the guests to understand the local culture and history. Most of the hosts portrayed the city in a positive manner. Instead of highlighting any negative aspects of HCMC, the host spoke about the legends and myths of the city and gave a chronological and historical overview of the city.

The host of the city tour began the excursion with a visit to the Thich Quang Duc monument in District 3, to understand Vietnam's Civil War. The monument is a calm place surrounded by a stunning small garden in the middle of the busy city. The local host shared the story of Thich Quang Duc, the Vietnamese Buddhist monk who burnt himself to death at this place on 11 June 1963 to raise the voice of the people for the right to freely practise Buddhism in Vietnam. Thich Quang Duc sat

quietly in the lotus position burning in the middle of a street crossing without falling over, and his heart remained unburnt. The local host explained that 90 per cent of the population of Vietnam was Buddhist, but President Ngo Dinh Diem of the South Vietnamese government had made it a law that no one could display a religious flag and discriminated against Buddhists. The President ordered the police and army to attack the residents who were celebrating Buddha's birthday, and nine residents died (including two children) and many people were put in prison in 1963. This first attraction and the social practice of storytelling provided the guests with an opportunity to understand the Civil War and Buddhism in Vietnam.

Hosts highlighted the importance of involving guests in conversation. During their conversations, hosts encouraged the guests to contribute questions and comments. This motivated the guests to add additional information to co-construct the narratives presented during the city tour. For example, the local tour guide asked guests, "Do you know why Thich Quang Duc could sit in a lotus position with a burning flame around his body without moving in a calm and peaceful mind?" He explained that the monk sat in deep meditation, chanting "Amitabha Buddha" to show the power of meditation. This story had a significant impact on a guest, who felt a sense of sadness upon hearing the monk's story. One guest showed his respect and admiration for this monk as below:

> "This is a miracle. The story of this monk gave me an emotional experience. It is really touching me and so sad. I admired the monk who made the ultimate sacrifice. You offered us a better perspective of Vietnam history." (Guest 4, interview, CT)

Stories enhance the level of engagement. Another example of the social practice of storytelling is associated with the second attraction on the city tour – the War Remnants Museum, located on Vo Van Tan Street, District 3. Outside the building, there is a range of American military hardware captured or abandoned, such as fighter-bomber jets, helicopters, planes and tanks. It resembles an American museum, and through these items, visitors could understand how much military hardware the United States had during the American (Vietnam) war. There is also a display of the gruesome prison conditions first set up by the French colonial government and then adopted by the South Vietnamese government during the American War. To reduce the potential of negative emotions, the host introduced the War Remnants Museum's slogan to guests: Peace, Solidarity, Friendship, Cooperation and Development. He mentioned that he considered Americans as friends. The War was merely political because no mother or wife of the US soldiers wanted them to invade Vietnam, and the War was over a long time ago. The host explained that most Vietnamese wish to leave sad memories behind and move forward to the future. The host took care of the American visitor, so he did not feel uncomfortable. The host commented:

"I could not deny that the US military committed war crimes, but it ended a long time ago. I do not hate Americans and want to move forward to a bright future. Vietnam becomes one of East Asia's fastest-growing economies." (Host 3, interview, CT)

When the guests showed interest in history topics, the host made connections with guests. For example, he asked the Singaporean guest about World War II in her country, and this guest commented:

"We also suffered from the War. We do not like Japanese people until now; they were fierce. My grandmother and my mom talked about stories in the War; they suffered a lot. My grandma lost my grandfather in the fighting. At that time, my mom was just four years old, and my grandma had to hold her to go through battlefields. The War is so sad. So, I can feel how much your country suffered. But now, I am so happy when I see the Vietnamese people move forward to the future and enjoy life". (Guest 7, interview, CT)

The hosts were attentive to the guests' emotions and the guests were interested in the hosts' historical stories. For example, one host shared a meaningful story about the "Napalm girl", whose naked and painful image shook the entire world and changed many perspectives about the Vietnam War (Figure 26). The host met the Napalm girl personally and conducted an in-depth interview with her. The name of the Napalm girl is Kim Phuc. Her body was 80 per cent burnt by a napalm attack on Tay Ninh, Vietnam, when she was nine years old. People thought she was dead, but her brother and a nearby reporter were able to take her to hospital in Cu Chi. Kim Phuc endured 18 surgeries over the next seven months. After suffering such pain, she hated the American Government and the pilot who dropped the bombs. Nick Ut, the reporter who had assisted getting the little girl to hospital, was also the photographer who took the "Napalm girl" picture that made her famous. Kim Phuc was interviewed so many times because of her fame. The host went on to explain that the US government kept her under surveillance, afraid of what she would say. She lived in hatred and that Kim Phuc never wore T-shirts because her skin is deeply scarred. However, she was an extraordinary student in medical school in Saigon and she ended up becoming a doctor. She was not happy because of the US supervision of her. This led her to want to commit suicide in the winter of 1981, but fortunately she met a vicar who advised her to let go of her hatred and become a little bit more loving every day. She gained a scholarship to study in Cuba where she met her husband, but she was still under supervision. She escaped from a refugee camp in Canada during her honeymoon. Despite her life being full of pain, she was willing to forgive. It was challenging since she had to forgive little by little every day. When she became a speaker, she was invited to a talk show with a former American soldier. She said that if she were able to meet the bomber again, she was willing to forgive because things in the past

could not be altered. This story inspired the host to believe that forgiveness and compassion were the best ways to heal our soul. The host matched the character in the story in terms of his own personality and values. The host thoughtfully selected topics that enabled him to provide a profound message for his guests so that they could more deeply understand local culture.

Figure 26: A nine-year-old girl, Kim Phuc (centre), runs near Trang Bang, Vietnam, after an aerial napalm attack on 8 June 1972. This iconic photograph was taken by Nick Ut.

Source: Rogers (2017).

The third example of storytelling by this host occurred at the third attraction on the city tour – Independence Palace (Figure 27), just five minutes' walk from the War Remnants Museum. The host explained that the first Communist tanks that arrived in Saigon on 30 April 1975 have remained in place. The story was more vivid because the host compared the current building (Independence Palace) with the previous ones. The first building was built in 1868 for the French governor-general of Cochin-China, and the palace became home to the South Vietnamese president, Ngo Dinh Diem, when the French left in 1954. After a failed assassination attempt on the life of President Ngo Dinh Diem by his air force, the president requested his government build a new residence. The new building was completed in 1966 by Paris-trained Vietnamese architect Ngo Viet Thu and is an outstanding work of architecture with an airy and open atmosphere. Unluckily, Diem did not have a

chance to see his new house because he was assassinated by his own troops in 1963. Nowadays, Independence Palace is open to welcome visitors. The host helped the guests to understand what the old buildings were like by preparing many photographs. He printed copies which he handed round. He also showed a picture of a tank crashing through the wrought iron gate, and a soldier running into the building and up the stairs to unfurl a Viet Cong flag from the balcony to prove that the American War and South Vietnamese state were over in Vietnam. This is one of the most famous images in Vietnam.

Figure 27: Independence Palace was completed in 1966 for the first President of South Vietnam, Ngo Dinh Diem

The host and the guests walked on to Dong Khoi Street to view the famous Opera House, the Continental Hotel, and the Caravelle Hotel with its renowned Saigon Saigon Bar on the rooftop. Standing in front of a modern skyscraper (the Vincom building), the host showed the famous photograph of the Air America Huey (an American military helicopter that was perching on top of the elevator shaft and a frightened line of South Vietnamese people climbing up a ladder to reach the helicopter). This place was a former CIA intelligence building during the Vietnam War, where the evacuation of some Americans and Vietnamese took place.

The host talked about the stories of the War, but he also shared different narratives about Vietnamese culture and lifestyle during the activities. For example, away from the museums, monuments and historical buildings, the host took his guests through a small alley to discover a true hidden gem, an authentic local street market with fruit and vegetables, and locals everywhere.

The last stop on the city tour was Nguyen Hue Street, a walking promenade right in the centre of the city surrounded by stunning French colonial and skyscraper buildings. The guests had a chance to explore No. 42 Nguyen Hue Street. Once the former US headquarters for the CIA, this old apartment building has been transformed into a lively complex of cafés, boutique fashion stores and other enterprises, including antique shops with many unique pieces (Figure 28). Visitors can find many beautiful spots on the balcony of No. 42 to enjoy tea and coffee and watch the activity on Nguyen Hue Street below.

Figure 28: No. 42 Nguyen Hue Street, once an old apartment building and then the former US headquarters for the CIA, has been transformed by young Vietnamese into a lively complex of cafés, boutiques and other enterprises

The flow of the host's stories and places of interest were connected, making it easy for guests to learn more about Saigon during the American War, the Vietnamese Civil War and modern life. This flow

triggered the guests' emotion through the intertwining of the past, present and future. The host connected different stories and facts to help his guests understand about urban cultures and local histories. The host also played a crucial role as a mediator of meaning in stories, and his presentations reflected his personal commitment to the positive image of HCMC. For example, as he explained how many young people had rented an apartment in the old building at No. 42 Nguyen Hue Street, renovated their apartment and then started up their own businesses renting to others, he highlighted that the process is reflective of the tendency of Vietnamese youth to let go of suffering and move on to the future. Nowadays, this old apartment is an increasingly popular cultural spot for both locals and visitors. Likewise, by choosing interesting architectural sites where the past meets the present, the host provides the guests with a great opportunity to learn about the local history. Although this is a historic walking city tour and most of the stories are related to the American War, the host does an excellent job relating stories in a meaningful way. The story frameworks are connected to the host's personal values such as beliefs, human rights and compassion. The host links the stories to the rest of humanity, focusing on a positive future and providing the guests with a meaningful conciliatory message.

The host utilised tangible resources such as historical buildings and intangible resources (his knowledge and storytelling skills) to catch his guests' attention and help them to interpret the history surrounding them. He applied different techniques to provide a meaningful and memorable experience for his guests. The host has competent verbal and non-verbal communication skills which enable him to interpret stories and share facts and information in a cross-cultural tourism setting.

5.1.6 Facilitating co-creation

The researcher observed that hosts understand the importance of providing access to tangible resources such as local markets, street food stalls or flower shops for guests as a means of facilitating co-creation processes. Table 17 presents an example of the tangible resources that the hosts in the research provide for guests when they participate in market visits, as part of a city tour. Value is gained by integrating resources within practices rather than using offerings separately.

Table 17: Tangible resources that the host provides for guests during market visit activity

Activity	Space	Place	Tool (s)	Actor (s)
Market visit	<u>Arrangement</u> – colourful – crowded – loud – social – exchange – movement – aroma	<u>Location</u> – central – accessible – neighbourhood	– Stalls of diverse products – Street food stalls – Flower shops – Cooking utensils (food tongs)	– Vendors – Local shoppers – Residents – Delivery people (on bikes, with barrows) – Hosts (who held the local knowledge and connections)

Urban public spaces are locations where guests can meet and mingle with residents to better connect with the place visited. One of the most popular urban public spaces is the local market; they provide a great opportunity for guests as "outsiders" to interact with the locals. The local market was a clear example of how the host facilitated and collaborated with the guests in practice.

The local market offers guests an opportunity to learn about the Vietnamese lifestyle and culture. Traditional markets have a distinct culture in Vietnam and local people purchase, exchange and sell a diversity of goods. The market that the host arranged for the guests to visit, namely Ho Thi Ky flower market in District 10, features numerous flower varieties brought in from other provinces to supply the whole of HCMC. This district features several local markets, as well as flowers, and presents the quintessence of many cuisines from three regions in Vietnam and from around the world. A variety of cuisines can be found for sale, at food stalls on any street corner in this district, at very affordable prices. Just inside Cambodia market, the guests found a Cambodian food stall with many dried sea food, fermented fish and Cambodian sweet porridge. This food stall has existed in Saigon since the 1980s. Many Cambodians migrated to Vietnam to live and established markets, hence the local market name. The Cambodia market is a neighbourhood market where guests can wander and look at the different stalls without pressure to buy. The guests could pick up, touch and smell various items and experience sensory joy in their special aromas. The guests found different products in sections such as grocery, fruit, fish, butchery and clothing areas.

Vietnamese women visit the markets daily to get fresh food (Figure 29). As the host noted, the market is not only a place for purchasing goods, but also an area where the locals can socialise and exchange news. Most residents know each other, so a shopping trip to the market is also a good opportunity to chat and have fun together. The host explained:

"As there were no fridges in the past, Vietnamese women had to go to the market every day, which slowly became a habit. Vietnamese prefer fresh food to frozen food. Going to the market is not only about buying stuff but also socialising with many people. Thus, I want to show the lifestyles of Vietnamese women for the guests to understand it." (Host 5, interview, CT)

Figure 29: A Vietnamese woman shopping in the Cambodia market

The host fostered interactions between guests and local residents through different activities at the local market. For example, the host stopped at a flower shop and the seller welcomed the guests with a warm smile and taught them how to fold the lotus attractively (Figure 30). According to the seller, the lotus flower grows in a dark, muddy environment, but it is not dirty. The lotus is considered a symbol of purity, while mud symbolises afflictions and pollution. Buddhists believe that the lotus flower symbolises the rise to liberation and enlightenment in this world. Buddha was born into a life of pleasure and wealth, but he gave everything up in order to attain a noble and immaculate life for himself. Buddhists worship lotus flowers in a pagoda as a way to demonstrate their respect for Buddha.
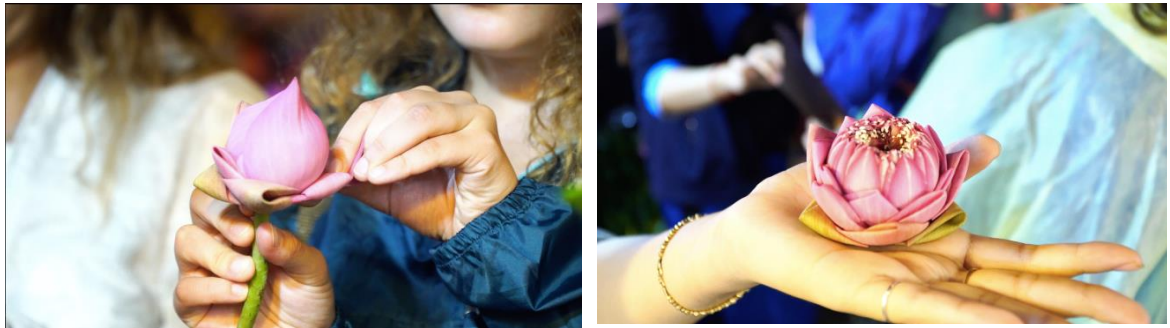
Figure 30: Local vendors in the market teach guests how to fold the lotus flower

The guests not only enjoyed the fragrance of different types of colourful flowers, but they also learnt about Vietnamese customs. Walking down an alley, guests found many stalls offering a wide range of local foods. The host stopped at a shop selling broken rice with grilled pork. Rather than tasting the local food, the host gave the guests a tool (kitchen tongs) to help the vendor roll up the pork chops. The guests were excited to have a chance to engage with the locals. The guests, in turn, entertained the vendors and locals shopping at the food stall by trying to roll up the pork chops. There are many different toppings that you can get on this dish; typically, grilled pork and something looking like a little quiche with some mushroom inside. One of the guests was excited to share: "The pork chop is really delicious, really well-seasoned." He put some sweet fish sauce and fresh chilli on the top and enjoyed it. The host shared his tips on ways to connect guests with locals:

> "Instead of buying for trial, I provided the guests with stainless barbecue tongs to help the food vendor to turn the grilled pork upside down. Then they took a seat and started to roll up. They felt very thrilled, stayed focused, and completely engaged in the tour." (Host 3, interview, CT)

The host encouraged the guests to try different local foods. The owner selling Cambodian dessert soup was friendly and welcomed the guests to her stall. Cambodian sweet soup is unique; it is made with special ingredients including coconut milk, egg, nut, pumpkin, and cheese inside. Most of the international visitors did not like the durian smell, but all enjoyed the food. One guest commented:

> "I could go to the flower market, but I would not have tasted the durian with you guys. And you know about it, so the little things are added by being around somebody from the location is priceless, very enriching." (Guest 3, interview, CT)

To develop a connection with residents, the host taught the guests some Vietnamese words. The guests showed their appreciation of the vendors in the market after learning to say *xin chào* (hi) to greet local people and *cảm ơn* (thank you) in Vietnamese. Learning a few words of the local language

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was a simple way to show a sign of respect to the locals. As a result, the local stall owners showed their friendliness and hospitality to the guests.

The host allowed time for the guests to wander through the markets and discover things on their own, giving them an opportunity to immerse themselves in the local culture. Located in an old and unique apartment complex, the local market was chaotic and crowded with different stores. It was easy to find old Saigon lurking in every corner, such as a woman drying her family's clothes on the balconies or people parking their motorbikes in front of houses. To the guests, it seemed that Saigonese could hang out and enjoy life in any place. Some older men had a cup of coffee or tea, played chess and chatted together on benches. A group of children playing on a sidewalk giggled and said "Hello" to the guests. The guests had an authentic experience in that they saw how the locals managed their lives through different jobs such as selling goods, running food stalls, repairing scooters, and more. The market visit gave the guests a vivid picture of local life in Saigon.

5.1.7 Collaborating

Collaboration is a relationship between two or more individuals who invest varying levels of time and effort to achieve a goal (Montiel-Overall, 2005). Collaboration, in its simplest form, means working together and becomes a critical practice in the value co-creation process. As the process of group work evolves, collaboration motivates people to contribute their respective resources to achieve the goal together. In this research, collaboration is regarded as the interaction between host and guests and the processes they engage in together to complete a task in TSE activities they participated in.

Collaboration requires leadership, and in the example of the home dining experience, the host showed her skills to to promote quality interactions with her guests. The home dining activity illustrates how the host collaborates with guests and how guests use their skills in order to to prepare and enjoy a great dinner together. It is important to ensure the activity matches the guests' preferences. The host of home dining activities contacted the guests to collect information in order to prepare a cooking experience in line with the guests' expectations. The home dining experience started with activities where the host and guests share their knowledge, thus promoting the social practice of collaboration. In one example, the host designed the cooking experience to start with a herb-picking activity in her garden. The host showed the guests around her garden and introduced the herbs that would be used in the recipes. She also explained how these herbs were used in Vietnamese folk medicine and cuisine. In turn, the guests were willing to share their knowledge and experience and spoke of the way similar herbs are used differently in their own culture. Discussions about herbs brought the host and guests closer together. The host's step-by-step cooking instructions and explanations of the procedure, and

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the embedded cultural meanings, are an example of the social practice of collaboration in this type of SE activity. The host also organised a cooking competition for guests, and with her guidance and the guests' experience, the cooking activity became a manifestation of collaboration.

The silver craft workshop provides another example of collaborating practice. Three Australian guests were welcomed by a master silversmith, who has been crafting silver jewellery for over 30 years. The guests were shown photographs of sample jewellery in an album and given the option of making a ring, a pendant or a bracelet. Two of the guests chose to make rings, while the other made a pendant. Guests were able to experience the entire jewellery-making process from start to finish. There were a number of special features, such as laser engravings, initials and gold plating. The silversmith explained the art of making silver in Vietnam, and allowed the guests to witness the delicacy of the process first hand. All the equipment necessary for creating silver crafts was available to the guests. Throughout the experience, the silversmith was very friendly and patient, allowing guests to participate in every step and take something cool home as a souvenir. Rather than doing the work for the guests, he showed them what they needed to do, allowing them to truly craft their own pieces.

Considering the number of steps involved in thinning the silver pieces, flattening them, heating them, forming them, filing edges, polishing and connecting pieces with silver flakes, the finished pieces were truly the guest's own. The silversmith kept an eye on his guests and maintained their motivation. The guests were really curious; for example, they wanted to know what the pendant meant. The silversmith explained that the conical straw hat – *non la* – symbolised the innocence and naivete of Vietnamese women. In this way, an Australian girl not only made a pendant to wear as jewellery, but she also learnt about the culture of Vietnam. The guests also asked the craftsman: "How can I make it?" The guests had to pay attention to many details and put considerable effort into making their own items. Like true silversmiths, they engaged in the class in a silent manner. They were initially nervous – "Well, a little bit difficult now... please focus, focus, focus!" – but by the end of the workshop, they were exclaiming: "It is so much fun! It is so beautiful!" and "I can't believe I've made this myself." After finishing their pieces, the guests looked at each other's items. They laughed and said, "Wow, it's fantastic". Every member of the guest family created a different type of ring or pendant, and everyone was so pleased with the end result. The quality of jewellery is not only about how much it costs, but also how much effort, love and passion they put into crafting it.

5.1.8 Personalising in context

Hosts pay significant attention to the social practice of personalisation during an SE activity. The concept of *personalisation in context* is the development of a meaningful relationship that encompasses understanding and while addressing each individual's needs as efficiently and effectively as possible within a specific context (Riecken, 2000). Personalising in context focuses on the responsiveness of the hosts to personalise the activities on the day. Customising happens pre-trip, whereas personalising happens during the activity itself.

During the activities, guests sometimes had their own ideas of what they wanted to see and do and this meant hosts had to to tailor the experience in real time. The hosts were responsive, flexible and able to personalise the programme on demand during the trip. The TSEPs involved in this research limit group size to fewer than eight people. According to the hosts, the average number of guests was between three and five people. Thus, it is easier to customise small-group tours than bigger groups.

Experience management can be seen during the value co-creation process and is a technique that hosts employed to provide unique and memorable activities for their guests. During the Mekong Delta tour, the itinerary was reconfirmed at the beginning of the tour to make sure everything was kept on track. However, the host also personalised the activity by allowing plenty of free time for guests to meet residents.

The guests visited Tan Phu Dong, a coconut island in the Mekong Delta. This island is partially divided by several canals and connected by concrete bridges. Once the guests set foot on the island, the residents welcomed them in a friendly and cheerful manner. After giving the guests a ride on motorbikes through the groves of coconut trees, one LSP (the motorbike transport provider) was very hospitable and invited the guests to visit her home – an activity which was not included in the original tour itinerary. The guests were delighted to receive her invitation and see her house. This was a spontaneous moment, and the host adjusted the itinerary to accommodate this generous offer from the LSP, thus contributing to the guests' enjoyment of the island tour.

On the day, guests could choose which activities they prefer. The invitation to the LSPs own house was also a great opportunity for the guests to see around her garden, which had different trees, such as pomelo, and lemongrass and soursop. Channels with lots of fish and shrimps surround the locals' houses. Children play on the streets and in the yard; they appear happy and carefree. One of the guests, an Australian woman, had brought a lot of pencils with her, and she gave them to children on the island. She tried to say "Hello" to the children in Vietnamese, and the host taught the children to

say "Thank you" in English, in return. The LSP was excited to show the guests her treehouse, which is a small wooden house built in a tree (but not too high) and used as a lounge room by the family. The guests could play amongst dogs, chickens, cats and more, and discovered the treehouse. A local was concerned about safety and kept a barking dog away from the guests. The guests commented that this place is a space that exists between private and public life, and such a space cannot be found in Western society. The guests appreciated this memorable experience, which had not been listed in the tour programme. One guest commented:

> "During our trip, we had many opportunities to interact with the local people at nearly every stop. An interaction that stood out to me was at one of our final stops for the day. We were guided by a local to a nearby house in the village to see their treehouse. Once arriving, we discovered many different types of animals at the house, including chickens, dogs, cats, and more. Our arrival caused quite a bit of commotion amongst the protective dogs. As a result, the children in the treehouse came outside and greeted us kindly and with a smile. They allowed us to climb into their treehouse and play with their various animals. They even were happy to take our empty cans and dispose of them in their trash can. I tremendously appreciated this level of warmth and hospitality to us, strangers." (Guest 9, interview, MD)

Another example where guests wanted to do something that was not included in the tour's itinerary was during the city walking tour. A Swiss family wanted to have something new for lunch, so the host took them to Ky Dong's 40-year-old Pho Ga in an alley in District 3. The host explained that Pho is a traditional Vietnamese dish. Not limited to just beef noodles, Pho is made with different meats like chicken and pork. Pho Ga Ky Dong is a must-try place for many local people; it is well known for the rich broth used in Pho and for the restaurant's vibrant ambience. At first glance, the dish appears to be just a simple bowl of noodle submerged in chicken broth, with some chicken meat on the top, and garnished with diced herbs and onions. However, the hosts commented that the flavour was different and could not be found in other places. Aside from rice noodles, the kitchen offers vermicelli, egg noodles and instant noodles, which makes the restaurant unique. The Swiss family enjoyed the chicken noodles; they put some fresh vegetables on it and happily ate everything. The husband commented: "I have never eaten such delicious food before. Unlike chicken in Switzerland, the chicken here retained the original meat compared with the chicken in our country which is drier, and with no bones or skin, just a chicken fillet." They ended the lunch with a sugarcane juice which the guests had also never tried before. One of the participants expressed: "It tastes really like naturally sugary, fresh and tasty." The price of lunch at another restaurant wasn't included in the tour price, but the guests paid for the host to join them. Their action shows that the guests appreciated this recommendation from the host and they reciprocated by paying for the host's lunch.

5.1.9 Having fun

Having fun as a social practice in value co-creation refers to telling jokes and laughing with others. The hosts provoked laughter, told jokes and instilled a sense of fun to lighten the atmosphere of various tours and this created an enjoyable interaction between hosts and guests. Fun making reduced anxiety and enhanced social relations between hosts and guests. This was observed during the city tours when hosts used fun making to establish connections with the guests.

The "Experience your morning like a local" city tour is guided by one young host who focuses on the lifestyle of residents. The guest participants were two Korean males, both around 25 years old. There is a good connection between South Koreans and Vietnamese. The host explained that a Korean head coach of the Vietnamese men's football team, Park Hang Seo, led the Vietnam national football team to victory at the Asean Football Federation Championship in 2018 and the gold medal at the 2019 Southeast Asian Games. This was the first regional championship in ten years in Vietnam and Park Hang Seo has become a national hero who receives a lot of love and respect from Vietnamese people. Other links between South Korea and Vietnam can be found in the increasing number of Vietnamese travelling to South Korea and vice versa.

Vietnam is the top international destination for Korean people; approximately 4.29 million Koreans visited in 2019 (Statista, 2021). South Korea is also one of the top investors in Vietnam with more than 9100 projects, registered at US$71.5 billion, in the first quarter of 2021, accounting for 18.2 per cent of total foreign direct investment in Vietnam (VIR, 2021). Korean cultural influences on young Vietnamese include K-pop busic and drama films. Korean visitors have a sense of belonging when travelling in Vietnam because of the increasing number of restaurants, cafés and hotels that tailor for Korean tastes (Tai, 2019). All of this accounts for the lack of reserve (shyness, distance) when the host and the guests first met. They said "Hi" and clapped hands in traditional greetings as close friends at the first meeting. The guests were bloggers and photographers of tourism and were friendly. The host engaged the guests by making jokes, demonstrating his sense of fun:

> Host: Do you know what the weather is like in Saigon?
> Guest: Sorry, I don't know.
> Host (smiled): Saigon has two seasons: one hot and one hotter
> (Guests laugh)
> Guest: Really?
> Host (laugh): That is true.

Making jokes and having fun are social practices that contributed to a stronger relationship between the host and guest, and also contributed to the creation of emotional value. This made more comfortable, enjoyable, and relaxed for guests to engage in the co-creation of value with the hosts.

Fun is a subjective construct and what may be fun for one person might be perceived differently by somebody else; hence, having fun happens in a variety of ways. Guests tend to actively interact with hosts and local residents. For example, one host provided a fun experience with residents when visiting the park in the morning. A park is a great place to get a glimpse of the local way of life. Tai Chi, badminton, dancing, jogging, playing chess and reading books are common daily activities. The Korean guests were entertained watching the graceful movements of Tai Chi, which is a Chinese martial art system involving slow controlled movements derived from callisthenics. Rather than watching, one of the participants interacted with local people by joining some simple actions of Tai Chi, without speaking (Figure 31). The local people were friendly and welcomed him. The locals and the guests burst into laughter when he tried to imitate their performance. He said: "It is very interesting to me because I can't even think about exercising early in the morning before I go to work but, OMG, you guys are really active" (Guest 1, interview, CT).

Figure 31: A guest learning Tai Chi with the host and a local resident

The same host created a little challenge to enhance the aspect of fun during the city walking tour and encouraged the guests to engage in the experience. It is not easy to cross roads where there is such dense and heavy traffic, as in Vietnam, so Host 10 asked the guests, "Most of the tourists are afraid of crossing the road because Vietnamese roads are always busy; how about you? Do you want to cross the street?" The guests replied confidently, "Of course, I want to." The host turned it into a chance to conquer a new experience. He advised the guests, "Walk slowly; do not turn around and head back. Put your arm in the air to let the motorists look out for you and make yourself more visible." After completing the challenge, one guest shouted joyfully: "Yeah, I did it" The friendly host congratulated the guest, using fist bumps, and they all laughed.

A sense of humour is an essential part of Vietnamese culture. Vietnamese enjoy puns and word play. The same host asked the guests when crossing the street: "Do you know the Ninja in Japanese folk tales? They are real and standing in front of you," and then he pointed to two women riding a scooter on the street. The women were covered in clothes from head to toe, and they were also wearing sunglasses, facial masks, helmets and gloves similar to Ninja in Japanese manga comics. All laughed loudly together, and the hosts said: "I am just kidding. They are not real ninjas," and posed a question to the guests: "Do you know why Vietnamese woman want to cover themselves like that?" He went on to explain:

> "Vietnamese women prefer to have white skin rather than tanned skin. According to Vietnamese, white skin means that she does not have to work outdoors; she does not have to drive a motorbike in the street all day. She has a more prestigious job instead of a physical one. It means that you are of a higher class and rich. In 2016, Vietnamese people spent 1.2 billion dollars buying cosmetics for whitening their skin. Europeans have to spend a lot of money to go sunbathing." (Host 2, interview, CT)

As human beings, having fun is indeed an important element of finding out more about each other and consolidating relationships.

5.1.10 Giving feedback

The process of value co-creation continues after the guests participate in the TSE activities. The social practice of giving feedback refers to the way that the guests give ratings and share the review of the hosts at the post-consumption stage. The level of customer satisfaction in the TSE activities that they booked through the platform is relatively high (Bae et al., 2017; Ju et al., 2019; S. H. Lee & Kim, 2018). As part of the self-evaluation process, hosts commented that they asked the guests for feedback about their service at the end of the activities. Not unexpectedly, the hosts confirmed that 100 per

cent of participants were delighted with their quality of service and they posted five-star rating reviews on Withlocal.com. One of the hosts was confident to share that:

> "They love going to my tours. I have never got any feedback below five stars, 100 per cent of my tours are really good." (Host 1, interview, CT)

User-generated content and word of mouth are how guests show their satisfaction with a TSE activity, both online and offline. Guests share their experiences on social media and with their friends. For example, an American guest wanted to recommend cooking experiences to her friends:

> "I definitely would recommend my friends to come because it is a new experience. I felt very comfortable and welcomed. The host was very well-prepared. She already planned all the activities and was well-organised. Something is different, the food and the people are really friendly. The shopping experience is different. Or if they have time, I will recommend the florist workshop, and cooking class as I did." (Guest 19, Interview, HD)

Engaging in the TSEPs builds lasting positive intercultural relationships. Hosts and guests create personal contacts through the TSEPs, often sharing photographs and recorded video clips after ending the activities. Some become friends and share personal stories; for example:

> "This job helps me create a closer relationship with guests. They kept in contact with me, and sometimes they shared their pictures with me. They were a couple who were my first guests booking a home dining tour. At that time, they had had no child yet. They cradle my son, and I made a joke that it would bring their luck and they might have children in the future. After coming back to their country, they informed me that the wife had got pregnant in joy. Now they have had children for a few months, and occasionally they share pictures of their families to me." (Host 9, Interview, CT)

Another host also talked of a long-lasting friendship with a guest, and reflected that the social practice of giving feedback has led to repeat visits:

> "Felix's first trip to Vietnam was in 2017. He fell in love with Vietnam and has travelled back to the country once or twice a year since then. This time, he stayed here for almost three months. He feels like Vietnam has become his second home. Felix is a good friend of our family also. I was pregnant with my first daughter, Carot, when Felix first visited the country. Now I'm expecting my second baby. I tried to wear the same dress for this then-and-now photo." (Host 4, Interview, CT)

The value co-creation process not only occurs in the pre-trip and during the trip, but also post-trip. The guests in the research actively engaged in providing feedback during all phases of travel. Active provision of feedback is also regarded as useful market research – important knowledge that hosts can use to improve their activities in the future.

5.2 Summary

This chapter has presented ten social practice components that contribute to the value co-creation process between host and guest in the TSE: information seeking, customising and booking, meeting and welcoming, reconfirming details and providing further information, storytelling conversations, facilitating co-creation, collaborating, personalising in context, having fun, and giving feedback. The chapter has analysed the value co-creation process and how hosts and guests create value in these practices. The findings show the integration of resources such as knowledge and skills that hosts and guests utilise during the social interaction process. The research has also identified the factors that contribute to the value co-creation that takes place in an urban tourism setting. The research has shown which partner is initiating and leading the co-creation process for each practice and indicated what resources each partner contributes to each practice.

Chapter 6. Maximising tourism sharing economy value for hosts, guests and local service providers through co-creative experience

This chapter brings the theoretical and empirical components of the research together to analyse tourism sharing economy value co-creation grounded in experience and practice. The purpose of the following discussion is to provide a richer and broader understanding of host–guest value co-creation practices and perceived value dimensions in the tourism sharing economy (TSE) in one emerging economy: Vietnam. The chapter critically examines the findings of the research, starting by presenting a conceptual framework of value co-creation in the TSE based on experiences and practices. This conceptual framework describes value co-creation as a process that encompasses three stages: pre-trip, during the trip, and post-trip. The dimensions of value that hosts and guests derive from TSE activities is then discussed and predominantly relates to economic, emotional, social and epistemic value.

Value would not exist if there was not a process of co-creation and the discussion that ensues explores the way that hosts and guests co-create value through social interactions and processes and practices that primarily form the TSE experience. Both actors play a crucial role in constructing value in the TSE activities and this discussion emphasises the importance of the collaborative interactions between hosts and guests, which are underpinned by reciprocity. The research demonstrates how the use of TSEPs operating in Vietnam can accelerate the intensity of host–guest engagement, and strengthen relationships, leading to a stronger feeling of equality and friendship between both parties. Importantly, the discussion moves beyond the host–guest relationship to consider value dimensions in TSE activities for local service providers (LSPs) and local communities. Authentic experiences assist guests to develop an emotional attachment to a destination; they also strengthen host and LSP place attachment. The chapter concludes by framing the TSE as a sustainable socio-economic ecosystem in Ho Chi Minh City.

6.1 Towards a conceptual framework of value co-creation in the tourism sharing economy

Based on the findings from this research, the development of a new conceptual framework for value co-creation in the TSE relies on experiences and practices. The framework is presented in two modes: initially in Figure 32, and then in expanded form in Figure 35. As seen in these figures, the conceptual framework outlines two aspects of value co-creation: the way hosts and guests co-create value in the TSE activities (social practices), and the types of value that hosts, guests and LSPs gain from their interactions.
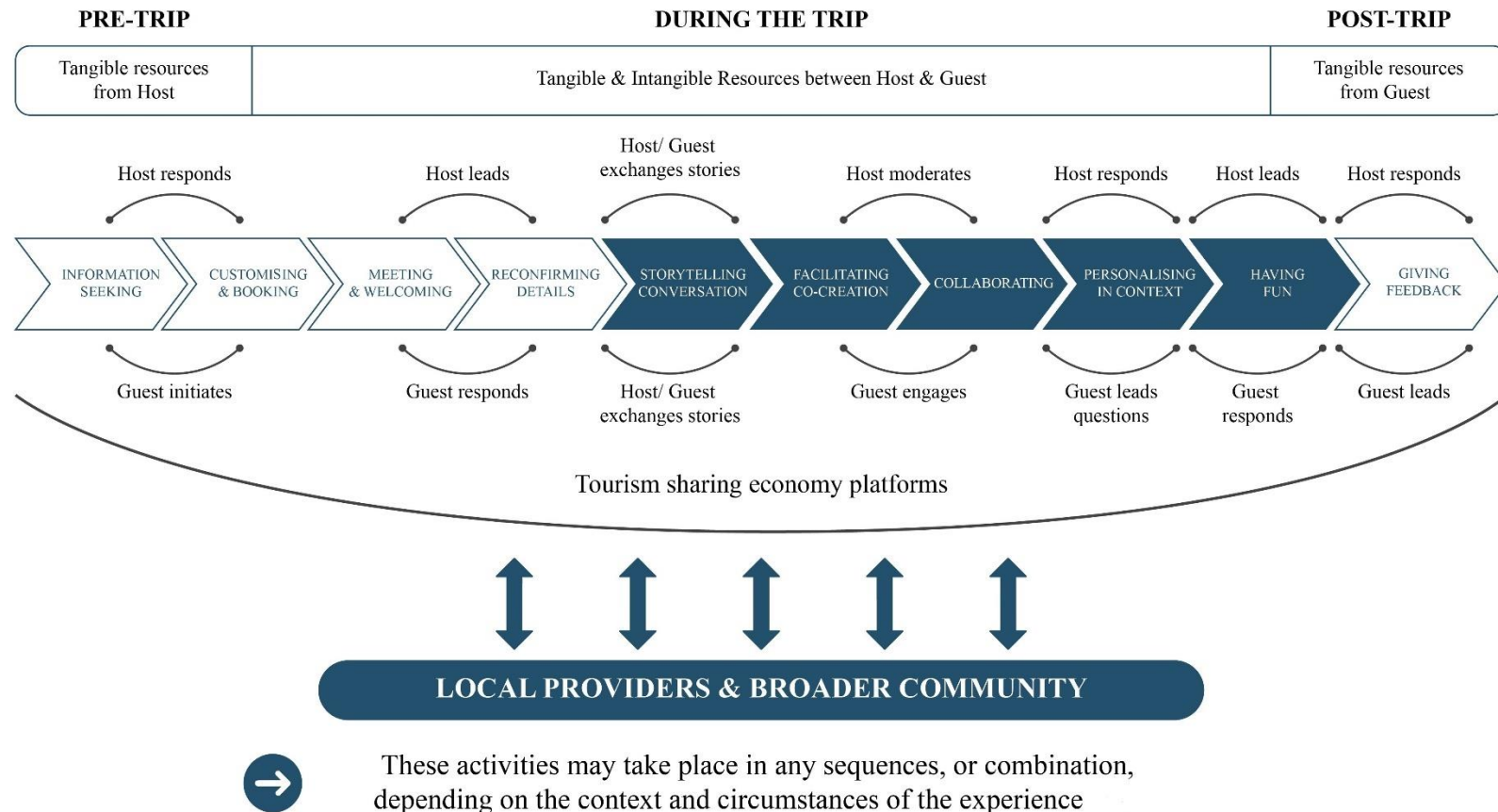
Figure 32: Visualisation of the value co-creation process in the tourism sharing economy in Ho Chi Minh City

As shown in Figure 32, the conceptual framework describes value co-creation as a system with three different stages: pre-trip, during the trip, and post-trip. In the pre-trip (or trip-planning) stage, guests conduct an online search for information about tours and activities in Ho Chi Minh City (HCMC). This study has focused on three tourism sharing economy platforms (TSEPs): Withlocals, Airbnb Experiences and EatWith. These three TSEPs provide websites and social networks with detailed itineraries, reviews (often with high ratings), photos and video clips – all features that this study has found influence the guests' decision making. Moreover, the TSEPs provided two-way connectivity between hosts and guests, enabling both parties to communicate directly via the chat function. Guests initiate dialogue with hosts and make enquiries about a TSE activity via the platform. Hosts respond accordingly and share their local knowledge (intangible resources), providing information and making recommendations to customise the activity for the guests as required. Sharing knowledge and responding quickly to queries contribute to establishing trust between hosts and guests. Based on an initial assessment, the guest decides to make a booking and move to actual consumption. At this stage, guests realise the functional value of the activity (convenience, time saving, transparency, peer reviews). Value creation occurs from the onset of the host–guest interaction including during the practices of "information seeking" and "customising and booking".

Digital tools and information available on the TSEPs' websites and apps are utilised by hosts as part of their market research and assist them to optimise tailor-made experiences through feedback from guests. Information and communication technologies (ICTs) have been regarded as effective tools to enhance interactions between providers and visitors (Buhalis & Law, 2008; Gretzel, 2011) and to foster personalised tourism experiences (Neuhofer et al., 2015). After receiving bookings from guests, hosts reconfirm information about the activity, remind the guests of any local protocols (e.g. how to behave in local settings, appropriate dress codes), and make enquiries about individual requirements, such as food preferences or allergies. Information seeking and customising and booking are two basic practices in the pre-trip stage of the visit.

Progressing along the trajectory shown in Figure 32, the main section is described as the "during the trip" stage. When the guests and hosts first meet face to face at the start of the tourism activity, the host's role is that of a leader – they meet and welcome the guests, reconfirm details, and provide any further information. The host uses both their tangible (e.g. food, motorbike, home) and intangible (e.g. hospitality skills, local knowledge) resources for value creation. For example, the host began the home dining activity by serving welcoming drinks, as serving drinks is part of Vietnamese greeting culture. She also explained the ingredients and the meaning of the drinks to her guests. She showed

her guests how to find the bathroom and other amenities, introduced members of her family, and shared information about her lifestyle and beliefs (religion) with the guests.

The genuineness and sincerity of the host made her guests feel comfortable and influenced their level of involvement in the home dining activity. After welcoming her guests, the host reconfirmed the details of the activity, including the time frame for the evening, what dishes were going to be prepared for the three courses (starters, main and dessert), and how they were going to cook the food. Reconfirmation helps the guests to imagine what they can do in cooking activities. The host was still taking the lead at this stage, providing further information and tailoring the activity to the guests' preferences, whereas the guests were taking a more passive role, following and responding to the host's instructions.

The research identified the social practices of storytelling, facilitating co-creation, collaborating, personalising in context, and having fun that take place *during* the TSE activities. Depending on the conditions, these practices may occur in sequential order or run in parallel with each other. For example, having fun and engaging in storytelling conversations can occur at different times in the activity or at the same time; furthermore, the two practices can combine with any of the other social practices during an activity. Storytelling is central to many different types of tours and activities; it stimulates the imagination and emotion for both hosts and guests (Mossberg, 2008). Both hosts and guests exchange stories; and they learn from each other. Hosts use storytelling as an effective technique to facilitate guests' immersion in the local culture, and guests also share their own stories during host–guest interactions. Thus, storytelling conversations are considered to be a resource to enhance the value co-creation process between hosts and guests during an activity.

During an activity, hosts and guests assume roles and contribute different tangible and intangible resources at every encounter. The practice of "personalising in context" happens during the tourism activity when something (for example, a feature, building, view, local activity or items for sale in the market) sparks curiosity or coincides with a guest's specific interest; then hosts can respond by providing extra explanations, introducing the guest to a local market trader or business owner, or lingering longer or taking a slight detour. The act of personalising in context is often spontaneous and generally much appreciated by the guests. It depends on the host being alert to guests' engagement with the location and/or activity and using their local knowledge to explore with the guest ways of co-creating additional, unpremeditated value. The hosts in this research were flexible and willing to customise an itinerary to match a guest's preferences. Hosts also take more of a lead in having fun. Hosts often build a sense of fun and use humour to make guests feel comfortable and encourage them to engage in the activity.

From the research's findings, it was evident that both hosts and guests integrate their tangible and intangible resources in the value co-creation process. To increase the guests' level of engagement in the process of co-creating value, hosts know how to facilitate the activities. Hosts assist the interactive process for guests in urban and rural spaces through different activities. Guests are given opportunities to not only see, hear, meet and communicate directly with LSPs, but also to observe and collaborate with them to learn about the everyday life of residents in HCMC and its surrounding areas. In addition to the hosts, the LSPs also provide information, activities and services, and share perspectives about their own lives, local history and culture with guests. These narratives and activities are facilitated by hosts to create authentic experiences for guests. In return, guests actively draw on their own resources (knowledge and lived experiences) to contribute to the dialogue with hosts and LSPs.

The right-hand side of Figure 32 indicates that the guests play a leading role at the post-trip stage. After the guest's time together with the host has ended, the TSEPs automatically send a feedback link to the guest who made the reservation. Guests can show their satisfaction with the activity and/or host by giving positive feedback with a high rating on TSEPs and social networking sites. They can also recommend the activity directly to their friends and families, as part of their normal informal contact and communication with their social circle back home. Effectively, this is a word-of-mouth promotion by the guest for the host and their tourism offerings – one that incurs no marketing costs for the host. In this way, *value dimensions* extend to become *value outcomes*, bringing ongoing and recurring value. This feedback process continues electronically after the activity is over and may resume in person if the guest returns to HCMC for another holiday.

Hosts and guests participating in this research reflected on and interpreted the value that they derived from the TSE experience. The research revealed nine key dimensions of value that both hosts and guests gain through the TSEs: emotional, epistemic, social, functional, economic, ethical, environmental, asset and conditional value (Figure 33). The dimensions of value most commonly perceived by the guests in their interviews were emotional, epistemic and social value, while the hosts perceived economic, epistemic, emotional and social value as being the most important dimensions of value for them. The dimensions of host and guest co-created value in Figure 33 are in no particular order.
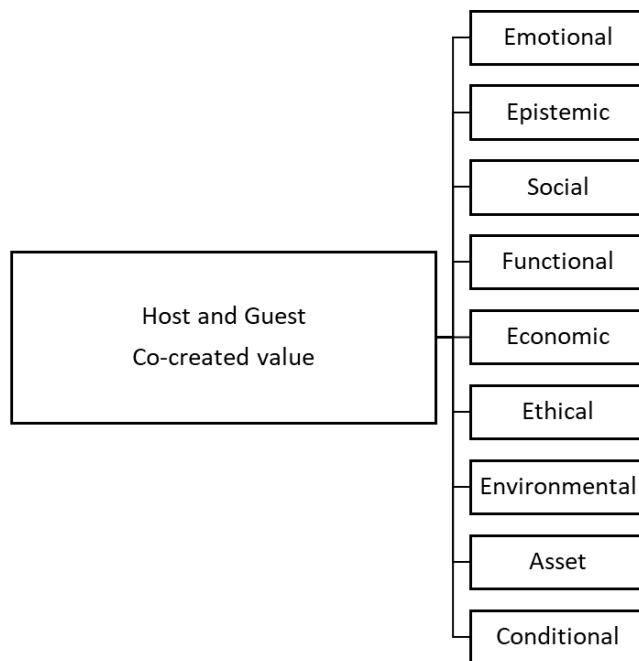
Figure 33: Host and guest co-created value in tourism sharing economy experiences

LSPs who participated in TSE activities identified economic and environmental value dimensions, similar to the hosts and guests. However, the LSPs also perceived psychological and social-cultural value dimensions that had not been identified by the hosts and guests (Figure 34). LSPs received these benefits as a result of co-creating value with hosts and guests.
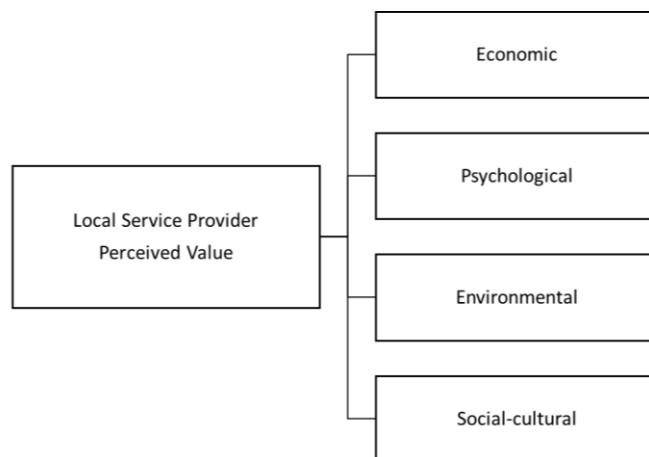
Figure 34: Local service provider perceived value in tourism sharing economy activities

Both the processes (Figure 32) and the perceived value dimensions (Figures 33 and 34) can usefully be integrated into a more fully developed framework. Figure 35 presents a holistic conceptual model of value co-creation developed from experiences and practices. It provides a systematic view of value

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co-creation between hosts and guests and the broader community in the TSE. *Experiences* refer to the various dimensions of value perceived by hosts, guests and LSPs, while *practices* refer to the way various aspects of value are co-created and how and where they occur in TSE encounters.

Figure 35 responds to the first and second research objectives of this study:

- To identify the nature and types of value co-created between hosts and guests in the tourism sharing economy.
- To determine the components of the value co-creation process.

The integration of experience and practice dimensions presents the whole picture of the value co-creation process. The expanded model shows what *kinds* of value are created at each point and by whom, and how these values are recognised. The model also presents the actors involved in co-creation, and reveals who initiates, leads and guides the process at each stage as well as the respective resources they draw on. This integration helps to respond to the third objective of the study:

- To examine how practices and experiences are intertwined with each other in value co-creation given that they are two dimensions of this process.

Having introduced the value dimensions gained through TSE experiences (discussed further in section 6.2) and how they are incorporated into social practices, it is useful to next examine the relationship between practice and experience in establishing value co-creation. There has been a significant amount of literature devoted to exploring experiences in the TSE, but little attention has been paid to co-creation of value (Jahromi & Zhang, 2020; Johnson & Neuhofer, 2017; T. C. Zhang et al., 2019). Both practice and experience feature in value co-creation literature; however, most studies have investigated these two dimensions separately. For example, several authors have classified the types of value that can be derived from TSE experiences, such as functional, economic, emotional, epistemic, social, green and ethical values (Jahromi & Zhang, 2020; Jiang & Kim, 2015; Nadeem et al., 2020; T. C. Zhang et al., 2019). As part of their study on Airbnb accommodation, Camilleri and Neuhofer (2017) drew on practice theory as a framework for understanding how values are created and destroyed in host–guest social practices. In the tourism context, value co-creation research should consider both experience *and* practice, because the two complement each other (Rihova et al. 2015).
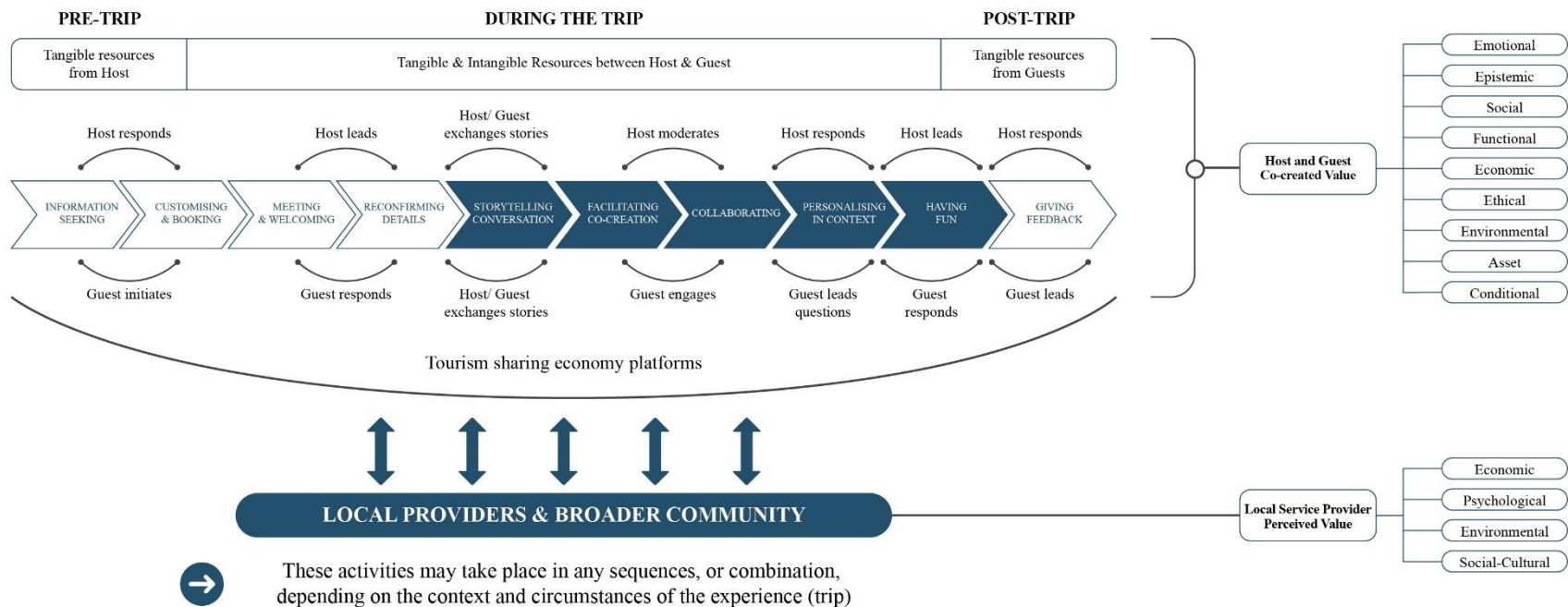
Figure 35: Value co-creation in the tourism sharing economy in Ho Chi Minh City: A conceptual framework

This current study adopts concepts presented by Rihova et al. (2015) to provide a broad understanding of how the experience and practice dimensions are linked in value discourse in the TSE context. For example, observing guests' behaviour during a city tour, the researcher recognised the following related patterns in behaviour: (1) the younger visitors preferred more adventurous activities such as motorbike street food tours, whereas the older visitors were more interested in culture and history; (2) younger visitors travel with their friends or solo, whereas older visitors travel with their partner or family; and (3) a walking city tour is seen as a safe and convenient way for families or couples to visit museums and historic buildings and to understand locals and daily life in HCMC.

Value co-creation takes place in a broader social context at a collective rather than individual level (Gummesson, 2008; Heinonen et al., 2010). Visitors make sense of subjective value experiences, but their perception is influenced by ongoing social interactions (D. Bell, 2007; Fan, 2020). The interviews conducted as part of this current study provided insights into how guests made sense of valuable experiences in the TSE home dining activity. However, the observational data offered deeper insights into practices, revealing how hosts and guests co-create value and how they utilise their knowledge and interpersonal skills in the TSE activities. Analysing the observational data through the service-dominant (S-D) logic lens helped the researcher to explain how hosts and guests utilise their intangible and tangible resources in the value co-creation process. The examination of practice not only illustrates how the host utilises her tangible (e.g. ingredients and home) and intangible (knowledge and skills) resources during TSE activities but also describes the active engagement of the guests. Through the S-D logic lens, the guests are positioned as the centre of the co-creation process of value. As an example, in the home dining activities, rather than simply enjoying the meal, the guests actively participate in the cooking process and exchange their own knowledge and skills. S-D logic relates social practices to the assumptions that value is not pre-existing- but emerges when a set of operant resources is integrated with operand resources (Skålén et al., 2015).

6.2 Value dimensions vary amongst stakeholders

The TSE affects different stakeholders in different ways. Table 18 presents a summary of the dimensions of value perceived by guests, hosts and LSPs in the TSE in HCMC. These dimensions emerged from the findings of the present study, and draw on the work of Sheth et al. (1991) and several TSE authors (T. C. Zhang et al., 2019; Jiang & Kim, 2015; Nadeem et al., 2020; Jahromi & Zhang, 2020). The categories are presented in order of dominance.

Table 18: Dimensions of value perceived by participants in the tourism sharing economy in Ho Chi Minh City (in order of dominance)

Guests	Hosts	Local service providers
Emotional value – Enjoyment (fun and happiness) – Relaxation (unwind and slow down the pace of life) – Playfulness (surprise, delight, and inspiration) – Aesthetics (appreciating and admiring natural and built beauty) Social value – Attaining the feeling of living like a local, enhancing personal improvement and growth – Meeting new friends and sharing their valuable knowledge and skills with others – Gaining social approval among like-minded people – Spending time and strengthening bonds with family members Epistemic value – Seeking authentic experiences away from main tourist areas, finding new insights about the city – Fulfilling the quest for novelty and thrilling and adventurous experiences – New knowledge and understanding of different cultures Functional value – Positive and high-ranking reviews, the quality of the photographs and videos – Saving time, transparency, and accessibility Economic value – A good level of service and value for money Ethical value – Positive and high-ranking reviews – Trust and mutual understanding between hosts and guests Environmental value – Acknowledging the importance of environmental protection – Appreciating the hosts' offerings relating to the natural landscape Asset value – The skills and knowledge the guests gain from travelling overseas enhance lifelong personal benefits Conditional value – In addition to the flexibility and responsiveness displayed by the hosts, guests have the opportunity to make their own suggestions about what they would like to see or do during the activities	Economic value – Having an additional income Functional value – Convenient and flexible time Epistemic value – Sharing narratives from unique viewpoints about history, culture, custom, religion, art and cuisine with the guests – Broadening the hosts' experience of different viewpoints, creating a new and deeper understanding Emotional value – Escapism refers to "escaping" their everyday lives, clearing their head, leaving their worries behind and engaging in the activities in their city of residence – Enjoyment (fun and enjoyment in the cooking activity) – Connectedness and understanding (establishing friendship over time and feeling comfortable in each other's company) Social value – Making new friends – Broadening thoughts and actions, establishing a sense of individual uniqueness – Motivating kindness and compassion, changing the lifestyle and gaining a good reputation Ethical value – Trust and mutual understanding between hosts and guests Environmental value – Understanding the importance of environmental protection – Offerings relating to the natural landscape Asset value – The skills and knowledge the hosts gain from the social exchange with the guests enhance lifelong personal benefits, career development, and business improvements Conditional value – Hosts are more flexible and confident in their knowledge and skills.	Economic value – Creating job opportunities and the improvement of income and living standard – Improving the infrastructure of the community Psychological value – Creating a sense of well-being, pride and an enhanced sense of place and preservation of culture Environmental value – Developing tourism with long-term planning and controlling the environmental impact Social-cultural value – Supporting and promoting the local culture

This research contributes to and advances extant literature on value creation by providing empirical evidence that contributes to a deeper understanding of the components that underpin each dimension of value, now discussed in the context of the TSE in HCMC. For example, emotional value is broken down into several different components, including enjoyment, relaxation, playfulness and an appreciation of aesthetics.

The TSE in HCMC can be viewed as a socio-economic system built around the sharing of operant and operand resources by both hosts and guests, leveraging ICTs (digital platforms) to co-create value. The findings from this study indicate that some dimensions of value are more prominent than others. While guests predominantly derive emotional, social, and epistemic dimensions of value through the TSE activities they participate in, hosts place a stronger emphasis on economic value. Where other authors (Caber et al., 2020; Um & Yoon 2021) combine economic value with functional value, this study presents economic value as a separate dimension since it is the most important value perceived by the hosts, and guests agree that the hosts offer excellent value for their money.

For hosts, the TSE primarily offers an opportunity to augment income and/or create new businesses to make money. The TSEPs offer hosts a cost-effective technology-based channel to co-produce and distribute their services to customers (guests) and engage in commercial activity for profit. Several authors have conducted studies of host motivations to participate in TSE from the provider (hosts) perspective, to understand why they provide services for guests. For example, Hawlitschek, Teubner, and Gimpel (2016) found that enjoyment, income and social experience are motivators for hosts to participate in the TSE; Karlsson and Dolnicar (2016) found that income, social interaction and sharing experience are the three main factors that motivate hosts to provide accommodation for guests; and Böcker and Meelen (2017) identified economic, social and environmental motivations for hosts to participate in the TSE. The research findings broadly support the work of these authors in that income, enjoyment and social interaction are key dimensions of value in the TSE in HCMC. The economic dimension of value is the one expressed most strongly by hosts who participate in TSEPs, although epistemic, emotional and social value are also crucial dimensions.

For guests, the research found that economic value did not feature as highly as other dimensions of value. This finding contrasts with previous studies (Guttentag, 2015; Mao & Lyu, 2017; Tussyadiah & Pesonen, 2018) that proposed that a cheaper price (economic value) is one of the primary motivations for guests to participate in TSEs and that it has a direct impact on their satisfaction. However, these previous studies focused on accommodation, whereas the current research focused on tourism activities involving guiding, interactive workshops or cooking in a specific place (HCMC) and so cannot be easily replicated by others. Despite TSE activities often being a low-cost option, all the guests in this research agree that the hosts provided a high standard of service and value for money and were willing to pay for this. For guests, value primarily exists

in the opportunity to craft an authentic and memorable local experience, gaining access through their hosts to tourism activities that take place in often "off the beaten track" host communities where they can interact with local people. By doing so, guests satisfy their desire to engage with locals and understand different cultures by gaining insights into how the locals live, having fun, relaxing, and through an appreciation of local aesthetics.

Emotional value was the strongest component of guests' perceptions of value. Many positive feelings were experienced by the guests as a result of the hosts providing an experience that exceeded their expectations. The hosts successfully facilitated different activities, such as visiting local markets or a coffee shop, that strengthened guests' emotional connection with the local community. These activities take place as part of the daily lives of local residents, not as a staged activity for guests. Thus, the social interaction between guests and residents happens in a natural way that achieves a high level of "flow experience" (Wu & Liang, 2011). Hosts made sure that there was flexibility in their itineraries, providing their guests with time to reflect and enjoy private moments, discover local traditions, interact with residents and so enjoy quality experiences. This is in line with previous studies that characterise "flow" as exceptional moments of intense engagement and immersion in everyday life as a component of social interconnection (Csikszentmihalyi, 2020; Walker, 2010). Without the pressure of time – as often occurs as part of more traditional tour activities – the guests could slowly and safely wander and take in their new surroundings. They could explore unmodified everyday life in the city and construct their own narratives. The hosts did not simply provide activities for guests; they also integrated storytelling into each activity, in order for guests to understand the meaning and significance of the places they are visiting. In terms of emotional value, hosts experience a feeling of freedom and appreciate an opportunity to "escape" their everyday concerns, clear their heads, forget their worries, have fun and enjoy TSE activities with their guests, not only during the consumption experience but also in anticipation of the visit. Connectedness and understanding (establishing friendship over time and feeling comfortable in each other's company) are also components of emotional value for hosts.

In the pandemic recovery period, it is critical for the tourism industry to understand the importance of the emotional experience of tourism for both visitors and hosts in tourism destinations. Several researchers have suggested that the COVID-19 pandemic may lead to negative emotional states such as loneliness, distress and depression (Besser et al., 2020; Han et al., 2022). A few studies have demonstrated that negative emotions have an impact on travel propensity (Luo & Lam, 2020; Rather, 2021). Trends in visitor behaviour reveal that visitors are increasingly seeking meaningful experiences that are aligned with their values (Issac & Keijzer, 2021; Wu & Lau, 2022). There exists a relationship between emotions, personal values and travel propensity in the post-COVID-19 period (Wu & Lau, 2022). It is generally acknowledged that the emotional value of tourism is a key determinant of loyalty among guests (T. C. Zhang et al.,

2019) as well as a contributor to resident subjective well-being. Social connectedness is an important aspect of human well-being – we are social beings who thrive on interactions with others – and the activities we engage in, be they those that occur in everyday life or those we participate in as visitors to another country or place, are often more satisfying when shared with others. When major crises take place at their much-loved destinations, visitors often express their emotions in order to demonstrate their support and closeness, and to promote the recovery of the destination (Filieri et al., 2021). The findings from this research demonstrate the importance of emotional value perceived by hosts, which has not been explored in previous studies on the TSE (Böcker & Meelen, 2017; Karlsson & Dolnicar, 2016). The findings of this research extend Sheth et al.'s (1991) model of emotional value, as well as other studies (Jahromi & Zhang, 2020; Jiang et al., 2019; Jiang & Kim, 2015; Sthapit et al., 2019; T. C. Zhang et al., 2019) that have focused on the assessment of value facilitation by the Airbnb accommodation platform, by providing insights into the various components that comprise emotional value from the host *and* guest perspective.

Social value is a critical component of guests' perception of value, and this value is strengthened when guests feel they have opportunities for personal development, to meet new friends and share their knowledge and skills with others. Sharing builds self-esteem and refers to the guest's belief in their own abilities to do something; for example, to craft their own piece of jewellery at the silversmith workshop. Social value in this context is about the value of having the company of those with whom they feel at ease, receiving approval from like-minded people, and spending time and strengthening bonds with friends and family members. All the guests interviewed said that they found Vietnamese people to be friendly. Social value also occurs as guests engage in activities with hosts, LSPs and other guests. Connections with hosts also encourage guests to discover more about local cultures and customs in HCMC. At the same time, making new friends is an important aspect of social value for hosts. The Vietnamese hosts who participated in this research are young and open-minded. They enjoy opportunities to meet foreigners, interact socially and learn from each other.

Peer-to-peer interactions in the TSEPs create a connection at a personal level as a form of intimacy between hosts and guests; they quickly became friends within a short period of time. The findings of this research are consistent with a variety of studies that have found aspects of intimacy in the TSE (Schoenbaum, 2017; Sthapit & Jiménez-Barreto, 2018). Guests make contact directly with local hosts via the TSEPs before travelling to a destination from their home country or from somewhere else during their visit to Vietnam, establishing trust that the host is a genuine individual. In contrast to tourism companies that cater to groups or mass tourism, personal connection is considered a selling point for the TSE (Schoenbaum, 2017; Sthapit & Jiménez-Barreto, 2018). Hosts are responsive to guests' interests and personalise their experiences. The visitors who engage with the TSEPs do so to take advantage of an opportunity to interact with the

local community and experience life as a local, by, for example, visiting unfamiliar locations, local markets and historical sites. This personal level of engagement enables guests to learn new things and have memorable experiences; findings show that as a result several participants changed their attitude towards the Vietnamese people and grew respect for their way of life. By establishing personal connections with the host and LSPs, guests are able to further their own personal development.

According to Trauer and Ryan (2005), intimacies in a place are developed through interaction with local residents. The nature of the interaction between hosts and guests influences the nature of the intimacy and meaning associated with a place, particularly when those people are involved in meaningful relationships with each other. As part of the TSE activities studied in HCMC, hosts interact with guests by sharing historical and cultural stories about their home town, establishing connections with them based on the nature of their relationship. In addition to influencing people's sense of self and place, narratives also help shape their interpersonal relationships (Stokowski, 2002). Activities are more than just sharing stories of a place; by being immersed in an activity, guests can experience their own intimacy with the place - making the experience much more meaningful for them. Experiences of intimacy and thus fulfilment are often achieved through guests having an open heart and mind and feelings of sense towards places, their hosts and LSPs. When hosts and guests co-create experience together, they engage in intimate interactions. Rouse (2020) states that co-creation enables individuals to create mutually valued experiences together as a result of their intimate connections.

As the world changes, personal and emotional values are becoming increasingly important, and if tourism is to remain successful, it must recognise these values. There is a desire for intimacy, human contact and freedom that is sometimes lacking in everyday life. In today's world, it is difficult to move from situational to enduring involvement due to time constraints; thus, if the notion of tourism as a rejuvenating, self-sustaining activity is indeed to become what its proponents claim (Weaver, 2020), then having a sense of connection between the host and the guest is vital to the quality of the holiday experience (Trauer & Ryan, 2005). While vacations are indeed commercial products, what is really purchased is not the location itself, but rather the quality time spent with loved ones, friends and the host as guests participate in their activities. This highlights the importance of intimacy in the relationship between hosts and guests in the context of the TSE and highlights the need to provide opportunities for both guests and hosts to learn more about each other and the places they visit.

The acquisition of new knowledge is an important component of epistemic value and is co-created as part of the engagement between hosts and guests. Knowledge is intangible for guests, and it has a real *asset value*. Asset value is considered a dimension of the value received from peer-to-peer exchanges. Asset value is defined as "the perceived net worth of the benefits to be derived

over the future life of the relationship" (Hogan & Armstrong, 2001, p. 15). In this research, asset value is considered to be a form of capital. It is something that, once acquired, can be used to perform other improving activities or to make other valuable things. Capital is "a stock of real goods, capable of producing further goods (or utilities) in the future" (El Seraphy, 1991, p. 168). Once the guests gain this knowledge, they can then apply it to other aspects of their lives, allowing them to generate more value for themselves. In this way, dimensions of value have an ongoing impact, influencing what the guest and/or host does/thinks/feels or the continuing benefits therefrom (value outcomes). Social capital, cultural capital and natural capital have a practical value akin to the general sense of capital, meaning that provided you look after it, you can use it to create more value; for example, building on the knowledge gained through the TSE to produce further knowledge and social capital. Similarly, if well-nurtured, cultural capital, social capital and natural capital enable, for example, environmental services to provide clean water necessary for growing food. Through social interactions with hosts and LSPs, guests have a better understanding of people from Vietnam and can demonstrate their knowledge gained through TSE activities.

Knowing about the Vietnamese culture not only provides guests with some background knowledge but also benefits them both during their stay in Vietnam and upon their return to their home country. They can build self-esteem and empathy, demonstrate their knowledge to friends, and use it in practical ways. One example could be feeling empathy with Vietnamese immigrants, especially refugees, now living in the guest's home country or to support a Vietnamese restaurant or food truck in their home town. Or they can make traditional Vietnamese coffee at home with friends and enjoy it. As a result of travelling overseas, guests gain skills and knowledge which enhance their personal development, such as learning how to make traditional Vietnamese food or craft jewellery for themselves. In the post-trip stage, guests can share souvenirs and pictures with family and friends. The guests' families and friends may also benefit from the guests' word-of-mouth recommendations in planning their future travel.

Epistemic value is also a key dimension for hosts who learn from and broaden their knowledge through social exchange with guests. As a result of cross-cultural exchanges, hosts are able to perceive their own "place" (urban area, district or neighbourhood) in different and creative ways, as hosts often act like a tourist to discover something new about their city. There are few professional tour guides among the local hosts; rather, the hosts are ordinary people living at home in their own communities. TSEPs offer an easily accessible way for locals to set up a new business. Becoming a local host for a TSEP is a great way for residents to learn more about the city they live in. When hosts take note of what guests find fascinating, they can gain a deeper understanding of their own city. Through sharing stories about the locals, hosts gain insights into the beauty of their daily routines which they might have previously overlooked. It is essential that local hosts gain knowledge about the culture and history of their own city before they can share

it with guests. Additionally, local hosts contribute to a better tourism experience for their guests when they fill in any gaps in their own local knowledge. Hosts learn from the questions asked by their guests about things that interest them and make them curious. Learning more about guests' preferences and interests adds value for the host, as they can use this knowledge to develop a new activity for their offerings and enhance their existing tourism products. Hosts also gain important insights from hosting guests from a specific cultural background – for example, the interests of those from the USA or Korea can be very different – and armed with this important market information, hosts can tailor their offerings according to the backgrounds of their guests. This is a host's asset value that others cannot replicate. Their new knowledge assists hosts to respond effectively to guests with similar interests, characteristics, cultural traits or needs and to design new activities to offer in the future. Interactive knowledge sharing helps the hosts to design activities that are innovative and unique. The hosts' knowledge about the local culture, art, customs and history was also found to have significant asset value in this research. Asset value built in this way is important for the hosts because it will boost their household income in the future (Atsız & Cifci, 2021; Ciulli & Kolk, 2019; Shereni, 2019; Stabrowski, 2017).

Several authors have found environmental value (sometimes characterised as "green value") to be an important component of participation in the TSE (Arteaga-Sánchez et al., 2020; Hamari et al., 2016). According to these authors, environmental impact is one of the factors that influence guests' satisfaction and motivation to remain engaged with transportation- and accommodation-sharing economy platforms. Although environmental value was not specifically mentioned by the guests in this current study, they did acknowledge the importance of environmental protection and appreciated the hosts' offerings relating to the natural landscape in the context of the TSE in HCMC. The guests acknowledged that they were responsible for protecting the natural environment of the coconut island in several ways, such as not dropping litter or not disposed of plastic boxes in the local rivers. For those living in the host community where the "local" activity is embedded as part of daily life, guests were able to gain valuable knowledge about the environment, and associated risks, through interaction with the hosts. This knowledge also enhances epistemic value for guests since it contributes to their understanding of Vietnam's environmental challenges.

As hosts, it is important to learn how to be custodians of the environment through interaction with their guests. For example, the host did not realise that the coconut worm was having a detrimental effect on the local environment, despite this being a novel experience for guests. There are some hosts who, as tour guides, do not understand the importance of protecting the local environment from this type of tourism activity. Therefore, hosts are also able to gain a greater understanding of environmental protection as a result of this experience.

Conditional value is important for both hosts and guests. In the TSE context, hosts tend to have the capacity to react spontaneously to external changes in conditions (weather, timing, availability of venues/place). The hosts emphasise the importance of guests giving them an opportunity to make suggestions about what they can see and do as part of the activities. When guests are curious about what is happening at a location visited, the hosts are easily able to respond. The guests appreciate the convenience, flexibility and genuine hospitality that hosts provide. Micro-entrepreneurs and hosts in the TSE have the ability to respond rapidly to changes in circumstances or conditions, which is a significant advantage over large businesses with fixed itineraries. Hosts have local contacts and access to information that enables them to adapt quickly to changing conditions and realities, focusing on quality and authenticity, letting guests choose more specific locations as opposed to the staged settings and encounters so often part of commercial tours, offering hospitality that is tailored to the needs and interests of individuals. By providing the best experience for their guests, the hosts are proud of and enjoy their work.

Another component of value found in this research is ethical value, which relates to the trust and mutual understandings that stemmed from host–guest interactions. By receiving a sincere and hospitable welcome from the hosts, the guests felt trust and comfort in sharing their stories with the hosts. Jiang et al. (2019) also found that ethical value is one of the value dimensions that has a significant impact on customer satisfaction and intention to return to TSEPs.

Although hosts and guests perceive value differently, there are commonalities in perceived value in the host–guest interactions. In Figure 36, it is clear that while the value *dimensions* may be the same, the *components* that underpin each dimension differ (as shown by the two outer circles). For example, both guests and hosts mentioned various components of emotional value gained from TSE activities; guests highlighted relaxation, playfulness and aesthetics, while both hosts mentioned only enjoyment as a component constituting emotional value. Both hosts and guests are also concerned about learning something new (epistemic value) and making friends and enhancing personal development (social value). Guests describe time saving, transparency and accessibility as functional value, whereas hosts emphasise convenience and flexibility. According to the guests, good levels of service and value for money represent functional value, whereas for hosts, having an additional income is the noteworthy feature. In particular, both hosts and guests regard trust and mutual understanding as ethical values, they acknowledge the importance of environmental protection as an environmental value, and they recognise that the skills and knowledge that hosts and guests acquire from the social exchange provide long-lasting personal benefits, regarding this as an asset value. The hosts also gain environmental value through their understanding of the importance of environmental protection and offering their guests information about the natural landscape.
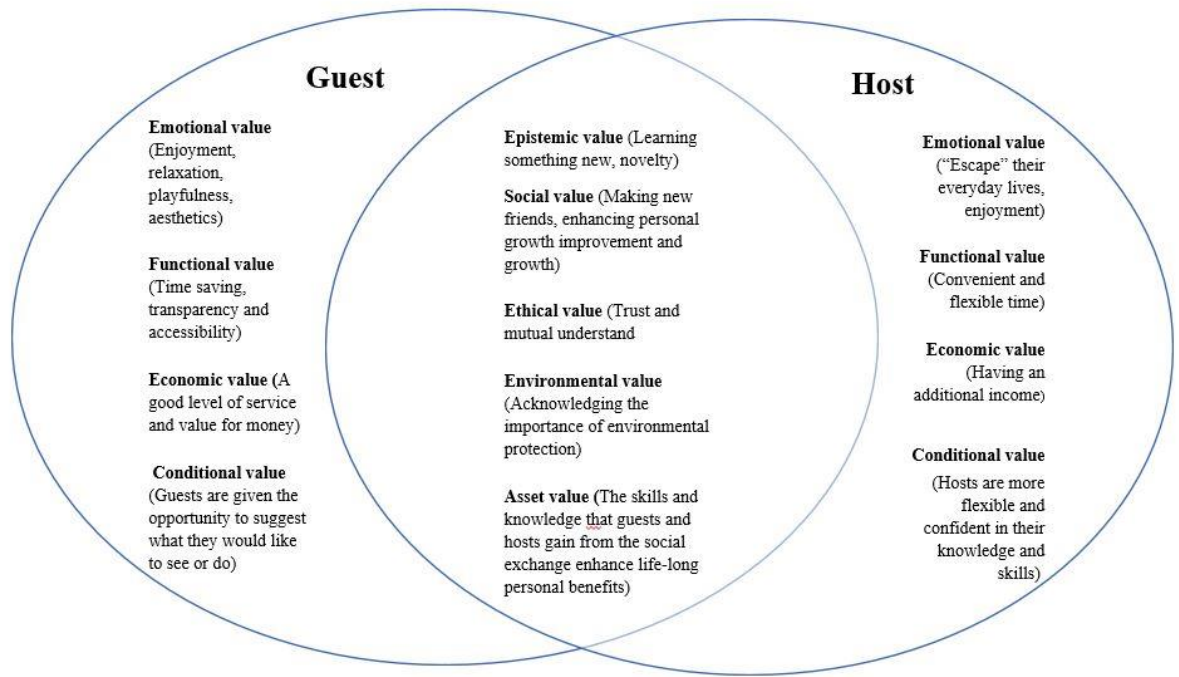
Figure 36: Comparing value dimensions in the host–guest interaction

An important finding from this research is the way that value co-creation in SE tourism activities occurs beyond the host–guest relationship to include LSPs and the wider host community (guest–LSP and host–LSP). Value derived from TSE activities affects not only hosts and guests but also LSPs. LSPs are often small family-run businesses, such as artisans, coffee shop owners, and street vendors, who lack formal business experience and English proficiency. As a fundamental feature of the sharing economy, hosts engage LSPs in the process of value co-creation with their guests to enhance their authentic local experiences. LSPs perceive economic, psychological, environmental, social and cultural value from engaging in TSE activities. Economic empowerment of a community relies on secure access to productive resources in an area where the local activity is embedded (Surya et al., 2020). LSPs in this study appreciated learning from the hosts about potential threats to the environment and strongly recognise the value of protecting it. The TSE emphasises cultural and environmental awareness and preserves local traditions, ultimately enhancing LSPs' local identity, sense of self-esteem and well-being.

In several studies, the value dimensions of the TSE have been examined from the perspective of guests (Jahromi & Zhang, 2020; Jiang et al., 2019; Jiang & Kim, 2015; Sthapit et al., 2019; T. C. Zhang et al., 2019) and of hosts (Böcker & Meelen, 2017; Karlsson & Dolnicar, 2016). The local community perspective, however, has received less attention in terms of the impacts that the TSE can have on their quality of life and, more generally, on local development. Several studies have attempted to examine TSE from a broader community perspective; for example, Navickas et al. (2021) examine how tourism sector experts evaluate the impact of TSE on local communities

and Zmyślony et al. (2020) discuss the connections between the sustainability of the sharing economy and local communities.

6.3 Accelerating the intensity of host–guest engagement

The TSEPs in this study not only provide the technology infrastructure to connect hosts and guests but are also the portal that provides a direct entry and connection to the authentic local experience that guests so passionately seek. The following discussion reveals how effective use of TSEPs has the potential to accelerate the intensity of the host–guest relationship.

Kumar and Pansari (2016) define *customer engagement* as "the attitude, behaviour, the level of connectedness among customers and with the firm" (p. 499). Minkiewicz et al.'s (2014) study in the cultural heritage sector explored how consumers benefit from the co-creation of value as part of their experience; the authors define consumer engagement as a complete psychological and cognitive immersion in the experience as part of the process of value co-creation (p. 26). Engagement in terms of the host–guest relationship has not been well defined in TSE studies. In this research, engagement refers to intensifying connectedness, the closeness, and the comfortable behaviour between hosts and guests during the co-creation of value within the TSE activities.

In the tourism industry, visitor engagement is increasingly important, as engaged visitors reduce marketing costs and increase competitiveness (So et al., 2014). By engaging in the experience, visitors are more likely to have a memorable experience that leads to a return visit and a sense of loyalty to the destination (Chen & Rahman, 2018). The present study not only considers engagement to strengthen the visitor experience, but it also considers the community experience of tourism. Strong engagement of local residents in the tourism industry has an impact on local quality of life (Su et al., 2018). Furthermore, while several authors have found that host–guest engagement in tourism usually occurs over a prolonged period (Kastenholz et al., 2013; Yang et al., 2017), findings from this study demonstrate how the TSE can strengthen the intensity of engagement between hosts and guests over a relatively short period of time.

The next section examines two aspects of the host–guest relationship: the changing and deepening nature of the relationship between the two actors, and how the relationship moves gradually from a primarily transactional initiation to one that is more akin to a friendship. Host-guest engagement accelerates during the very short time that hosts and guests are together. As a result, the engagement is incremental, but it accelerates in a way that is not possible through, for example, a regular bus tour or even many Airbnb stays. Based on participant observation, the researcher found that the host–guest collaborative relationship took different forms at different stages of their encounters and was underpinned by a range of processes. The settings where these interactions

and relationships occur also vary greatly depending on various factors such as the stage in the travel experience (pre-trip, during or post-trip), the location (e.g public space or private home), the activity itself, and also the participant's expectations, behaviour and personal interests. Hosts and guests engage in the co-creation process and the evolving relationship between hosts and guests is based on reciprocity and involves different dimensions of value. The nature of engagement between hosts and guests is evaluated at each interaction and findings are discussed in terms of the way engagement between actors is balanced or unbalanced, who leads and when, and how the co-creation process occurs.

6.3.1 A changing relationship – intensifying engagement

Drawing on the research findings, the role of each actor can be perceived as five steps of engagement. In addition to the shift in the nature of engagement, the role played by the actors also varies accordingly. Each of these steps involve a specific social practice; for example, in Step 1 the guest takes the lead and plays a stronger role during initial contact with the host.

The roles of hosts and guests change as their interactions progress. Step 1 is the pre-tour interactions, when the guest seeks information and contacts the host to discuss booking possibilities. Contact might be made via chat, a messaging function through the TSEP, phone or by email, but there is no direct face-to-face contact at this step. The guest can gain a sense of the host's style and responsiveness through telephone/email and the tone or tenor of the interaction will determine whether the guest follows through to book the activity. At this step, the guests are truly the drivers of the interaction, rather than passive participants.

Face-to-face contact begins during Step 2, when the host takes a proactive role in welcoming guests. The meeting and welcoming process may differ depending on the specific situation or activity. In Vietnamese culture, welcoming guests to a home dining experience is a more formal process than welcoming them to other activities. Each of the hosts in this study proactively exercise the traditional way of greeting guests in Vietnam by opening the front door, bowing slightly, nodding, and smiling to welcome the guests and facilitate the introductions. The guests are not only welcomed into the host's home but are also encouraged to experience the comforts of the host's home. In order for guests to feel comfortable and relaxed in their surroundings, the host confirms details and provides information about the places and activities they are going to visit. The guests will then know where they are going and what they will be doing, so will feel more at ease and relaxed.

In Step 3, the host utilises his/her tangible and intangible resources to moderate activities for the guests to engage in. The host motivates the guests to engage and interact with the local community; for example, through cooking and dining with locals, crafting their own accessories with the local silversmiths, riding on the back of a motorbike with locals to discover the city, or

visiting a local market. At this stage, the guests take an active role engaging in the TSE activities rather than acting as mere observers; for example, by collaborating with the host in the preparation of the dinner.

In Step 4, the guests lead with questions for the host to respond to or request the host to customise their experiences. The host is prompt and flexible when organising itineraries to meet the guests' interests and preferences. The guests apply their knowledge and skills to co-create their own experiences that align with their own interests and curiosity; for example, under the direction of the silversmith, the guests craft their own silver jewellery.

At the other end of the progression – the fifth step – is the mutually beneficial exchange where host and guests can learn from each other and develop friendships. By exchanging knowledge, stories and anecdotes, the host–guest relationship intensifies and becomes more reciprocal and evenly balanced. During this stage, both host and guests are provoking laughter, telling jokes and making fun, which allows them to feel comfortable and relaxed. In order to conclude the activities, the host and guests might say thank you together, share personal contact information, share photographs and recorded videos, as well as often exchange hugs. They have quickly moved to a closer relationship; one that is more like a friendship.

The research has identified a process of continual change between different points, or poles, defined by the shifting balance between who takes the lead in each encounter to identify the nature of the relationship between host and guest. Engagement between host and guest is a complex and multifaceted phenomenon. The circumstances, roles and expectations of encounters between host and guest may vary as their experience together evolves. Host–guest encounters are interactive and contingent processes formed by the skills and knowledge of the participants.

The host–guest relationship brings together participants that act as co-constructors to build their social interactions. The collaborative interactions between hosts and guests during TSE activities are co-constructed between individuals in private homes or public settings. There is a difference in the roles and behaviour of hosts and guests in each social practice which influences value creation. Co-construction covers a wide range of social practices, including meeting and welcoming, reconfirming details, facilitating, storytelling, collaborating, personalising, having fun, customising and booking, and seeking information. Based on the researcher's subjective views gained from participant observations and findings from interviews and focus groups, the intensity of engagement also differs between hosts and guests. Guests initially have a lesser role in meeting and welcoming, reconfirming details and providing further information, and having fun, but become more deeply engaged in customising and booking, giving feedback and information seeking, and to a lesser degree, facilitating co-creation, personalising in context and collaborating practice. Meanwhile, hosts are less likely to lead in offering feedback, seeking information, and customising and booking practices, but are more likely to lead in meeting and

greeting, reconfirming details and providing additional information, as well as having fun. Both guests and host are likely to contribute equally to facilitating co-creation, personalising in context, and collaborating practices. Finally, hosts and guests are equally engaged in co-creating value in storytelling conversations.

6.3.2 Moving from a transactional to relational exchange

In this research, the social interactions between hosts and guests during TSE activities result in mostly positive feelings for each party and a relationship that has the potential to continue in the future after these TSE activities have finished. Despite a short period of engagement, there is an incremental acceleration in the intensity of the sense of friendship that develops over the course of a relatively short period of time. As the encounter progresses from booking via the TSEP through to, for example, dining in someone's home, so too does the nature of the dialogue between parties, which quickly becomes more informal, personal and insightful into the lives of the other, leading to a closer relationship. The phase of the encounter and also the setting lead to this feeling of ease and comfort between the two parties.

In a tourism context, *relational marketing* focuses on creating relationships between the guest/visitor and the host (tourism service provider/business). Relational marketing is crucial to any service organisation; it is even more so in the tourism context because visitors prefer long-term relational experiences rather than a one-off transaction (Safari & Albaum, 2019). Aiming to boost customer satisfaction, service organisations have been changing their marketing strategy from a "transactional exchange" to "relational exchange" (Safari & Albaum, 2019). As a collaborative consumption trend, the SE is considered one of the relational forms of tourism (Belk, 2014). TSE studies have identified different types of relational benefits (Belk, 2010; K. H. Lee et al., 2021; Stofberg et al., 2021). Belk (2010) contends that participants enjoy social relationships when taking part in the TSE activities. Stofberg et al. (2021) provide and test a relational models view of the sharing relationships between participants that included two further forms of relational value: guests feel a sense of belonging to a community, and balanced reciprocity gained through the transaction with hosts. Similarly, K. H. Lee et al. (2021) state that confidence and social and safety benefits influence guests' loyalty in peer-to-peer accommodation.

It is noteworthy that the current study extends the multidimensional relationships between hosts and guests to include the wider community of LSPs, which are mediated by the hosts who live within the communities. For example, it is a pleasure for the guests to have the opportunity to learn about the history of coffee and the traditional Vietnamese coffee recipes from the owner of the coffee shop. Likewise, in addition to folding the lotus attractively, the guests learn from the owner of the flower shop what the flower symbolises in Vietnamese Buddhism, and while tasting

local street food, the guests have a memorable experience when they assist the vendor to roll up pork chops with a tool (kitchen tongs). Guests find emotional, epistemic and social value in these interactive experiences, which leads to deep engagement with the hosts and the wider community. These interactive experiences enhance the guests' understanding of Vietnamese people and their culture. By participating in interactive experiences, guests have a sense of gaining new insights into the everyday life, values and worldview of the communities they visit (V. L. Smith, 2012).

The guests recognise and articulate what is needed to craft for themselves an authentic and memorable experience, they seek to build a close relationship with the locals through their hosts, and hosts offer a variety of activities designed to foster an emotional connection with their guests. Relational marketing in the TSE context is related to guests' emotions and behaviour from the beginning of the relationship. Both provider and user receive benefits in the relationship-building process. The host–guest relationship in this research emphasises the importance of emotional connection, balanced reciprocity and the means by which hosts and guests craft TSE practices together. Consistent with Das's (2009) findings, this research found that there were three phases of creating a successful relational exchange: establishing, developing, and maintaining the experience. Table 19 shows the nature of engagement, the phases and the practices involved in moving from a transactional to relationship-based experience between hosts and guests in the TSE.

Table 19: From a transactional to a relationship-based experience in the tourism sharing economy in Ho Chi Minh City (after Das, 2009)

Nature of engagement	Phase	Social practices
Transactional experience	1. Establishing relational contact	– Information seeking - Customising and booking
Relational experience (Host–guest, guest–local service provider, guest–guest)	2. Developing relationship (physical/social contact)	– Welcoming – Reconfirming details and providing further information – Storytelling conversations – Facilitating co-creation – Collaborating – Personalising in context – Having fun
Guests as promoters of a visited destination (referrals, word-of-mouth type informal marketing/recommendations)	3. Maintaining long-term relational experiences (extending/sharing)	– Giving feedback (Intention to keep in touch)

Source: After Das (2009).

The social practices of information seeking and customising and booking are both part of the first phase of establishing a relationship between the host and their guests. This pre-tour phase is more

of a transactional experience; guests initiate engagement by seeking information before deciding to book activities. Transactional experiences are basically a give-and-take exchange. The transactional interaction phase of the TSE provides the host with a chance to get to know and understand their potential guests' interests, needs and wants. When responding to guest requests, the host initiates the development of a relationship with the guests that will benefit both parties in the long run. The initial transactional experience is likely to be quick and comprised of casual virtual interactions.

The second phase marks the shift from transactional to relational experiences. The host and their guests engage in activities with face-to-face interactions. It takes time for a host and their guests to develop a relationship, and this development is done through different social practices, including meeting and welcoming, reconfirming details and providing further information, storytelling, conversations, facilitating co-creation, collaborating, personalising in context, and having fun. These practices can happen either at the same time and/or overlap. Nonetheless, these practices accelerate the intensity of the relationship within a compressed time, approximately four hours or all day.

The TSEPs support mutual dialogue in the transactional experience, and subsequently foster trust between hosts and guests. Trust is regarded as the currency with which to build a deeper connection with guests (W. G. Kim et al., 2001). To make a positive first impression with their guests when they first meet them face to face, hosts show their openness and sincerity in active welcoming practices. For example, the hosts support the guests to overcome concerns about safety and trust at a new destination at the time of booking by promptly answering any queries and providing requested information to help them personalise their trip.

During the activities observed in this study, the hosts share different types of narratives depending on the guests' interests. In the city tour, the hosts share local history and include positive and meaningful messages rather than focusing on sufferings from the War (unless someone asks questions directly about it). The hosts carefully observe the guests' reactions when interacting with LSPs and the physical surroundings and respond accordingly. For example, a host left their American guest to enjoy a private moment when he was standing in front of a lemongrass field on the Mekong Delta trip, providing the guest with an opportunity to reflect on his experience. The beauty of the countryside gave the American guest a sense of peacefulness that could not be found in New York City. Thus, hosts enhance their relationship with their guests by paying attention to individual preferences, being responsive and offering personalised services, and these attentive practices establish an emotional bond between the two parties.

Several TSE studies emphasise the importance of technological tools such as a profile photo and a bi-directional rating in enhancing guests' trust and influencing their purchasing decisions (Ert

et al., 2016; L. Zhang et al., 2018). The results of some TSE studies indicate that social support provided by hosts influences trust perceptions among guests, which in turn influences value co-creation (Lutz & Newlands, 2018; Nadeem et al., 2020; Hawlitschek et al., 2016).

The hosts in this research have successfully established physical settings that foster genuine and positive social interactions between guests and local residents. Urban and peri-urban areas, including service settings, are places where guests can interact with local residents such as vendors, local providers, delivery people, farmers and children. In this study, guests were observed to willingly engaged in interactions with locals in ways that overcame cultural and language barriers. For example, during the Mekong Delta tour, American guests visited a dragon fruit garden during the harvest season. The farmers were friendly and invited the visitors to try the fruit. Even though the farmers spoke no English, they showed guests their hospitality through warm gestures such as shaking hands and smiling. The American guests responded with similar gestures. Even though it was a short interaction with locals, the American guests clearly enjoyed this exchange.

> "The day trip to the Mekong Delta involved many highlights. I was happy during this experience. I particularly enjoyed our first stop at the dragon fruit farm. Before this, I had never seen a dragon fruit tree or many dragon fruits in my life. It was a unique opportunity to enjoy such fresh dragon fruit and to meet the people involved in the growing and harvesting process." (Guest 8, interview, MD)

TSEPs play a significant role in mediating guests' and hosts' relationships by offering functionality that facilitates communication to bring the two parties closer. However, it is not merely the functionality of an ICT system that strengthens the relationship; it is also the nature of the dialogue between parties who use the system (Smaliukiene et al., 2015). The tourist gaze metaphor appears inappropriate in a TSE context, where the passive orientation implies that tourists are very passive in their interactions with the places they visit (Urry, 1990). As Urry highlighted, the operation and performance of the tourist gaze is characterised by social and unequal relationships between subject and object (Urry, 2002; Urry & Larsen, 2011). Yang et al. (2017), however, assert that mutual dialogue can replace gaze to foster positive relationships between visitors and the visited. According to the authors, visitor-host dialogues can enhance the visitor's understanding of the local culture and promote a harmonious relationship based on mutual respect and understanding; however, the process might take some time, and most visitors have limited time available. The current research extends Yang et al. (2017)'s study, demonstrating that the TSE activities provide a shortcut to help guests feel like a local. Guests take advantage of the host's relationships with other LSPs as well as with the wider communities. Guests move from watching to participating and interacting with hosts and local communities. Within a relatively short period of time, the intensification of engagement between hosts, guests and LSPs enhances connectedness, closeness, and comfortable behaviour among them.

In the third phase of the transition from a transactional to more enduring relational exchange, guests become promoters of these tourism experiences and provide positive feedback about hosts to family and friends. In their interviews, all the guest participants indicated that they now wish to return to HCMC and would recommend their experiences to friends and family. TSEPs automatically send guests a link to review the activity after it is finished; their feedback is then shown on social networking sites such as TSE websites and TripAdvisor. Relational experiences positively affect customers' commitment and loyalty in the SE context (K. H. Lee et al., 2021; Stofberg et al., 2021; Yang et al., 2017). However, this current study also suggests that emotional value plays a crucial role in maintaining the host–guest relationship both during and beyond their face-to-face contact in TSE activities. This emotional value dimension is the key factor in the development over a relatively short time of a warm and sustainable friendship. Emotional value lasts beyond the immediate impetus to promote an activity or destination through social media: long term, guests who have found emotional value in a SE experience will recommend a destination to their friends and encourage others who have already visited a place to make a return visit.

The TSE strengthens visitor relationships with the local community, which contrasts with previous studies that show that technology can dehumanise and depersonalise visitor experiences (Stankov and Gretzel, 2020; Buhalis, 2020). Throughout the 1990s and early 2000s, many authors claimed that the internet had replaced intermediaries in the tourism distribution channel (Berne et al., 2012; D. G. Pearce & Schott, 2005; Kracht & Wang, 2010). In the days before the Internet, for example, people had to go to a travel agent to book their flights, sightseeing, accommodation, etc., even though airlines and travel agencies used computer reservation systems in the 1980s. Travel and tourism were in some ways dehumanised by the advent of the internet and people began booking directly through the internet. However, in general, TSE contributes significantly to the restoration of the social practices and exchanges that occur between humans in the provision of tourism. As a result of TSE activities, hosts and guests experience a reciprocal relationship in which both perceive emotional value.

6.4 Reciprocity and the importance of trust in the TSE

Several studies contend that the mutual relationship that develops between host and guests creates and enhances reciprocity in the TSE setting (Celata et al., 2017; Davlembayeva et al., 2021; Proserpio et al., 2018). The term *reciprocity* is a give-and-take process between good (bad) behaviour (Sobel, 2005). Here it is important to understand the evolving nature of dialogue in the host–guest relationship, which sows the seeds of trust, reciprocity, closeness, connectedness and comfortable behaviour.

The literature on the TSE examines the degree of reciprocity in relations and how, for example, reciprocity affects prices through its impact on ratings (Proserpio et al., 2018). According to Proserpio et al. (2018), hosts who show a higher level of reciprocity with guests tend to have higher ratings, which in turn leads to an increase in demand for their services and, consequently, higher prices. Several TSE studies have demonstrated that reciprocal relationships have positive outcomes, including feelings of connectedness, trust and friendship between hosts and guests (Decrop et al., 2018; Starr Jr et al, 2020). However, it is still unclear what factors contribute to the perception of reciprocity in exchange. Moreover, the literature on the TSE has lacked discussion of the role of individual and situational factors in the perception of reciprocity and the resulting evaluation of reciprocity. This research examines the perception and behavioural consequences of perceived reciprocity in the context of the TSE in HCMC. The finding of this research shows that receiving economic benefits from the guests made the hosts behave more responsibly. The hosts were able to control their situations effectively, to make their guests feel comfortable and to ensure that their guests were well taken care of. The guests reciprocated and showed their appreciation to the hosts by respecting the cultural protocols of the locals and later offering ratings on social media and websites.

Reciprocity is a critical element in understanding trust in relationships (Decrop et al., 2018; Starr Jr et al, 2020). In order to build trust and mutual respect among strangers, the three TSEPs examined in the research provide a verification process of the profiles and photographs to offer both hosts and guests assurances that they are dealing with authenticated individuals. While verification and security processes in TSEPs are important, online channels of communication can also strengthen levels of trust in the host–guest exchange. Trust is a fundamental foundation to enhance the host–guest social interaction. By sharing personal information, hosts and guests develop a stronger feeling of trust in each other.

Hosts and guests both perceive the TSE activities positively because they gain numerous benefits. For example, this research has found that participation in the TSEPs develops positive psychology for hosts, guests and LSPs (see Table 18). In this context, *positive psychology* refers to subjective experience in terms of enjoyment, happiness, delight, relaxation and entertainment. This finding is in line with Seligman's (2002) definition of positive psychology as "well-being and satisfaction (past); flow, joy, the sensual pleasures, and happiness (present); and constructive cognitions about the future—optimism, hope, and faith" (p. 3). Hosts and guests also gain new knowledge and skills from each other – a balanced exchange. In the TSE activities experienced in HCMC, both hosts and guests are facilitators in the value co-creation process; they share their understandings and skills. Guests learn about local history, culture, customs, religion and art through social interactions with their hosts and the wider local community. For example, when guests visit Tao Dan Park, they learn historical stories from the hosts about the Hung kings, who were the founders of the first Vietnamese state. Conversely, guests have specific skills or

knowledge that hosts can learn from, too. For example, when hearing the story of the foundation of the Vietnamese state, one guest shared with the host his knowledge of Dangun Wanggeom, who laid the foundation of the Korean kingdom.

Learning from each other enhances personal improvement and growth in different ways and fosters trust and reciprocity as each party finds out more about the lives of the other. For the guests, interactions with hosts transform their perceptions about Vietnamese people and culture. For example, one Swiss guest gained "a better perspective of Vietnam history" (Guest 4, interview, CT). By applying consumer culture theory (CCT) here, a better understanding of the feelings and meanings that hosts and guests experienced during TSE activities emerges. Apart from the recognised tragedy of the American War, guests on the city tours heard meaningful stories involving special characters such as Napalm girl – stories that teach forgiveness and compassion, and which can be sources of power to heal our sufferings. Meanwhile, guests who participate in home dining activities learn local food knowledge and customs – knowledge which might be useful when they return home to their everyday lives. And the hosts learn positive attitudes from Western culture, which can affect their lifestyle. For example, we can recall the woman host mentioned earlier (page 113) who gained knowledge from Western culture and world views and learnt how to be more independent and worry less about social and other judgements.

Guests interact not only with hosts but also with LSPs; for example, guests on the city tour not only enjoyed drinking traditional coffee, but also watching the coffee owner make traditional Vietnamese coffee and listening to her story. Thus, guests and LSPs are also involved in reciprocal relationships. As well as having an immediate effect of enhancing the guests' enjoyment of the activity, it is evident from the data that social contact between guests and LSPs has a positive economic effect, leading to improvements in the standard of living of local residents.

Clearly, the TSE brings economic benefits to LSPs, and providers in the Mekong Delta, such as a motorbike driver, a boat owner, a coffee shop owner and a broom maker, all acknowledged that the additional income they receive from their involvement in TSE activities gives them more financial security, enabling them to maintain their regular daily life despite external challenges. For example, the guests remained in the coffee shop and on the Mekong Delta trip for a longer period of time than they would have otherwise. As a result, the guests spent more money as well as time in the local area. They bought several cups of coffee instead of just one in order to experience different tastes of coffee. In addition, the guests purchased extra packets of coffee to take home as presents, further benefitting the LSPs. However, involvement in TSE activities brings more than just economic benefits: when providing services to guests, LSPs (like their guests) perceive positive feelings as well. For example, the LSPs in the Mekong Delta commented that the interactions they have with guests brings them positive psychological benefits such as enhancing their feelings of well-being and pride.

Engaging in cultural and daily life activities with the hosts and LSPs give guests an opportunity to have more authentic experiences. Activities such as cooking and dining in a local's home, visiting the dragon fruit garden, making silver jewellery, eating local market street food and drinking at the traditional Vietnamese coffee shop all take place in small-scale, family-owned and family-run businesses. These activities not only enhance an intimate social relationship among hosts, LSPs and guests, but also provide more memorable and meaningful experiences for all three parties to the interactions. Both hosts and guests understand and respect the traditional values of locals. This is in contrast to the commercial tourism encounters which are bound by a tight time schedule and delivered by employees who are unlikely to be so deeply engaged in the cultural life at the local level and so considerate of the LSPs.

Reciprocal relationships between hosts and guests and between LSPs and guests occur at both the individual level (micro scale) and in the broader community (macro scale). As the local hosts and LSPs are trusted individuals in their communities, the guests they bring to the local area are more readily accepted by residents. The value generated spreads from the individuals involved to the broader community. However, tourism has both positive and negative effects on economic, social and cultural, as well as environmental, aspects of local community life (Choi & Murray, 2010; K. Kim et al., 2013). The TSE can have potentially negative effects, especially in small rural communities that lack adequate human resources and support from the local authorities. Developing countries are more likely to experience negative effects of tourism than developed nations (Paramati et al., 2017). It has been shown that tourism often has adverse effects on the environment and the people who live in popular tourist destinations in Vietnam (Caust & Vecco, 2017; Pham, 2012; Phong & Van Tien, 2021). Therefore, the development of tourism in Vietnam must be managed in a sustainable manner given its potentially negative environmental and sociocultural consequences.

6.5 Authenticity and symbolic meaning as peculiarities of TSE experiences

Authenticity in the context of tourism is considered as a socially constructed concept that is shaped according to how visitors perceive their tourism experiences to be real, original, genuine or true (L. J. Liang et al., 2018b). Reisinger and Steiner (2006) identified two main types of authenticity: objective authenticity and existential authenticity. *Objective authenticity* refers to the truthfulness or reality of things, whereas *existential authenticity* refers to the nature of human beings (Reisinger & Steiner, 2006). According to Tiberghien et al. (2017), spontaneous, existential and reciprocal relationships with hosts contribute to the perceived authenticity of visitors' ecocultural experiences. In the present study, guests perceived their TSE activity to be genuine and authentic when there was direct engagement with LSPs and opportunities for interactions to gain insights into the daily lives of residents in the local community.

Authenticity is regarded as a typical feature of the TSE (Bucher et al., 2018; L. J. Liang et al., 2018b; Paulauskaite et al., 2017; Yannopoulou et al., 2013). In these studies, the authors contend that staying in an Airbnb provides participants with the feeling of being at home during their trip, as well as enabling them to interact with local residents. According to these studies, existential authenticity has a positive effect on visitor behaviour, which emphasises the nature of the human being. Visitors are increasingly seeking authentic experiences and TSEPs offer direct connection with hosts who can co-ordinate their guests' experiences with the physical resources in an area as well as with the local community, thus establishing the background for value co-creation (Guttentag, 2015; Tussyadiah & Pesonen, 2016). There is no commercial intermediary to detract from the genuineness of the host's offer.

The hosts in this study, who operate in HCMC and the Mekong Delta, offer a wide range of social, cultural, natural and physical settings in which guests can explore the city and/or its rural hinterland. These settings are attractions and infrastructure that the locals mostly use. The guests thus experienced the daily life of the local community, helping them to understand more about the city, its people and culture. Although the guests in the research visited famous attractions such as palaces, museums and historic buildings, their preference was to engage in the life of the locals by visiting off-the-beaten-track areas such as parks, pedestrian zones, coffee shops, apartments, local markets and small restaurants. Maitland and Newman (2014) describe the "beaten track" as places that comprise famous tourist attractions. Conversely, off-the-beaten-track tourism involves places where few visitors go, far from well-known tourist attractions (Matoga & Pawłowska, 2018).

HCMC has various districts (*quans*) and District 1 is the famous tourist area (Figure 37). During the participant observations, the researcher found that 10 of the 12 hosts provided different activities in Districts 3, 5 and 10, which are not so famous tourist areas. One of the hosts specialises in District 5, while the other nine combine three districts in their city tours (District 1, 3 and 10). The remaining two hosts arrange trips in the Mekong Delta, which is approximately 50 kilometres from HCMC. The guests could meet and interact with the residents in these areas. However, the guests were not always provided with publicly available information for them to travel alone. Thus, the hosts act as a mediator to connect the guests with the locals; in some ways, this leads to better management of the number of visitors to these small local areas.
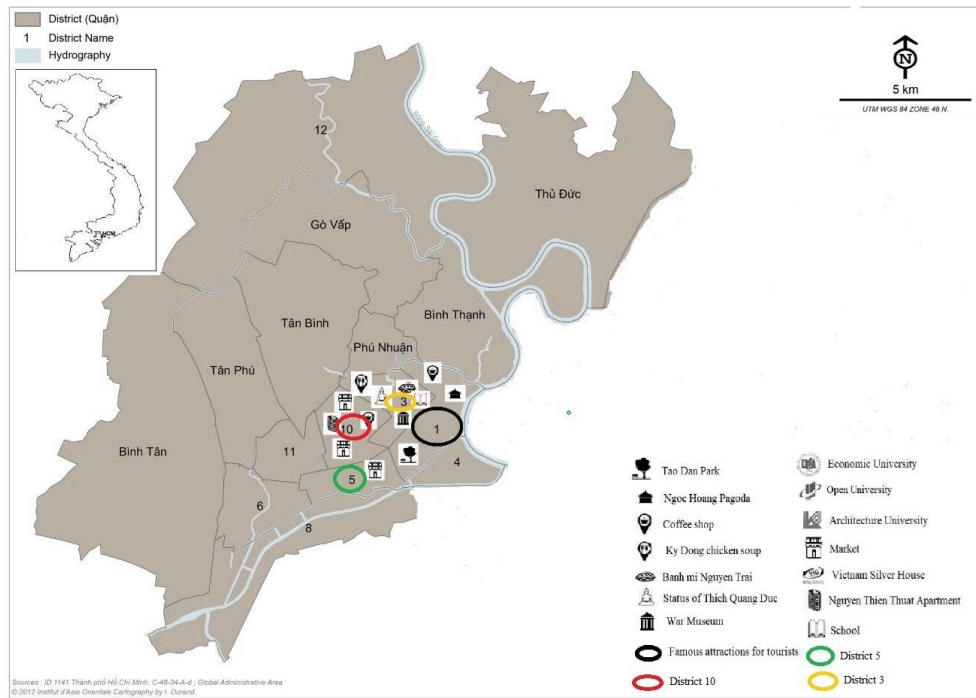
Figure 37: Locations of off-the-beaten-track tourism in Ho Chi Min City

Source: Adapted from Global Administrative Area (Durand, 2012)

The findings of this research suggest that co-creation is an effective strategy for achieving authenticity for the guests. Through co-creation, guests are able to engage with local communities to create new experiences, which entail the transfer of skills and knowledge. It is a process through which guests construct their own experiences at the destination by interacting with hosts, LSPs and local residents. The research's findings indicate that hosts arrange different activities specifically so that guests can connect with local daily life. For instance, guests can ride a motorbike with their host to discover all corners of the streets and to feel the chaotic, noisy and crowded environment which is typical of the hustle and bustle of life in HCMC. Guests can also visit local markets to experience their vibrant atmosphere, with a diverse array of local food filling the air with the scents of wok-fried noodles and barbecued meats. In both these activities, guests are immersed in local culture. In contrast with conventional commercial tourism experiences such as a large-group sightseeing tour that involves stopping at a shopping mall or restaurant, guests on small-group TSE activities can engage with local physical attributes such as traditional local markets, coffee shops, fruit gardens, parks and motorbikes.

Home dining is one of the typical more-intimate TSE activities. A closer look at the home dining activity conducted by the researcher shows different layers and levels of engagement and authenticity of the experience. Home dining offers a great way for guests to immerse themselves in an authentic environment and genuine local life. The guests who participated in the research used the same facilities in the home, such as the kitchen and living room or bathroom, that the

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researcher used. Home decoration and the personal belongings of the host, such as books, pictures, paintings and objects of worship, are examples of authentic objects that guests encountered during this home dining activity; something that would not usually be accessible to tourists. Each authentic object has its own story, interpreted by the researcher. An authentic dialogue encouraged meaningful interactions and helped guests to feel more intimately connected to Vietnamese culture and food. The guests helped the researcher to wrap the spring rolls and peel the shrimp. Both the researcher and guests laughed and enjoyed a relaxed time together during the home dining activity. Together they generated an atmosphere of warmth and trust in each other's company.

Authenticity is a very subjective notion – what one person views as a genuine experience may be considered a staged show for visitors by another, while others may not care whether an experience is staged or spontaneous if they believe they are receiving an authentic experience (Ning, 2017). An authentic experience does not necessarily refer to real performances, but also includes staged performances to create the desired ambience for guests (Edensor, 2000). Thus, it is apparent that a guest's perception of authenticity is highly influenced by the quality of their host's interaction with them as well as their interpretation of the social and physical environment around them (Paulauskaite et al., 2017).

An important aspect of authenticity is co-creation between hosts and guests. Reciprocity is vital in this exchange. Nonetheless, TSEPs do not seem to have a deep understanding of the concept of authenticity. For example, the TSEPs use the terms off the beaten track and authentic in their promotional pages (Figure 38).
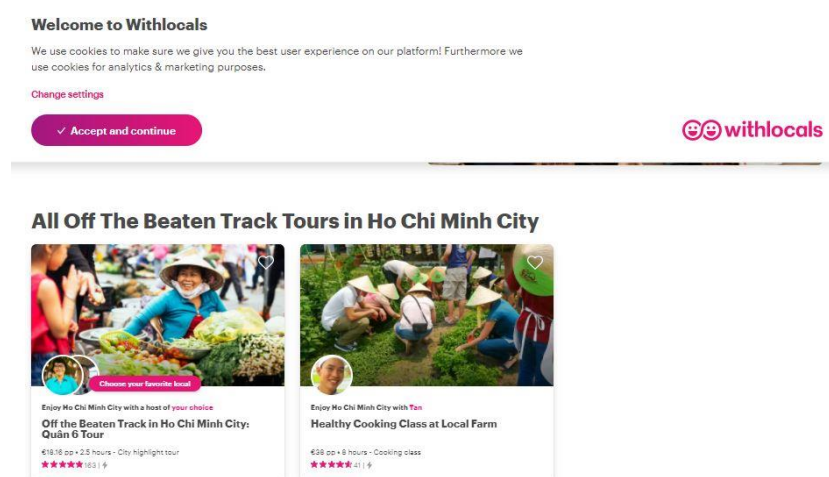
Figure 38: The term "off the beaten track" is promoted on Withlocals.com

Source: Withlocals (2021).

Off the beaten track is a useful term to use when someone is actually visiting a destination that is not on the typical tourist route. The practice of travelling off the beaten track can provide an opportunity to preserve the special characteristics that make each destination truly unique. The traveller has made their own independent route, which might convey that they have been more adventurous than in fact they have been – they have taken this route under the guidance of their TSE host, which reduces the risks that go with unaccompanied explorations. However, the term off the beaten track has often become little more than a marketing slogan. In reality, the term has likely been marketed by agencies to sell visitors a "better" experience, leading to the loss of much of its original meaning and increasing competition within the travel industry. When tourists find and occupy places or experiences, those places or experiences will evolve in response to the requests of the tourists themselves and the economic benefits that these experiences present to the service providers. Tourism can lead to "Disneyfication", when a place is deliberately constructed in an "authentic" manner merely to appeal to visitors – a process that can result in the exploitation of local people and cultures.

An authentic and memorable experience fosters guests' emotional connection with places they visit. A sense of place emerges from social interactions with locals, and the guests interviewed in this research shared that they feel a particular attachment to HCMC. They said they felt "at home", not strangers, in the city; they expressed empathy with their hosts as they shared stories of wartime experiences; and they said the activities on the tour reminded them of childhood experiences in well-loved places. Some guests went further, expressing feelings of place attachment to HCMC. For example, a Belgium guest developed an emotional attachment to HCMC when he had a home dining experience with locals. He felt relaxed, as though he was dining at home rather than dining with the hosts. The host was not only a tourism activity provider, she was also the conduit for the guest to connect with the place he was visiting.

Numerous studies have highlighted that place attachment occurs when guests develop an emotional connection to a place (Kyle et al., 2005; Scannell & Gifford, 2010; D. R. Williams & Vaske, 2003). Participation in authentic cuisine activities not only fascinates the guest and satisfies their curiosity about unfamiliar local food but also strengthens a strong feeling towards a destination and develops a social relationship with locals. These benefits motivate guests to return, and to recommend the destination to their families and friends (Tsai, 2016). Accordingly, place attachment contributes to the relationship between destination attractiveness and destination loyalty (Nasir et al., 2020). It is evident that the TSE contributes to the development of the image and identity of a region, which, by extension, has positive impacts on destination branding and loyalty, in the sense of recommending the destination to others and intention to return, as well as guests' attachment to a place.

If a person lives somewhere long enough, they will develop a significant sense of place and feelings of place attachment and place identity (B. Brown et al., 2003; Hernandez et al., 2010). While place attachment relates to positive feelings that a person has about a particular location, place identity refers to a cognitive factor of personal identity with the place the individual belongs to (Hernandez et al., 2010). As long-term residents, local hosts naturally develop an affective connection to their place. The hosts observed in this research displayed a strong sense of belonging to their city, and participation in the TSE has intensified their feelings for HCMC and enhanced their well-being. TSEPs create employment opportunities and improve living standards, as well as engendering a sense of local pride. Becoming local hosts in the TSE community means that residents can immerse themselves in cultural activities and understand their own culture. Local hosts perceive that they derive value from participating in TSE activities; they not only benefit economically but also experience emotional value, self-esteem and pride, as well as life satisfaction from their involvement in the TSE. Place attachment results from these positive feelings.

The hosts interviewed in this research fully acknowledged their roles as cultural ambassadors to support tourism development and build the image of the destination. Hosts lead social interactions and interpret cultural meanings of their place for their guests. The hosts acknowledged their role in telling different stories about myths, legends and histories as well as personal tales. Narratives support the establishment of relationships between locals and guests (Berno & Fusté-Forné, 2020). A sense of place is formed through interactions between people and physical settings, obtained from stories of place. Individual "making sense of place" fosters "place identity" (Jorgensen & Stedman, 2001). The hosts in this research are a younger cohort and becoming local hosts has helped them to understand more about their own identity.

A sense of place not only reflects individual emotions but also influences one's behaviours (Carter et al., 2007). The hosts have designed their walking city tours based on the flow of history, to show how Vietnamese people suffered from the War and the way they kept moving towards a brighter future. The guests learnt more about Saigon after participating in the city tour. Apart from the War Remnants Museum and monuments that explicitly illustrate the tragedy and sufferings of the War, guests on the city tour visit Notre Dame Cathedral, the Central Post Office, the Independent Palace, and many other architectural landmarks that bear the imprint of the past and are inseparable symbols of Saigon, as HCMC was then known. Saigon no longer retains the luxury and glory of its past; the city today still bears many scars. However, by walking through the streets of Saigon, guests feel the rhythm of life in this city. People, motorbikes and cars are always moving in a hurry. The metaphorical heat of Saigon does not simply come from the hustle and bustle in the street; it comes also from the Saigonese people, who are eager to find new things in their lives. High-rise buildings and large commercial centres are continually being built. Yet, what guests remember the most about Saigon is the sincerity and simplicity of the people. The

Saigonese still live in ways that reflect the friendly and rustic style of the rural people in the South. Although they are highly urbanised in many ways, the Saigonese people have retained much of the spirit and way of living from their rural roots.

Place attachment can emerge when the visited destination reminds guests of their childhood and home. The guests in this research described how participation in the TSE activities evoked memories, and how they felt familiar and connected with their thoughts. For example, one guest found peace and tranquillity on the Mekong Delta tour because the beautiful rural location evoked feelings of his beloved home town. The coconut plantation and the river left him feeling refreshed and rejuvenated. The guest interacted with the natural environment and developed an emotional attachment to the place. Place attachment relates to the link between individuals and specific environments (J. Lee et al., 2012). Likewise, Bricker and Kerstetter (2000) contend that place attachment refers to a sense of "emotional belongingness" and connection with the environment.

Authentic sites such as the War Remnants Museum in HCMC also aroused feelings of nostalgia for guests. Guests visiting the War Remnants Museum as part of the city tour engaged in the host' narratives as they strived to understand the history being presented to them. Using a unique perspective that differed from that of the war history as told in their own countries, they generated new understanding and empathy for those whose lives were more directly affected by the conflict. After deepening their understanding of personal experiences, guests develop empathy and compassion towards a destination. Consistent with previous studies (Dunkley et al., 2011; Lewicka, 2011; Yeh et al., 2012), this current study found that the nostalgic emotions of the guests had an impact on their perceived value of an experience and fostered place attachment. The TSEPs facilitated a closer relationship between hosts and guests as they shared their knowledge and emotions.

The reality of a rural area is a key factor to promoting tourism development; visitors can enjoy the local lifestyle, food and landscape in the countryside (Sasu & Epuran, 2016; Weidinger, 2015). The rural area is represented as a potential destination for visitors to Vietnam (Nguyen, 2015). For example, the Phuoc Tich Heritage Village in Thua Thien Hue Province offers visitors the opportunity to experience traditional pottery crafts and ancient houses (Nguyen, 2015). TSEPs can support tourism development in rural areas and allow guests to explore a closer interaction with the local community. Guests who are attached to a place are more likely to act responsibly with respect to the environment (Cheng & Wu, 2015; Tonge et al., 2015). Consequently, guests are aware of and more concerned about natural resources and have a strong commitment to protecting the environment (Huang & Shih, 2009). This current study reveals that the SE extends tourism activities beyond the main urban area to the periphery of the city – to rural areas and the countryside. TSEPs constitute a crucial link to the competitive environment in which local characteristics are prominent. By connecting guests with local communities beyond the

conurbations, TSEPs enable rural communities to develop, sustain and preserve their cultural and environmental heritage.

History and culture can create ties between the guest's country and a visited destination and are two important factors that contribute to place attachment. A guest from Singapore understood the sufferings of local people during the American War because a similar experience happened to her parents in World War II. Thus, she empathised with Vietnamese people and used the word "love" to express her emotional attachment. She was happy to see the locals moving forward to a bright future. Similarly, stories that an American guest had read in books or heard from people in his home town motivated him to understand more about the people in Vietnam. After interacting and listening to the narratives of the locals, the American guest could visualise past events and historical facts that made him "fall in love" and feel attached to Saigon (now HCMC). He wanted to come back to Vietnam again. Scannell and Gifford (2017) state that place attachment is associated with many psychological benefits, including the evocation of cherished memories, a sense of belonging, relaxation, positive emotions, comfort-security, personal development, freedom, entertainment and connection with nature, as well as with aesthetics and practical benefits such as privacy.

Symbolic meaning is derived from the visitors' emotional engagement in cultural settings (Chhetri et al., 2004). On finishing the activities, visitors evaluate their experiences, interpret meanings, and exhibit symbolic significance to their choices and behaviour. The transformation of symbolic meanings is one of the key features of CCT and it allows visitors to express their particular circumstances and further their identities (Arnould & Thompson, 2005). By adopting CCT, the researcher is able to understand the complex behaviour of the guests by considering their cultural practices. Most of the guests interviewed as part of this research believe that it is the features of daily life in HCMC that make the place special, rather than the city's more symbolic features such as its buildings and structures. The guests mentioned the motorbikes, street food and coffee. Symbolic meaning strongly reflects the guests' encounters with the locals in daily life. Even though the guests visited some key attractions with well-recognised symbolic meaning, most of the experiences took place in places less visited by visitors. This current study aligns with the ideas of Rickly-Boyd and Metro-Roland (2010), who suggest that symbolic (authentic) experience comes from mundane features and common places. However, a point of departure from the work of those authors is that the growth of TSEPs establishes a new way of travelling and thus shapes symbolic meanings accordingly. Guests have the freedom to design the activities they want. They are FITs (free independent travellers) in that they are not part of mass tourism. However, they have freely chosen to seek out small-scale experiences through the services offered by the TSEPs, which otherwise would be unlikely to be available to them. Both hosts and guests engage in the activities and share their skills and knowledge together. Symbolic meanings perceived by guests reflect the features of activities facilitated by hosts.

In HCMC, the motorbike is considered an iconic means of transportation – it is a crucial part of the locals' daily life and guests see motorbikes everywhere on the street. Findings from the guests' interviews reveal that for most, the motorbike has a strong symbolic meaning, one that they relate to HCMC. The sound of the motorbike creates special moments, memories and images of HCMC, and adds to the feeling of busyness and chaos and frenetic city sounds. While walking on the pavement, sitting in the terrace coffee shop or bar, or reclining on the benches of pedestrian areas, guests could observe motorbikes moving and hear their horns honking. The streets were crowded; hundreds of motorbikes rumbled back and forth. Some guests were brave enough to experience riding on a motorbike because they trusted their host. They were prepared to risk life and limb! It makes them feel braver and more adventurous – and no doubt boosts their self-image and self-esteem when telling friends at home about it. These guests were right at the heart of the energy of the city.

Enjoying street food give guests an insight into the nature of a place and local life. The majority of guests stated that *banh mi* was their favourite street food. *Banh mi* is one of Saigon's most iconic dishes and can be found at nearly every corner of the main road or valley at any time of the day. As reported in the findings, one guest reported that watching locals cook fresh *banh mi* in front of her eyes, smelling the aroma of the grilled pork, and enjoying the food on the sidewalk like a local, was an unforgettable experience. The guests were brave enough to try very unfamiliar food, food that was very spicy and with unusual ingredients. This identity is related not only the food itself but also to the setting, ambience and the company (the hosts, other guests and LSPs selected by the hosts). When guests are familiar with the local food, special feelings for local attractions are strengthened and a strong attachment to the destination is born (D. R. Williams & Vaske, 2003). In accordance with previous studies (Hakeem & Lee, 2018; Henderson, 2004; M. Lincoln, 2008), this current study indicates that local foods as a culinary heritage are regarded as a symbol of place and culture. Singapore has long recognised this connection between food and place and has been using its local food culture to promote tourism to the island for decades. For example, as a part of the campaign to improve the food experience of tourists, the Singapore Tourism Board outlined ten "must try" dishes as symbols of Singapore (Henderson, 2004). And in 2020, UNESCO officially recognised hawker culture in Singapore as an Intangible Cultural Heritage of Humanity (Yong, 2020). The UNESCO list does not contain much information about Vietnam, and no information about its culinary heritage. There is a possibility that Vietnam may propose *banh mi* or Vietnamese coffee for UNESCO recognition.

Enjoying local food and drinks not only satisfies the visitors' desire for an authentic experience but also improves the economy and enhances sustainability for both the tourism industry and the host community. As visitors increasingly seek to try local foods, there is a consequent effect on farmers and food producers who supply the visitor industry. By fostering linkages between the two sectors (tourism and agriculture), the growing of authentic ingredients for consumption by

visitors in traditional dishes will benefit the local economy (Anderson, 2018; Ohe, 2018; Torres, 2011), establish and enhance local identity (Hall et al., 2004) and improve livelihoods. Links can be created between tourism and agriculture when tourism providers support local farmers; these food producers then become part of the tourism product supply chain.

As the result of the trend of globalisation in the food supply chain, it is hard to retain the authenticity of local cuisines in modern life (J. P. Taylor, 2001). Engaging with local food experiences fosters a strong connection between visitors and locals. Visitors seek the meaning behind the food and drinks and appreciate local values. The development of local food tourism contributes to maintaining natural and cultural heritage. Locally guided culinary activities in the TSE are an excellent way for guests to become involved in local life by interacting with authentic information regarding the destination. While this research's findings are consistent with extant literature (for example, Cifci et al, 2021; Veen & Dagevos, 2019), they also demonstrate the positive effects of the SE on travellers' experiences in street food activities.

When guests were asked about the highlights of their visit to HCMC and what made the city unique, guests mostly referred to traditional Vietnamese coffee. As a local product, coffee is made uniquely in Vietnam, and forms a part of the culinary experience of international tourists visiting local cafés (Jolliffe et al., 2010). There is ongoing interpersonal communication between the coffee shop owners, who spend their entire day on their stalls, and their customers as they greet each other and mingle together. For example, as she made and served traditional Vietnamese coffee to the guests on the city tour, the coffee shop owner discussed the significance of and meaning behind Vietnamese coffee, the traditional process of making the coffee, and other narratives and culture around the drink. The owner's hospitality and willingness to share her stories with the guests created a sense of connectedness between them. All these factors contribute to the development of symbolic meaning in the coffee shop. The discussions that took place brought meaning to the story, which was subsequently interpreted by other guests. The guests perceived their time spent in the café as more meaningful since they are able to learn about traditional Vietnamese values and exchange cultural information to broaden their knowledge. As a result, values of traditional wisdom continue to be preserved among HCMC's inhabitants and indirectly contribute to the promotion of tourism within the city.

The research's findings confirm that a strong sense of the meaning of place is usually gained as guests compare a location with other places that they have visited or with their own country, identifying the similarities and differences. This process of relating to existing knowledge and reflecting on one's own lived experiences is part of the learning aspect of tourism value. Consequently, the visitors appreciate the differences that they learn from the trip.

6.6 The tourism sharing economy as a sustainable socio-economic ecosystem in Ho Chi Minh City

The TSE can contribute to sustainable development in Vietnam, as well as advance sustainability. It would be useful to consider value co-creation as part of an entire ecosystem of services, if value co-creation is the desired outcome of society (Vargo & Lusch, 2011). The concept of ecosystems refers to open communities consisting of service providers, visitors, platforms, local authorities and the community as a whole (Parente et al., 2018). Given that the TSE has a significant impact on local communities and visitors, it makes sense for this economy to be viewed as a socio-economic ecosystem. Thus, the definition of the TSE given in this research is based on Piscicelli et al.'s (2015, p. 21) definition of the SE: "a socio-economic ecosystem model based on sharing, renting, swapping, lending, exchanging, collective purchasing, co-creation and borrowing".

According to the United Nations, the Sustainable Development Goals (SDGs) serve as a guide for a more sustainable world in the future. The UN's SDGs aim to integrate social, economic and environmental dimensions for long-term prosperity. Some studies suggest that the TSE is a sustainable ecosystem when looked at from the perspectives of economic, social and environmental sustainability (Navickas et al., 2021; Zhang et al., 2021). Several studies have confirmed the link between the SE, sustainability and the SDGs (Boar et al., 2020; Gössling & Hall, 2019; Karoblience & Pilinkiene, 2021). A comprehensive comparative analysis of the impacts of the TSE on countries' sustainability, particularly in relation to the SDGs, has not yet been conducted. This research was conducted to examine ways in which the TSE can contribute to the achievement of the UN's SDGs in a developing country, Vietnam, as well as what aspects of sustainability the TSE can help to achieve.

Vietnam's long-term development strategy is in line with the United Nations 2030 Agenda and SDGs (UN, 2018). Vietnam has a number of policies designed to promote social equality, to ensure that no one is left behind and which particularly emphasise vulnerable groups such as the poor, women and ethnic minorities (UN, 2018). Vietnam is likely to be severely impacted by climate change (UN, 2018) and so it is vitally important that the country focus on building a sustainable tourism industry.

The TSE can contribute to the achievement of *SDG 1: End poverty in all its forms everywhere.* This study has found that the TSE creates jobs and generates additional income for the local community. Local hosts promote various businesses in their community, especially in rural areas, and contribute to the growth and diversification of the local economy. In this way, hosts are addressing SDG 1. According to the World Bank, "extreme poverty" corresponds to living on

less than US$2.15 per day per person (Worldbank, 2022). The TSE can be a tool for poverty alleviation in Vietnam.

In the TSE context, guests search for tours and activities through TSEPs, which act as a mediator to connect guests with hosts. Hosts tailor tour and activities according to the guests' preferences, which enables the guests to enjoy local authentic experiences involving residents. LSPs provide the critical link that enables guests to engage with local residents and a wider community. As a result, TSEPs provide opportunities for residents not normally linked to tourism to become involved in the tourism value chain, including farmers, craftspeople, vendors, delivery people, transport providers, coffee shop owners and rural workers (Figure 39). Rural workers are different from other local residents; they are motorcycle hirers, boat owners and household women who make thatched roofing panels with leaves or make brooms – and all have low incomes. The TSE contributes to HCMC's value chain. Mitchell and Asley (2010, p. 16) define the *tourism value chain* as "all elements of providing goods and services to tourists, from supply of inputs to final consumption of goods and services, and [this] includes analysis of the support institutions and governance issues within which these stakeholders operate". There have been a few studies that confirm that TSE has the potential to improve the entire tourism value chain (Bakker & Twining-Ward, 2018; Gössling & Hall, 2019). The current research is aligned with previous studies that use the tourism value chain linkages to benefit local community as pro-poor tools (Adiyia & Vanneste, 2018; Thomas, 2014), which have not yet been examined in the TSE context. Through TSEPs, women, seniors and people living in rural and underdeveloped areas have much easier access to the global tourism value chain, and these opportunities for additional incomes can be extremely helpful for low-income families. Through the TSE, visitor expenditure is dispersed out of the city centre and into much smaller local communities. The TSE plays a significant role in local economic development and enhancing local livelihoods.
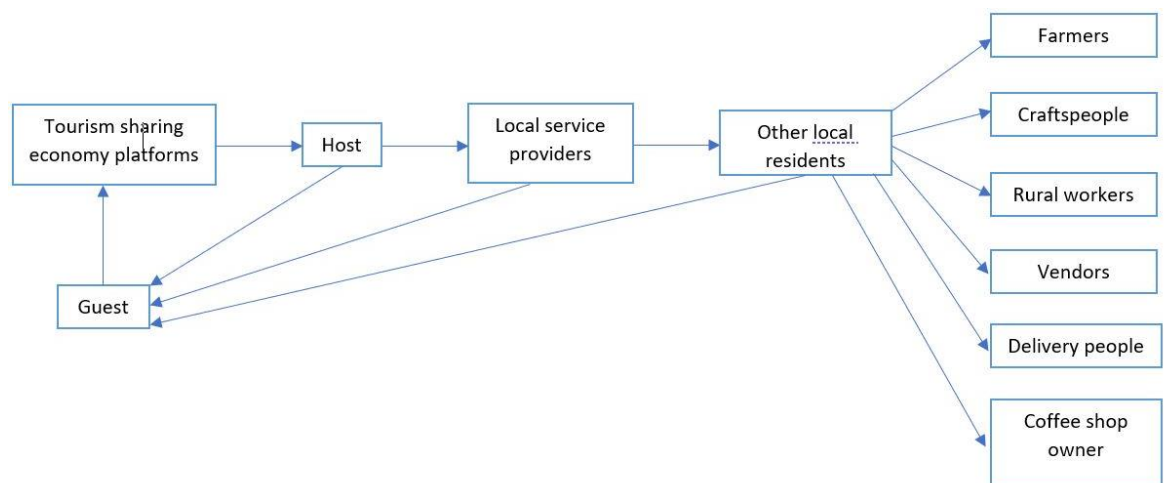
Figure 39: The tourism sharing economy value chain in Ho Chi Minh City

SDG 5: Achieve gender equality and empower all women and girls is also relevant to the study of the TSE in Vietnam. This research's findings show that TSEPs provide many potential opportunities for women, such as additional income, a chance for economic security and independence. A third of the hosts who participated in the research are women. TSEPs offer various opportunities for women in Vietnam, a developing country, to become self-employed hosts and have an independent income. TSEPs actively help women to create a business by setting up a listing and providing training, for example, on hosting skills. Hosts can set and control their working hours themselves. Likewise, they create and deliver their own tours for guests without relying on online tour intinerary suggestions provided by travel agencies. As is customary in Vietnam, women are primarily responsible for housework, childcare and raising children, but through the TSE, women can increase their participation in the workforce and benefit from more paid – and less unpaid – work. And while sexual harassment and flirting can pose particular problems for women tour guides, because they are in charge of their own business and can ask a guest to leave if they are being disorderly, women hosts have some agency to reduce these forms of violence, abuse and disrespect towards them.

The TSE can contribute to the achievement of *SDG 8: Promote sustained, inclusive and sustainable economic growth, full and productive employment and decent work for all.* This research reveals that TSE contributes to solving unemployment challenges and creating micro-entrepreneurs who offer local tourism experiences and tour activities through several platforms (Airbnb experience, EatWith, Withlocals). TSEPs provide the technology infrastructure in exchange for commission, but this reduces the need for micro-entrepreneurs to pay for expensive proprietary software and hardware to set up their own e-commerce systems and receive bookings and payments for TSE activities. In particular, TSEPs offer a competitive advantage to women seeking employment, and micro-entrepreneurs have the opportunity to start a new business. By providing micro-entrepreneurs with financial opportunities, TSEPs reduce the barriers to entrepreneurship by lowering the amount of capital they need to start up.

SDG 9 includes focuses on building *infrastructure and fostering innovation*. "Innovation" in the case of this research into the TSE in HCMC is found, for example, in the creative workshops organised by LSPs. Hosts are acting as facilitators between LSPs and their guests, encouraging LSPs to become more involved in creative tourism and offer innovative experiences such as a workshop where guests can make their own jewellery. During this workshop, guests are encouraged to co-create their experience by learning creative skills from the silversmith. The research findings also provide evidence that LSPs are also using their own financial resources to improve infrastructure in rural communities. One example is in the Mekong Delta, where a LSP has upgraded roads and bridges. The LSP's participation in the TSE has provided the host community with greater opportunities for investment and for enhancing and upgrading local infrastructure. HCMC has seen investment by local government to construct roads, improve

signage and establish night markets, among other infrastructure improvements – all of which benefit both local residents and the tourism sector. Thus, local hosts are adding diversity and innovation to the existing cultural tourism products.

The objectives of *SDG 11: Make cities and human settlements inclusive, safe, resilient and sustainable*, are also closely tied to this research. Findings from the research show a need for greater emphasis on the preservation of cultural and natural heritage in HCMC. In adopting consumer culture theory (CCT), the researcher gained an understanding of cultural characteristics of the guest experience. Through TSE activities, guests and LSPs can learn about and appreciate cultural heritage. There are only a few studies in the extant literature that have shown that the TSE provides visitors with the opportunity to experience, learn about and appreciate cultural heritage (Battino & Lampreu, 2019; Nannellia et al., 2020). Through the TSE, a rural area previously unknown to the visitor market can be transformed into an attractive destination that attracts visitors from outside and strengthens the social and economic structure of its local residents (Battino & Lampreu, 2019). Some of the hosts observed and interviewed for this current study create activities at their private homes, while others utilise resources in public spaces. They connect guests with the local community through different activities that preserve the cultural and natural environment. During the tours and activities, hosts reveal geographical and historical knowledge of various sites and landmarks. The hosts' interpretations both strengthen a sense of local identity for hosts and residents in the host communities and give guests insights into the history, traditional culture and natural environment of Vietnam. As part of the value co-creation process with guests, the hosts and LSPs revive local crafts and preserve local traditions. On the Mekong Delta tours, the LSPs share a deeper local knowledge about agriculture, how to grow dragon fruit, how to make brooms, and how to make thatched-leaf roofing panels.

The TSE has the potential to facilitate a more responsible use of materials and resources, thus contributing to the achievement of *SDG 12: Ensure sustainable consumption and production patterns*, which in turn will have positive effects on the environment of host communities. The TSE provides LSPs with the opportunity to reduce waste and preserve the environment. A traditional coffee shop owner, for instance, replaced plastic cups with paper cups with cloth handles. Furthermore, the hosts have provided LSPs with information on plastic's harmful effects on the environment. In public spaces, hosts, LSPs and residents all prohibit visitors from leaving litter behind. This highlights the contribution of TSE activities to growing local economies, preserving the natural environment and revitalising local cultures, all of which are important dimensions of sustainable development.

As a result of the TSE, people of different backgrounds are able to connect and to understand each other more effectively. The practices of the TSE promote multicultural interactions between hosts and guests. Trust, intimacy and mutual respect become well established between hosts and guests.

The current study found that most of the interactions were face to face and took place in a personal space. An example of this is when guests enjoyed home dining activities at a local host's house. The host welcomed the guests to their home, and both host and guests engaged in the cooking activities together. This is a close interaction between host and guests, with the local host sharing stories about their life, culture, custom, history and the local community, and vice versa.

One of the foremost challenges facing the visitor industry after COVID-19 is ensuring sustainable, equitable and long-term development that serves local communities (Buckley (2021; Higgins-Desbiolles, 2020). Enhancing well-being with transformative services is a key area of service research. *Service* encompasses the well-being of individuals, collectives and ecosystems, with sustainability being of paramount importance (Ostrom et al., 2015). Moreover, given the current public health crisis, it will be necessary in the post-COVID 19 era to focus on improving the environmental and social well-being of different stakeholder groups, such as residents, visitors, LSPs and broader communities (Everingham & Chassagne, 2020). This research recognises the significance of LSPs and their links to broader community involvement in the value co-creation process between hosts and guests. The involvement of LSPs in the TSE goes beyond a commercial relationship with an exchange of money for services provided. In addition to the economic benefits for local residents, TSE activities increase positive psychology and well-being for both residents and visitors, thus contributing to the achievement of *SDG 3: Ensure healthy lives and promote well-being for all at all ages*. In this research, the hosts, guests and LSPs all acknowledged the importance of protecting and promoting the local culture and environment, which supports sustainable tourism development. While the UN's SDGs were not the focus of this research, it has become clear that the TSE can contribute to the SDGs and sustainable tourism outcomes.

In tourism, positive psychology and well-being are closely related to the concept of quality of life (QOL). It is difficult to define QOL because it is influenced by both the objective assessment of individual life circumstances as well as the subjective perception of those circumstances (Rapley 2003). Felce and Perry (1993, p. 13) define *quality of life* as "an overall general well-being which comprises objective descriptors and subjective evaluations of physical, material, social and emotional well-being together with the extent of personal development and purposeful activity all weighted by a personal set of values". Studying objective QOL involves the measurement of social indicators (e.g. income and crime rate) and the analysis of measurable environmental, socia, and epidemiological trends over time and space, while subjective studies have their focus on general well-being, personal happiness and interpersonal relations (Andereck & Jurowski, 2006). In a similar vein, subjective QOL refers to happiness, well-being, and satisfaction with life (Sirgy 2001). There is no measurement of social indicators of objective QOL in this current research, but the value dimensions as interpreted by the hosts, guests and LSPs highlight different subjective aspects of QOL.

The social interactions between host, LSPs and guests will either increase their sense of QOL or decrease it, depending on each party's perceptions of the other parties (Genç, 2012). If the local people view guests as unpredictable strangers in their place, they will treat them badly. They may perceive tourists' behaviours as dangerous and try to protect themselves by avoiding interaction and communication with them. Another inappropriate view that local people might take is to treat guests purely as a source of financial gain.

Based on the findings of this study, it can be concluded that TSE hosting activities can enhance the QOL of guests, hosts and LSPs. Hosts, guests and LSPs all gain different dimensions of value in the TSE context because of the quality of the interaction between them (see Table 18). Engagement with the TSE, for example, can enhance guest well-being in several ways, such as physical and mental rest and relaxation, self-actualisation, knowledge improvement, value for money and friendship. Hosts also achieve a variety of value outcomes such as higher levels of household income, a better understanding of place, personal development, and the pursuit of personal and social interests. This current study has revealed that LSPs perceive economic, psychological, environmental, social and cultural value from participating in the TSE. In terms of perceived impacts of tourism on the environment, economy, society and culture, residents' perception of those impacts can be a significant predictor of their well-being in terms of health and safety, and subsequently their level of life satisfaction (K. Kim et al., 2013; Liburd et al., 2012). The findings of this research are aligned with those of previous studies, as the findings have demonstrated that the impact of the TSE on community life indeed influences residents' perceptions of their own QOL and overall well-being. Accordingly, policies and local initiatives could be designed to support the development of sustainable tourism in a way that positively influences residents' perceptions of tourism's impact on their physical and psychological well-being.

6.7 Summary

This chapter has discussed the findings across all aspects of the research and addressed the research objectives. Visitors who use TSEPs in Vietnam are seeking genuine and out-of-the-ordinary experiences in the urban and rural area. Hosts organise different activities to enable visitors to experience local daily life in non-touristy areas of HCMC rather than at the usual tourist attractions. By interacting with the host, LSPs and the local community, guests can co-create their own experience. Hosts assist their guests in engaging in more meaningful, natural and spontaneous conversation exchanges. When guests engage in a genuine conversation with hosts, they feel more intimately connected to the culture of their destination. In the context of the TSE, the nature of the interactions between hosts and guests has a significant impact on the guests' perception of the authenticity of the experience and their positive experience of Vietnam.

Social and cultural practices provide unforgettable moments and experiences and evoke emotions for guests during the activity. Guests gain a deeper understanding of the place and develop bonds with locals. The mutual relationship between hosts and guests in the TSE setting creates and enhances reciprocity. Reciprocity influences the emotions of hosts towards guests as well as the reverse. TSE activities are perceived positively by both hosts and guests because these activities result in numerous benefits to both parties. This research has identified the *types of value* (Table 18) that hosts, guests and LSPs gain when participating in the process of co-creating value. Moreover, this chapter has discussed *how* these values were co-created in everyday life in HCMC. These two aspects of the research are integrated into the conceptual model of value co-creation (Figure 36).

A memorable experience creates a feeling of place attachment and often the intention to re-visit a destination. The research has shown that the hosts' practices enable the guests on TSE activities to gain a better understanding of the symbolic meaning of mundane features and everyday surroundings. Consequently, guests appreciate the place and its locals more. Aspects of sustainability that can be achieved by the TSE in a developing country have also addressed in this research. These findings have implications for the further development of the TSE in Vietnam (see Chapter 7). The concluding chapter summarises the main contributions of the research. Destination marketing organisations (DMOs) and other tourism providers should also be aware of the exchange process between hosts and guests in order to support hosts to maximise the value of the shared experience for both guests and hosts.

Chapter 7. Conclusions

This research aimed to investigate value co-creation between hosts and guests who use tourism sharing economy platforms (TSEPs) by examining the experiences, practices and perceptions of hosts and guests participating in tourism sharing economy (TSE) activities booked through three TSEPs (Withlocals, Airbnb Experiences and EatWith) in the context of urban tourism in HCMC. The questions that guided this research were:

- What are the key elements of value in the host–guest interaction in the tourism sharing economy in HCMC?
- What are the key practices of the value co-creation process in the tourism sharing economy?
- How do hosts and guests co-create value in the tourism sharing economy?
- What are the roles of hosts in value co-creation activities and interactions with guests in the tourism sharing economy?
- How do hosts and guests make sense of social interactions and urban tourism experiences?
- How do hosts and guests craft sharing economy practices in urban tourism?

This chapter presents conclusions drawn from the analysis of the case study in HCMC, and discusses their implications in terms of value co-creation, the sharing economy and urban tourism. The chapter begins by highlighting the significant role hosts and guests play in practices, and generalises the findings into a conceptual framework (Figure 36). It then presents a summary and synthesis of the research and answers to the research questions. The chapter also details the research's contributions to broader research methodology and wider theory, as well as discussing the practical implications of the research. The chapter concludes with the limitations of the research and recommendations for future research.

7.1 Summary of key research findings

This section discusses the key findings of the research as they relate to the three research objectives of the research:

(1) To identify the nature and types of value co-created between hosts and guests in the tourism sharing economy.

(2) To determine the components of the value co-creation process.

(3) To use the case of urban tourism in HCMC to examine how practices and experiences are intertwined with each other in value co-creation, given that they are two dimensions of this process.

These objectives, and their corresponding research questions, are discussed in the next three subsections.

7.1.1 To identify the nature and types of value co-created between hosts and guests

The first research objective was: To identify the nature and types of value co-created between hosts and guests. To meet this objective, the following research question was posed:

- What are the key elements of value in the host–guest interaction in the tourism sharing economy in HCMC?

The research focused on dimensions of value found in the interactions between hosts, guests and local service providers (LSPs) in the local community. The research considered eight value dimensions: five dimensions derived from Sheth et al. (1991) – emotional, social, epistemic, functional, and conditional value – and three dimensions – economic, environmental and ethical value – from other scholars in the TSE literature (Jahromi & Zhang, 2020; Jiang & Kim, 2015; Nadeem et al., 2020; T. C. Zhang et al., 2019). The current research contributes to the extant literature by adding a new dimension of value perceived by hosts and guests in the TSE context, namely asset value, which has not been described in previous studies of this nature. The *asset value* is the knowledge and skills that hosts and guests gain from social exchange, which also contribute to their future personal development. Thus, the research presents nine value dimensions in the host–guest interaction in the TSE: emotional, epistemic, social, functional, economic, conditional, ethical, environmental and asset value.

The findings show that emotional, social and epistemic value are more important in the guest experience than the other value dimensions. Guest perception of value is primarily influenced by emotional attributes. As a result of the activities provided by the hosts, the guests showed a variety of positive emotions such as enjoyment, relaxation, enjoyment and playfulness, as well as aesthetic appreciation. Social value is an important component of guests' perceptions of value, as guests can interact with hosts and LSPs and participate in community life. Another major component of the guests' perception of value was epistemic value; the shared benefits created by experiences stimulated their curiosity, thus creating new knowledge and forms of creativity.

7.1.2 To determine the components of the value co-creation process

The second research objective was: To determine the components of the value co-creation process. To meet this objective, three research questions were posed:

- What are the phases of the value co-creation process in the tourism sharing economy?

- How do hosts and guests co-create value in the tourism sharing economy?

- What are the roles of hosts in value co-creation activities and interactions with guests in the tourism sharing economy?

The research's findings reveal that the value co-creation process between hosts and guests consists of ten social practices: informaton seeking, customising and booking, meeting and welcoming, reconfirming details and providing further information, storytelling conversations, facilitating co-creation, collaborating, personalising in context, having fun and giving feedback. These practices illustrate a successful relational exchange between the two parties, and occur in three phases: establishing, developing and maintaining experiences. The first phase of establishing the host–guest relationship includes two practices: information seeking, and customising and booking. This phase is regarded as a transactional experience for guests, and one where the host can get to understand the guest's needs. Hosts move through a broad range of exchanges to intensify relationships and enhance the SE experience from an exchange that is transactional in nature to one that is relational. Relational exchanges occur in the second phase through different practices: meeting and welcoming, reconfirming details and providing further information, storytelling conversations, facilitating co-creation, collaborating, personalising in context and having fun. In the third phase, guests become advocates, sending positive feedback about hosts to their family, friends and other visitors.

The research examined how hosts and guests integrate their resources in the value co-creation process. Using participant observation techniques, the research uncovered what hosts and guests *do* when they co-create value in the TSE activities. Hosts' and guests' roles, activities and interactions are embedded in the ten value co-creation practices. Each party contributes their resources at each stage differently. Co-creation processes begin in the pre-trip stage when guests are planning to visit a destination. Before making a booking, hosts and guests discuss and co-design the trip together. The second phase is the core experience when both hosts and guests are value co-creators. Hosts welcome and create a comfortable environment for guests in the physical meeting and guests actively interact and socialise with hosts by asking different questions. To encourage guests to participate, hosts provide the necessary materials (such as cooking equipment or jewellery-making tools) and guide them on how to prepare and make dishes during home dining activities or create their own piece of jewellery in the silver art-and-craft workshops. The guests learn and apply their knowledge and skills in the activities – they are not passive observers but fully focused active participants who are co-creating the experiences with the hosts. Interactions develop in a natural way between hosts and guests. When their relationship becomes closer and more intimate, hosts and guest not only engage in the exchanges of stories, but also share their thoughts, personal feelings and beliefs.

The findings show that hosts play a significant role in co-creating value with guests in the TSE. In the beginning, the hosts were not only information providers and facilitators of tour activities, but also interpreters of local culture and connectors to local people. They showed their genuineness and sincerity in their efforts to establish a relationship with their guests. They quickly replied to the guests' questions and co-designed the activity with them. To create a memorable experience, hosts offer different activities so they can create a stronger emotional bond with guests. During the activity, hosts drew on their intangible resources (knowledge, skills, expertise, capacity and time) as well as the tangible resources provided by the physical settings to foster the process of co-creating value with the guests. The hosts in this research recognised the guests' desires to become immersed in authentic local experiences and discover new things. The hosts motivated the guests to engage and interact with the local community in off-the-beaten-track places. Rather than simply experiencing an activity as a tourist, the guests became activity producers of their own experiences. Hosts enabled this by offering guests free time and the flexibility to discover the surroundings and interact with locals by themselves. To get guests deeply engaged in some activities, some hosts created affordable challenges for guests to utilise their personal skills. After the activity, the hosts asked the guests for feedback to understand how satisfied they were with the activity. The hosts also sent the guests some photographs that they had taken for the guests during the activity. Some of the hosts and guests in this research became long-term friends, maintaining their ongoing relationships through social media.

7.1.3 To examine how practices and experiences are intertwined with each other in value co-creation

The third research objective was: To use the case of urban tourism in HCMC to examine how practices and experiences are intertwined with each other in value co-creation, given that they are two dimensions of this process. To meet this objective, two research questions were posed:

- How do hosts and guests make sense of social interactions and urban tourism experiences?
- How do hosts and guests craft sharing economy practices in urban tourism?

The wider social and cultural context of urban tourism is recognised through analysing value co-creation practices. In the value co-creation process, hosts interpret the cultural meaning of their place to foster social interaction with guests. Different cultural meanings established in practices were also identified in the research's data. Being a storyteller helps hosts to understand more about their own identity. Through their interactions with hosts, the local community and physical settings, guests develop an emotional connection to the place. The guests in this research compared the special identity of HCMC with other places that they had been before. They also highlighted everyday features of the urban tourism experiences that stand out for them, such as

motorbikes, local food and coffee. Symbolic meanings were interpreted by the guests through the authentic experiences.

This research adds to the existing body of knowledge of the TSE by providing an evidence-based rationale of the ways in which the degree of engagement of hosts and guests differs in specific practices. While hosts play an active role in meeting and welcoming, reconfirming details and providing further information and having fun, guests lead in the practices of information seeking, customising and booking, facilitating co-creation, personalising in context, collaborating and giving feedback. Meanwhile, the engagement of host and guest is the same for storytelling conversations – they exchange stories together. Although each party's level of engagement varies in the three different phases of value co-creation (establishing, developing and maintaining experiences in a TSE activity), both parties exhibit equal status in the overall process, actively co-creating value by sharing their own knowledge and skills together. The mutual relationship provides reciprocal benefits for both partners.

The focus of this doctoral research is to gain a deeper understanding of how value is co-created between hosts and guests in the tourism sharing economy (TSE), in the context of urban tourism in a developing country. While accommodation studies dominate TSE literature, this doctoral research has examined tourist activities in HCMC where visitors (guests) can experience local culture and engage with local communities. My thesis argues that local service providers (LSPs) play a crucial role in co-creating value between hosts and guests. LSPs involved in the provision of services in TSE activities hold the key to establishing and maintaining sustainable tourism development. This can be summarised by four assertions:

1. Value co-creation in SE tourism activities occurs **beyond** the host–guest relationship to include LSPs and the wider host community (guest–LSP and host–LSP).

2. Guests perceive a TSE experience to be authentic and genuine when the activity incorporates direct engagement with LSPs (guest–LSP) and interactive opportunities to gain insights into the daily lives of residents in their local community.

3. The TSEPs are portals that facilitate a direct entry and connection to the authentic, genuine, and local experience that guests so passionately seek. *Effective* use of TSEPs has the potential to accelerate the intensity of the host–guest relationship. Effective use in this context sows the seeds of trust, reciprocity, closeness, connectedness and comfortable behaviour.

4. *Sustainability* has to be a non-negotiable consideration when developing an economy and a community. In the context of this research, in order to contribute to the United Nations' Sustainable Development Goals, first the TSE activities must be financially 'sustainable' for the hosts and LSPs who offer them. However, financial viability is but one dimension of 'sustainability' in the emerging economy of Vietnam – there several other dimensions of

sustainability that also need to be considered. Small communities in Vietnam are organised in a collective way that maximises the well-being of the community over the individual. This approach influences how people live their daily lives, and is often in contrast to the ways of being in the guest's home country. Sustainability in this context is more about "values" and aspects of values (beliefs, collectiveness, caring, sharing, contribution) than value in purely economic terms. Collectivism is defined as a focus on the collective goals that form the boundary within a group, while individualism differs in all these respects from collectivism (Hofstede, 2001). Many domestic scholars agree that the Vietnamese culture is characterised by a strong sense of collectivism (Dinh & Ho, 2020; Ho et al., 2022). Historically, Vietnamese collectivism developed as a result of a need to strengthen Vietnamese communities in order to fight foreign aggression. In addition, a village-based administrative system and family organisation illustrated the collectivist nature of historical Vietnam (Ho et al., 2022). In a village culture, kinships and neighbourhoods play an important role in strengthening relationships. Even though Vietnam is rapidly developing its economy and integrating with the world, collectivism remains a significant part of Vietnamese culture (Dinh & Ho, 2020).

7.2 The contribution of the research

7.2.1 Contribution to broader research methodology

The study contributes to research methodology in three different ways. I used *participation observation* as one of my methodological tools to provide insights into the nature of the interactions and interpretations of value, which has been lacking in other studies regarding value co-creation in the TSE context. I became a host for my home dining activities and thus added my 'innovative' research method, a reflection of my own home dining experiences. By inviting guests to my home for dining, I was able to engage in a thoughtful dialogue with guests, gaining a deeper understanding of their experiences. As well as reporting the results of the research, I also explained how those findings were derived. As a local host, I could perform duties competently in a variety of situations in order to co-create value with guests. In particular, I was able to recognise the affective aspects of direct social interactions with guests. Through reflecting on the emotional aspects of the research, I gained an understanding of the reflective process and detailed practices that actually occur in the real world. In order to conduct an own home dining experience (or other activity) as a research method, I believe that we should be open and honest with guests regarding our values, life experiences, and beliefs. In return, guests are also welcome to share their own thoughts and knowledge. Not only did I merely reflect the phenomenon, but I also understood how I influenced data collection and analysis. I acknowledged that ethics became a part of my responsibility in conducting research

I also joined different activities – city tour, cooking and a jewellery-making workshop – as a guest participant. The participation observation method contributed to my own subjective participatory experiences from two sides: as both host and guest. Secondly, I adopted an ontological lens, which can maintain a localised perspective and a level of authenticity in data analysis. Coming to the field, I observed, asked questions and took notes to clarify the actions of hosts and guests.

The third methodological contribution of this research provides evidence of the correlation between experience and practice constructs, rather than evidence of cause and effect. There is a lack of clarification on the differences between the ontological and epistemological assumptions on value co-creation (Helkkula et al., 2012). This research considered the epistemological assumption by identifying the subjective value perceived through the social experiences of hosts and guests. The research also viewed inter-subjective value embedded in social practices (ontological assumption).

7.2.2 Theoretical implications

The nature of interactions between hosts, guests, and LSPs in the TSE

The findings from the research make several contributions to the current literature. While previous studies uncovered different social practices such as welcoming, expressing feelings, evaluating location and accommodation, helping and interacting, recommending, and thanking in the TSE setting (Camilleri & Neuhofer, 2017; Johnson & Neuhofer, 2017), this PhD research presents a comprehensive examination of the roles of hosts and guests, including their resource contributions to the value co-creation process in the TSE setting. The research provides a conceptual tool to capture and analyse the value co-creation process. The conceptual framework is broken down into three different stages of the TSE experience – pre-trip, during the trip and post-trip – with ten different social practices occurring across the experience (Figure 35). This conceptual framework is presented for the first time, as a key research outcome. The research also described different value dimensions identified by the hosts and guests from their engagement with TSE activities. Finally, the research identified five steps in the value co-creation process and analysed the respective levels of engagement of the hosts and guests at each of these five steps (Figure 37).

Thus, the research has developed a conceptual framework that integrates the stages in the value co-creation process, shows the types of value that are created at each stage, and by whom and how each value dimension is recognised. This research is the first comprehensive investigation of value co-creation in the TSE setting in HCMC that integrates the perspectives of various stakeholders – hosts, guests, LSPS and representatives from local government authorities – and highlights their significant participation in practices and experiences.

By illustrating the nature of resource integration from the different actors during the value co-creation process in urban environments, the present study provides important theoretical implications and additions to the discourse on service-dominant logic (S-D logic) (Akaka et al.,

2015; Vargo & Lusch, 2006, 2016) in TSE literature. Unlike extant studies, this research combines two approaches to the evaluation of value co-creation in the TSE: experiences and practices. S-D logic also highlights the interactions between multiple actors: hosts, guests and LSPs, a multi-level network through which value is collobratively created in the TSE context. The co-creation practices bring different types of value for hosts and guests and fosters their relationship. These are important factors to improve the well-being of local communities in the urban and peri-urban tourism context. S-D logic contributes significantly to sustainability by showing how all the actors – hosts, guests and the LSPs – in the supply chain are involved in creating and integrating value.

The interpretation of experiences by hosts and guests

While S-D logic explores the nature of interactions between multiple actors, consumer culture theory (CCT) provides a deeper understanding of cultural aspects of experience (Arnould & Thompson, 2005). One of the objectives of this research is to identify the meanings of experience as interpreted by hosts and guests after participating in different TSE activities. Local hosts interact with guests from different cultural backgrounds and their experiences are socially constructed in the urban and peri-urban settings, requiring a new analytical approach. CCT philosophy highlights the subjective experience, which is appropriate in the TSE context where hosts and guests share their emotions after engaging in the value co-creation process. By incorporating CCT into research methodologies, I am able to focus on the interpretative approach to explain the individual experience and feelings. Additionally, the characteristics of hosts and guests and the meanings attached to their experiences have been described in this thesis. For example, the findings of the research show that tourists who use TSEPs want authentic experiences in off-the-beaten-track areas, rather than to go to areas more commonly visited by tourists, and they are also willing to play an active role in co-constructing their own experiences with hosts. Emotional and epistemic value are at the core of the guests' experiences. They want to experience enjoyment, fun, playfulness and novelty when engaging in different TSE activities. This research has also identified asset value as being one of the multidimensional values that both hosts and guests gain through their reciprocal relationship.

Previous studies have examined different types of value as perceived by guests (Jahromi & Zhang, 2020; Jiang et al., 2019; Jiang & Kim, 2015; Sthapit et al., 2019). However, this current research has also uncovered different types of value as perceived by other stakeholders in the TSE, and so makes a significant contribution to the extant literature. The research has also clarified the impact of host–guest interaction on local service providers (LSPs) in the TSE. This is another significant contribution to the literature as, to the best of my knowledge, no other studies have analysed how host–guest interactions can influence the perspective of local residents, including hosts and LSPs, towards development of the TSE in the urban and peri-urban contexts.

Co-constructed experiences by hosts, guests and LSPs in urban and peri-urban social and cultural context, Ho Chi Minh City and the Mekong Delta

In practice, value co-creation takes place in a specific social and cultural context at a certain time. The methodology adopted in this research is constructed through a social constructivist paradigm. According to social construction theory (SCT), tourism practice should be analysed in the social and cultural context of daily life rather than by subjective interpretation. The meaning of tourism practices varies over time, and is dependent on the specific social and cultural context where a tourism activity takes place. A constructivist approach was used to interpret the subjective emotions that hosts and guests reported feeling in specific locations and places. This research involves a case study of HCMC (and its rural hinterland) to explore the value co-creation of host and guest. An in-depth picture of TSE activities in HCMC identifies how experiences are co-constructed by hosts and guests in this context. To ensure that the interviews adhered to the social constructivist paradigm, participants were encouraged to narrate their last experience without prompting so that their lived realities could emerge without being influenced by previous theory or expectations on the part of the research. SCT is a valuable tool for identifying the meaning of the images and symbols resulting from host activities (Hunter, 2016; Jennings & Weiler, 2006). The perceived images of HCMC identified by international SE visitors were explored in this research. The experiences of the guests in this research reflected various representations of the perceived images of HCMC such as street life, motorbikes, the coffee shop, dining, local food and people. The integration of S-D logic, CCT and SCT provides a holistic view of value, co-creation and experience in the urban and peri-urban TSE contexts.

7.2.3 Practical implications

This research provides empirical explorations of value co-creation between hosts, guests and LSPs based on real-life observations, in-depth interviews and focus groups. The findings of the research have implications for hosts, guests, TSEPs and LSPs. First, the research has highlighted what types of value guests seek in TSE activities, which will be valuable for hosts as they can take action to add more value for their guests. Second, the research has identified ten practices and examined how, where and when different dimensions of value are co-created in during host-guest encounters. The role of hosts and guests has also been clarified, with the data identifying who initiates, leads, responds and guides during the process of co-creating value. The research provides useful information that will not only enable hosts to better understand their guests but also to guide them on how to implement their strategies. Third, the research has highlighted operand and operant resources that can foster value co-creation with guests – a finding that will give hosts practical ways to add more value for their guests and for themselves. Fourth, this research highlights the authentic experience in the TSE context. To enhance the visitor experience, hosts would do well to provide opportunities for guests to interact and immerse themselves in the daily life of the local community in less-visited local areas (away from the main

tourist attractions); this, in turn, enhances value co-creation opportunities. The research suggests that hosts should pay attention to the quality of their co-creation experiences through the interaction process and emphasises the emotional, social and epistemic aspects of value that guests derive from TSE activities.

The research will also bring benefits for guests, who perhaps might think differently about their contribution to the value co-creation process with their host. The findings have uncovered that the level of engagement from guests in tours and activities is a paramount factor that influences their overall experience value. The guests spend time and effort discussing and co-designing their trip with their host during the pre-trip stage. The guests are able to gain access to an authentic local community experience by participating in co-creation activities. Co-creation of the experience is viewed as the way to elicit authenticity.

Furthermore, the research provides empirical evidence that can assist TSEPs to understand the characteristics of SE travellers. The data shows that most of the guests who used the three TSEPs in the research are tech-savvy millennials, and that they consider the high technology applications of the TSEPs during the purchasing process with hosts. TSEPs should focus on adding a more personal touch, such as enabling the chat function on their platform so that guests can interact directly with hosts for information support at the time of booking. This functionality would not only support a successful transaction between hosts and guests, but also influence tourists' trust and satisfaction when engaging with TSEPs. TSEPs can provide different opportunities for guests to customise their activities and participate in co-creating value with hosts at the pre-trip (planning) stage.

TSEPs reply mainly to local hosts who are offering specialised activities based on their personal skills. The research found that two-thirds of the hosts participate in the sharing economy to provide additional income. However, they not only use the TSE to generate additional income, but also so they can share their passion and lifestyles with their guests. All the hosts who participated in the research are under 40 years old. Hosts can be people who want to share their hobbies (such as art, crafts and photography) or who have a love of good food and local cuisines and want to share their passion for cooking. TSEPs facilitate and stimulate more direct contact between hosts and guests through advanced digital technologies. TSEPs bring creative micro-entrepreneurs and guests together to develop new creative experiences. The research reports that a third of the local hosts are micro-entrepreneurs who set up their own businesses. These micro-entrepreneurs are important actors that TSEPs could pay more attention to and support in pursuing their personal and professional interests. In addition, the research found that more than 30 per cent of local hosts are professional tour guides who offer traditional activities such as architectural and historic tours. TSEPs provide an additional distribution channel that professional tour guides

can use to create, promote and personalise their offerings. In this way, the technological support provided to hosts by TSEPs is another effective tool for facilitating experience co-creation.

The research has also highlighted the important role of female hosts in the TSE, with whom TSEPs can strengthen engagement. To do this, TSEPs would do well to consider the unique needs of women as TSE activity providers, especially in terms of safety, security and flexibility in working conditions (e.g. hours, location).

The research's findings also have practical implications for LSPs, as the research has generated useful data about visitor characteristics, preferences and how and what visitors perceive as valuable in their tourism experience. A better understanding of these characteristics, preferences and perceptions will help LSPs to offer the right products and deliver services that better match their guests' desires. Tourism practitioners can run marketing campaigns that reflect the characteristics of their preferred type of visitors. Host and guest co-creation practices are the crucial elements for LSPs to implement in their service delivery. LSPs also should know how to integrate resources and capabilities of hosts and guests during the value co-creation experience.

Furthermore, the implications of this research are not limited to the knowledge related to the stages in co-creating value in the TSE context – they can also be applicable to other example of another type of the destination experience. Finally, technological support by TSEPs are another effective tool for facilitating experience co-creation. Understanding multifaceted views from hosts, guests and TSEP organisers will give LSPs an advanced competitive edge in the tourism market. In Vietnam, the TSE can be seen as *disruptive* in the way TSEPs and the processes that underlie them, are transforming traditional distribution channels. The tourism industry has also become more accessible to new businesses because of a reduction in government control and regulation over the industry or by enhancing the focus on demand (customer focus) and supply side (host, LSP, community focus).

7.2.4 Contributions to Ho Chi Minh City tourism and Vietnam tourism sector

This research has several practical implications for HCMC tourism, the case study of the research. I interviewed five representatives from local authorities and policymakers in HCMC, and found that they were not aware of the impacts of the TSE on the local community. Hence, participation in the research raised the awareness of these stakeholders about the concept of the TSE and its influence on tourism development. Given that both the hosts and LSPs agree that participation in the TSE has positive impacts on the quality of their lives, local authorities and policymakers should consider developing the TSE to promote cultural activities that provide benefits for both visitors *and* residents, such as economic benefits and enhanced well-being. The research has identified dimensions of value and the process and practices of co-creating value through the engagement of hosts, guests and LSPs; these findings will support all stakeholders to better

understand how to maximise the positive benefits of the TSE. Stakeholders can learn more about how interactions between hosts and guests engaged in TSE activities can deliver additional value to HCMC, to Vietnam and to the tourism sector more broadly.

To provide quality experiences for guests, hosts utilise different physical cultural resources to foster the co-creation process. Most physical settings are available in the public space, such as traditional markets, coffee shops, museums, landmarks and monuments, and other tourist attractions. These tangible cultural resources become degraded over time, and their preservation requires expensive maintenance. Visitors who use TSEPs want to participate in tourism activities where they can interact and engage with hosts and the local community to gain authentic experiences rather than visiting famous tourist attractions. DMOs should recognise this when managing and promoting the destination experience to meet the increasing demand of visitors. Authenticity is a paramount factor that attracts guests to visit a destination; they want to gain knowledge about the history and culture of a destination. However, authenticity is not dependent on visiting physical cultural settings. DMOs can transform a set of tourism activities into a cohesive visitor experience where visitors can utilise their knowledge and skills and create their own narratives. In this way, visitors construct their own visitor experience.

This research has an important implication for DMOs' future practice. DMOs can create experiences that bring benefits for both local residents and visitors. The engagement of hosts and guests in local cultural activities builds a creative image about HCMC in particular, and attracts more values-driven visitors to Vietnam in general. Culture-related travel generates greater yields, with visitors typically spending more money, staying longer, and contributing more to the local economy than other types of travel (D. G. Pearce & Tan, 2004; Shishmanova, 2015). Thus, DMOs should target "values-based" visitors, who want to slow down, respect the people and places they visit, and spend money locally. The COVID-19 pandemic has influenced visitors' preferences, and many are now looking for more personalised and private experiences rather than a large-group experience. The development of tourism in a sustainable manner in the post-pandemic era is of paramount importance. This does not simply mean increasing the number of visitor arrivals, but also focusing on the yield per visitor and promoting responsible tourism.

The research also reveals detailed evidence of cultural resources in the private space. For example, As the host, I showed my cultural and social understandings when I welcomed the guests to my home dining activity. All welcoming activities took place naturally without conscious reflection. But it did not happen randomly – I had constructed the welcoming action through culture and interpretation. I wanted to demonstrate basic communication characteristics of Vietnamese people, that I was hospitable and welcomed and treated the guests with love by providing the best facilities that I had.

The research's findings reveal that local food is identified as a symbolic icon in HCMC by guests. DMOs can promote HCMC as a food destination. Culinary experience has been regarded as a key motivation for travel to a destination (E. Cohen & Avieli, 2004). Visitors participate in authentic cuisine activities to fascinate curious minds about local food. Authentic foods demonstrate local features, histories and cultures. Involving local cuisines allows visitors to learn about local culture and gain a sense of belonging to the places they visit (Sims, 2009).

Understanding how guests view the symbolic meaning of a place could help DMOs and tourism marketers to better promote their destinations in competing markets through more nuanced imaging and branding (Ekinci et al., 2013). In addition, visitors are motivated to return to a tourism destination because of its symbolic elements and the extent to which their own image matches that of the site (Gazley & Watling, 2015). Even though symbolic significance is discussed in great detail in marketing literature, there are few examples of its application to leisure and tourism (Ekinci et al., 2013). To fill the gap, this current study has identified symbolic meanings perceived by guests through TSE activities.

As the world moves into the next phase of the COVID-19 pandemic, borders are opening and confidence is returning. The demand for visiting friends, relatives and business travel has increased. The domestic market will also continue to play an important role in the recovery of the tourism economy (Hussain & Fusté-Forné, 2021). To improve the sustainability and resilience of the tourism industry, a responsible recovery must be pursued (Corbisiero & Monaco, 2021; Mittal & Sinha, 2021). TSE activities can promote sustainable tourism development, and in particular, host and guest value co-creation can be a key element for a sustainable re-development of tourism. A better understanding of the perceived value of TSE activities from hosts and guests as well as the value co-creation process can also benefit tourism practitioners trying to develop domestic markets.

7.3 Limitations and future research

The generalisability of this research is subject to certain limitations. First, the scope of this research was limited in terms of sample size, time and geographic area. The results of this research are drawn from the TSE activities on three platforms (Airbnb, Withlocals and EatWith) in HCMC. The main data collection method to understand the perception of value from hosts, guests and LSPs was an in-depth interview. However, time and resource constraints limited the number of qualitative research interviews that could be conducted. Given the significant growth of TSEPs and diversity of the activities offered on such platforms, future work could explore different value outcomes and co-creation processes in other categories of tourism activities available on TSEPs not included in this current study. Further research could apply the developed conceptual framework to other destinations, with different cultural and geographical settings, to see whether additional value dimensions and other value co-creation practices exist. It would be interesting to

use multiple case studies or comparative approaches to understand the notion of value co-creation. This study has qualitatively explored the nature of value co-creation and further research could build on this conceptual work by quantitatively testing the identified co-creation practices and perceived values or determining the respective levels of engagement. Even though many TSE activities take place in main urban areas, they can also occur in rural areas. However, the TSE in the rural context is still in its early stages of development in Vietnam because the sector lacks human resources and local authority support. Further work is needed to fully understand the implications of the TSEPs in the rural context. Further research should be undertaken to examine the role of local authorities and government to increase community participation while protecting local traditions and culture when local residents take part in TSEPs. In this way, the host's community will be able to benefit from the TSE.

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Appendices

Appendix 1: AUT Ethics Approval

Auckland University of Technology Ethics Committee (AUTEC)

11 July 2019

Carolyn Deuchar
Faculty of Culture and Society

Dear Carolyn

Re Ethics Application: **19/200 Exploring the value co-creation of host and guest in the tourism sharing economy in Ho Chi Minh City, Vietnam**

Thank you for providing evidence as requested, which satisfies the points raised by the Auckland University of Technology Ethics Committee (AUTEC).

Your ethics application has been approved for three years until 11 July 2022.

Standard Conditions of Approval

1. The research is to be undertaken in accordance with the Auckland University of Technology Code of Conduct for Research and as approved by AUTEC in this application.
2. A progress report is due annually on the anniversary of the approval date, using form EA2, which is available online through http://www.aut.ac.nz/research/researchethics.
3. A final report is due at the expiration of the approval period, or, upon completion of project, using form EA3, which is available online through http://www.aut.ac.nz/research/researchethics.
4. Any amendments to the project must be approved by AUTEC prior to being implemented. Amendments can be requested using the EA2 form: http://www.aut.ac.nz/research/researchethics.
5. Any serious or unexpected adverse events must be reported to AUTEC Secretariat as a matter of priority.
6. Any unforeseen events that might affect continued ethical acceptability of the project should also be reported to the AUTEC Secretariat as a matter of priority.

Please quote the application number and title on all future correspondence related to this project.

AUTEC grants ethical approval only. If you require management approval for access for your research from another institution or organisation, then you are responsible for obtaining it. If the research is undertaken outside New Zealand, you need to meet all locality legal and ethical obligations and requirements. You are reminded that it is your responsibility to ensure that the spelling and grammar of documents being provided to participants or external organisations is of a high standard.

For any enquiries, please contact ethics@aut.ac.nz

Yours sincerely,

Kate O'Connor
Executive Manager
Auckland University of Technology Ethics Committee

Cc: vi.tran@aut.ac.nz; Jane Legget

Appendix 2: Information Sheet – Host – Vietnamese

Participant Information Sheet – Hosts/Local providers – Vietnamese

Phiếu thông tin cho chủ nhà/nhà cung cấp tại địa phương

Ngày hoàn thành trang thông tin:

16/06/ 2019

Tên đề tài:

Tìm hiểu sự đồng tạo ra giá trị giữa chủ nhà và khách trong nền kinh tế chia sẽ của ngành du lịch tại thành phố Hồ Chí Minh.

Lời mời

Tôi tên là Vi Tran, tôi là nghiên cứu sinh tại Viện nghiên cứu du lịch New Zealand, Khoa Văn hóa & Xã hội, Đại học Công nghệ Auckland (AUT), New Zealand. Tôi muốn mời bạn tham gia nghiên cứu của tôi về du lịch tại Thành phố Hồ Chí Minh (TP HCM). Trọng tâm nghiên cứu của tôi là vào sự đồng sáng tạo giá trị mà khách truy cập và chủ nhà địa phương đang phát triển trong nền kinh tế chia sẻ. Những người tham gia nghiên cứu là tự nguyện và tôi sẽ rất vui khi sắp xếp một cuộc họp với bạn để thu thập quan điểm của bạn. Vui lòng liên hệ với tôi theo số 0903657968 hoặc thay thế qua email.

Mục đích của nghiên cứu này là gì?

Nghiên cứu này sẽ làm phong phú kiến thức về nền kinh tế chia sẻ du lịch, đặc biệt là đối với các quốc gia có nền kinh tế mới nổi. Nghiên cứu này sẽ cung cấp một cơ sở bằng chứng để hướng dẫn các học viên du lịch và kiểm tra bối cảnh có liên quan về đồng sáng tạo giá trị giữa chủ nhà và khách để tăng cường lợi nhuận từ du lịch cho cộng đồng địa phương tại Việt Nam. Hiểu được các dạng giá trị khác nhau được tạo ra trong các máy chủ tương tác - khách là rất quan trọng để tận dụng cơ hội kinh tế, bằng cách tránh rủi ro khai thác tài nguyên thiên nhiên và văn hóa theo hướng sinh kế nâng cao và phát triển cộng đồng theo hướng mục tiêu bền vững.

Làm thế nào tôi được xác định và lựa chọn để tham gia trong bài nghiên cứu này?

Anh/Chị được xác định và lựa chọn trong nghiên cứu ngày. Việc tham gia là hoàn toàn tự nguyện.

Làm thế nào tôi chọn phỏng vấn?

Để tham gia trong nghiên cứu này, Anh/Chị chỉ cần xác nhận thời gian gặp trực tiếp với tôi hoặc gọi điện. Anh/Chị sẽ ký vào phiếu đồng ý tham gia phỏng vấn.

Điều gì sẽ xảy ra trong nghiên cứu này?

Là chủ nhà đang cung cấp dịch vụ, tôi muốn hỏi Anh/Chị một loạt câu hỏi liên quan đến trải nghiệm cá nhân và tường thuật chi tiết được tạo ra với khách, cách bạn diễn giải ý nghĩa biểu tượng thông qua tương tác xã hội và cách bạn nhận thức giá trị trong quá trình đồng sáng tạo trong thực tế. Cuộc phỏng vấn sẽ được tiến hành với sự cho phép của bạn, được chỉ định thông qua việc ký vào mẫu đồng ý.

Những bất tiện và rủi ro là gì?

Việc tham gia trong nghiên cứu là hoàn toàn tự nguyện, Anh/Chị có quyền lựa chọn tham gia và có thể chấm dứt bất cứ khi nào. Tuy nhiên Anh/Chi không thể rút khỏi sau khi đã hoàn tất kết quả nghiên cứu. Thông tin Anh/Chị cung cấp sẽ được gìn giữ an toàn và bảo mật.

Làm thế nào giảm bớt những bất tiện và rủi ro?

Tất cả các câu hỏi là tùy chọn, Anh/Chị có thể chọn trả lời hoặc không trả lời một số câu. Cuộc phỏng vấn này được thiết kế để hiểu được những kỹ năng, kiến thức và những nguồn lực mà chủ nhà và du khách sử dụng trong các hoạt động khác nhau cũng như những ý nghĩa của các biểu tượng và giá trị đạt được trong quá trình tương tác ở HCM. Do đó không hề đúng hoặc sai khi trả lời. Tất cả các thông tin cung cấp đều có giá trị. Tôi bị ràng buộc chặt chẽ bởi ban đạo đức của trường AUT theo các thủ tục và quy trình.

Lợi ích là gì?

Nghiên cứu này sẽ mở rộng những kiến thức của nền kinh tế chia sẻ trong ngày du lịch, đặc biệt đối với quốc gia có nền kinh tế đang phát triển. Sự tương tác giữa chủ nhà và du khách là chủ đề chính yếu trong trải nghiệm của ngành du lịch. Nghiên cứu sẽ tập trung ở du lịch đô thị tại Việt Nam.

Sự riêng tư của tôi sẽ được bảo vệ như thế nào?

Sự riêng tư của từng cá nhân sẽ được tôn trọng và bảo vệ. Tất cả các câu trả lời đều được giữ kín và không được tiết lộ cho bất kỳ người nào khác ngoài tôi và giáo sư hướng dẫn. Kết quả sẽ được trình bày tổng hợp và không có cá nhân nào có thể nhận dạng được.

Chi phí tham gia trong nghiên cứu này là gì?

Không có bất kỳ chi phí nào khi tham gia phỏng vấn, tuy nhiên nó sẽ tốn thời gian của Anh/Chị khoảng 45 - 60 phút.

Tôi có cơ hội gì để tôi phải xem xét lời mời này?

Anh/Chị có thể mất một tuần để xem xét lời mời này và làm rõ mọi câu hỏi trước khi chấp nhận hoặc từ chối lời mời này.

Tôi sẽ nhận được phản hồi về kết quả của nghiên cứu này?

Khi nghiên cứu được hoàn thành, những người tham gia nghiên cứu sẽ nhận được một báo cáo tóm tắt qua email. Báo cáo cuối cùng của nghiên cứu này sẽ có sẵn trực tuyến trên URL AUT Scholarly Commons http://aut.researchgateway.ac.nz/. Những phát hiện của nghiên cứu này cũng sẽ được sử dụng trong các hội nghị và ấn phẩm học thuật.

Tôi phải làm gì nếu tôi lo lắng về nghiên cứu này?

Bất kỳ mối quan tâm nào về bản chất của nghiên cứu này nên được thông báo trong trường hợp đầu tiên cho Giám sát dự án, Tiến sĩ Carolyn Deuchar, e-mail: carolyn.deuchar@aut.ac.nz và điện thoại +64 9 921 9999 ext 8167. Mối quan tâm về việc tiến hành nghiên cứu cần được thông báo cho Thư ký điều hành của AUTEC, Kate O'Connor, ethics@aut.ac.nz, +64 9 921 9999 ext 6038.

Tôi phải liên hệ với ai để biết thêm thông tin về nghiên cứu này?

Chi tiết liên hệ của nhà nghiên cứu: Vi Tran, email: vi.tran@aut.ac.nz, điện thoại: +84903657968

Đã được thông qua bởi Ủy Ban Đạo Đức Nghiên Cứu của trường Đại Học Công Nghệ Auckland vào ngày 11/07/2019, số tham chiếu 19/200.

Appendix 3: Information Sheet – Local authority – Vietnamese

Participant Information Sheet – Local authorities – Vietnamese

Phiếu thông tin cho chính quyền địa phương

Ngày hoàn thành trang thông tin:

16/06/ 2019

Tên đề tài:

Tìm hiểu sự đồng tạo ra giá trị giữa chủ nhà và khách trong nền kinh tế chia sẻ của ngành du lịch tại thành phố Hồ Chí Minh.

Lời mời

Tôi tên là Vi Tran, tôi là nghiên cứu sinh tại Viện nghiên cứu du lịch New Zealand, Khoa Văn hóa & Xã hội, Đại học Công nghệ Auckland (AUT), New Zealand. Tôi muốn mời bạn tham gia nghiên cứu của tôi về du lịch tại Thành phố Hồ Chí Minh (TP HCM). Trọng tâm nghiên cứu của tôi là vào sự đồng sáng tạo giá trị mà khách truy cập và chủ nhà địa phương đang phát triển trong nền kinh tế chia sẻ. Những người tham gia nghiên cứu là tự nguyện và tôi sẽ rất vui khi sắp xếp một cuộc họp với bạn để thu thập quan điểm của bạn. Vui lòng liên hệ với tôi theo số 0903657968 hoặc thay thế qua email.

Mục đích của nghiên cứu này là gì?

Nghiên cứu này sẽ làm phong phú kiến thức về nền kinh tế chia sẻ du lịch, đặc biệt là đối với các quốc gia có nền kinh tế mới nổi. Nghiên cứu này sẽ cung cấp một cơ sở bằng chứng để hướng dẫn các học viên du lịch và kiểm tra bối cảnh có liên quan về đồng sáng tạo giá trị giữa chủ nhà và khách để tăng cường lợi nhuận từ du lịch cho cộng đồng địa phương tại Việt Nam. Hiểu được các dạng giá trị khác nhau được tạo ra trong các máy chủ tương tác - khách là rất quan trọng để tận dụng cơ hội kinh tế, bằng cách tránh rủi ro khai thác tài nguyên thiên nhiên và văn hóa theo hướng sinh kế nâng cao và phát triển cộng đồng theo hướng mục tiêu bền vững.

Làm thế nào tôi được xác định và lựa chọn để tham gia trong bài nghiên cứu này?

Anh/Chị được xác định và lựa chọn trong nghiên cứu ngày. Việc tham gia là hoàn toàn tự nguyện.

Làm thế nào tôi chọn phỏng vấn?

Để tham gia trong nghiên cứu này, Anh/Chị chỉ cần xác nhận thời gian gặp trực tiếp với tôi hoặc gọi điện. Anh/Chị sẽ ký vào phiếu đồng ý tham gia phỏng vấn.

Buổi phỏng vấn sẽ được tiến hành sau dưới sự cho phép của Anh/Chị nhắm tìm hiểu những trãi nghiệm cá nhân và các câu chuyện được tạo ra giữa chủ nhà và du khách, Anh/Chị hiểu được ý nghĩa và giá trị gì trong quá trình tương tác với du khách.

Điều gì sẽ xảy ra trong nghiên cứu này?

Cuộc phỏng vấn sẽ được thực hiện với sự cho phép của bạn để điều tra cách chính quyền địa phương hướng dẫn và hỗ trợ sự phát triển của ngành du lịch và nền kinh tế của cộng đồng địa phương.

Những bất tiện và rủi ro là gì?

Việc tham gia trong nghiên cứu là hoàn toàn tự nguyện, Anh/Chị có quyền lựa chọn tham gia và có thể chấm dứt bất cứ khi nào. Tuy nhiên Anh/Chi không thể rút khỏi sau khi đã hoàn tất kết quả nghiên cứu. Thông tin Anh/Chị cung cấp sẽ được gìn giữ an toàn và bảo mật.

Làm thế nào giảm bớt những bất tiện và rủi ro?

Tất cả các câu hỏi là tùy chọn, Anh/Chị có thể chọn trả lời hoặc không trả lời một số câu. Cuộc phỏng vấn này được thiết kế để hiểu được những kỹ năng, kiến thức và những nguồn lực mà chủ nhà và du khách sử dụng trong các hoạt động khác nhau cũng như những ý nghĩa của các biểu tượng và giá trị đạt được trong quá trình tương tác ở HCM. Do đó không hề đúng hoặc sai khi trả lời. Tất cả các thông tin cung cấp đều có giá trị. Tôi bị ràng buộc chặt chẽ bởi ban đạo đức của trường AUT theo các thủ tục và quy trình.

Lợi ích là gì?

Nghiên cứu này sẽ mở rộng những kiến thức của nền kinh tế chia sẻ trong ngày du lịch, đặc biệt đối với quốc gia có nền kinh tế đang phát triển. Sự tương tác giữa chủ nhà và du khách là chủ đề chính yếu trong trãi nghiệm của ngành du lịch. Nghiên cứu sẽ tập trung ở du lịch đô thị tại Việt Nam.

Sự riêng tư của tôi sẽ được bảo vệ như thế nào?

Sự riêng tư của từng cá nhân sẽ được tôn trọng và bảo vệ. Tất cả các câu trả lời đều được giữ kín và không được tiết lộ cho bất kỳ người nào khác ngoài tôi và giáo sư hướng dẫn. Kết quả sẽ được trình bày tổng hợp và không có cá nhân nào có thể nhận dạng được.

Chi phí tham gia trong nghiên cứu này là gì?

Không có bất kỳ chi phí nào khi tham gia phỏng vấn, tuy nhiên nó sẽ tốn thời gian của Anh/Chị khoảng 45 - 60 phút.

Tôi có cơ hội gì để tôi phải xem xét lời mời này?

Anh/Chị có thể mất một tuần để xem xét lời mời này và làm rõ mọi câu hỏi trước khi chấp nhận hoặc từ chối lời mời này.

Tôi sẽ nhận được phản hồi về kết quả của nghiên cứu này?

Khi nghiên cứu được hoàn thành, những người tham gia nghiên cứu sẽ nhận được một báo cáo tóm tắt qua email. Báo cáo cuối cùng của nghiên cứu này sẽ có sẵn trực tuyến trên URL AUT Scholarly Commons http://aut.researchgateway.ac.nz/. Những phát hiện của nghiên cứu này cũng sẽ được sử dụng trong các hội nghị và ấn phẩm học thuật.

Tôi phải làm gì nếu tôi lo lắng về nghiên cứu này?

Bất kỳ mối quan tâm nào về bản chất của nghiên cứu này nên được thông báo trong trường hợp đầu tiên cho Giám sát dự án, Tiến sĩ Carolyn Deuchar, e-mail: carolyn.deuchar@aut.ac.nz và điện thoại +64 9 921 9999 ext 8167. Mối quan tâm về việc tiến hành nghiên cứu cần được thông báo cho Thư ký điều hành của AUTEC, Kate O'Connor, ethics@aut.ac.nz, +64 9 921 9999 ext 6038.

Tôi phải liên hệ với ai để biết thêm thông tin về nghiên cứu này?

Chi tiết liên hệ của nhà nghiên cứu: Vi Tran, email: vi.tran@aut.ac.nz, điện thoại: +84903657968

Đã được thông qua bởi Ủy Ban Đạo Đức Nghiên Cứu của trường Đại Học Công Nghệ Auckland vào ngày 11/07/2019, số tham chiếu 19/200.

Appendix 4: Information Sheet – Guest Focus Group

Participant Information Sheet – Guest Focus Group

Date Information Sheet Produced:

16/06/ 2019

Project Title

Exploring the value co-creation of host and guest in the tourism sharing economy in Ho Chi Minh City

An Invitation

My name is Vi Tran, I am PhD student at New Zealand Tourism Research Institute, Faculty of Culture & Society, Auckland University of Technology (AUT), New Zealand. I would like to invite you to participate in my research on tourism in Ho Chi Minh City. The focus of my research is on the value outcomes for each other that visitors and local hosts are developing in the sharing economy (through online tourism platforms). Focus groups will be conducted to gather the visitors' viewpoints on the interaction value practices and to stimulate the conversation around themes in a group context. The idea is to conduct a focus group on one of the target activities for this research (home dining) where the researcher will not only conduct the focus group but also deliver the activity as the dining host. Complimentary home dining experience will be offered to participants who book home dining activities through Withlocals.com. Participation in the research is voluntary and I would be very happy to arrange a meeting with you to learn about your experience. Please contact me at the number 0903657968 or alternatively by email (vi.tran@aut.ac.nz).

What is the purpose of this research?

This research will enrich the knowledge of the tourism sharing economy, in particular for countries with an emerging economy. This research will provide an evidence base to guide tourism practitioners and a relevant contextual examination of value co-creation between hosts and guests to strengthen returns from tourism to local communities in Vietnam. Understanding the different forms of value created in the interaction hosts-guests is crucial to capitalise on sharing economy opportunities, and avoid the risk of exploitation of natural and cultural resources in favour of enhanced livelihoods and community development oriented towards sustainable goals.

How was I identified and why am I being invited to participate in this research?

You have booked a home dining activity through Withlocals.com and I would like to ask if you would agree to participate in my research. Your opinion will provide valuable insight in understanding the social interaction with me as local host in Withlocals.com.

How do I agree to participate in this research?

To participate in this research, you will sign a consent form to consent to participating in the focus group after the home dining activity.

What will happen in this research?

The researcher will invite participants to actively engage in cooking activities and dining with the researcher as their local host. This will give the researcher a self-reflexivity as well as opportunities to observe how the participants communicate and interact with each other. With your permission, the focus group will be conducted to investigate the personal experiences, detailed narratives co-created with hosts and how you perceive value during the dinner. The focus group will be conducted with your permission, indicated through the signing of a consent form. As moderator of the focus group and host of the activity, the researcher will

rely on the researcher assistant to audio record and take note the focus group (with permission from participants).

What are the discomforts and risks?

Your participation in this research is voluntary (it is your choice) and whether or not you choose to participate will neither advantage nor disadvantage you. You are able to withdraw from the research at any time. If you choose to withdraw from the research, then you will be offered the choice between having any data that are identifiable as belonging to you removed or allowing data to continue to be used. However, once the findings have been produced, removal of your data may not be possible. The information provided will be kept confidential and secure.

How will these discomforts and risks be alleviated?

All questions are optional, and you may choose not to answer some questions. The focus group is designed to focus on the skills, knowledge and other resources that hosts and guests co-create in different activities as well as their understanding of the cultural exchanges, social interactions and perceived value in Ho Chi Minh City. There are no right or wrong answers. Any information provided will be valuable. The researcher is strictly bound by her University ethics procedures and process.

What are the benefits?

This research will enrich the knowledge of the tourism sharing economy, in particular for countries with an emerging economy. Host–visitor interaction is a central theme in the area of tourism experience and the outcome of a case study in Ho Chi Minh City will focus attention on urban tourism in Vietnam.

How will my privacy be protected?

Each respondent's privacy is respected and fully protected. All answers are confidential and not distributed to anyone other than the researcher and her supervisors. Results will only be used in aggregated form, and no individual will be able to be identified.

What are the costs of participating in this research?

There are no direct costs to participate in the focus group. However, it will take approximately 45 – 60 minutes of your time.

What opportunity do I have to consider this invitation?

You are welcome to take around two weeks to consider this invitation and to clarify any questions before accepting or declining this invitation.

Will I receive feedback on the results of this research?

When the research is completed, the participants who are interested in the research will receive a summary report by email. The final report of this research will be available online on the AUT Scholarly Commons URL http://aut.researchgateway.ac.nz/. The findings of this research will also be used in academic conferences and publications.

What do I do if I have concerns about this research?

Any concerns regarding the nature of this research should be notified in the first instance to the Project Supervisor, Dr Carolyn Deuchar, e-mail: carolyn.deuchar@aut.ac.nz and the phone +64 9 921 9999 ext 8167. Concerns regarding the conduct of the research should be notified to the Executive Secretary of AUTEC, Kate O'Connor, ethics@aut.ac.nz, +64 9 921 9999 ext 6038.

Whom do I contact for further information about this research?

Researcher contact details: Vi Tran, email: vi.tran@aut.ac.nz and phone: 0903657968

Approved by the Auckland University of Technology Ethics Committee on 11 July 2019, AUTEC Reference number 19/200.

Appendix 5: Information Sheet – Guest Interview

Participant Information Sheet – Guest Interview

Date Information Sheet Produced:

16/06/ 2019

Project Title

Exploring the value co-creation of host and guest in the tourism sharing economy in Ho Chi Minh City

An Invitation

My name is Vi Tran, I am PhD student at New Zealand Tourism Research Institute, Faculty of Culture & Society, Auckland University of Technology (AUT), New Zealand. I would like to invite you to participate in my research on tourism in Ho Chi Minh City. The focus of my research is on the value outcomes for each other that visitors and local hosts are developing in the sharing economy (through online tourism platforms). Participation in the research is voluntary and I would be very happy to arrange a meeting with you to get your point of view. Please contact me at the number 0903657968 or alternatively by email (vi.tran@aut.ac.nz).

What is the purpose of this research?

This research will enrich the knowledge of the tourism sharing economy, in particular for countries with an emerging economy. This research will provide an evidence base to guide tourism practitioners and a relevant contextual examination of value co-creation between hosts and guests to strengthen returns from tourism to local communities in Vietnam. Understanding the different forms of value created in the interaction hosts-guests is crucial to capitalise on sharing economy opportunities, and avoid the risk of exploitation of natural and cultural resources in favour of enhanced livelihoods and community development oriented towards sustainable goals.

How was I identified and why am I being invited to participate in this research?

You have booked an xx activity through Withlocals.com and you have been contacted by your host to ask if you would agree to participate in my research. Your opinion will provide valuable insight in understanding the social interaction with hosts.

How do I agree to participate in this research?

To participate in this research, you simply confirm an appointment time when I contact you in person, by telephone or by email. You will sign a consent form to consent to participating in the interview.

What will happen in this research?

With your permission, the interview will be conducted with your permission to investigate the personal experiences, detailed narratives co-created with hosts and how you perceive value during the co-creation process in practice. The interview will be conducted with your permission, indicated through the signing of a consent form.

What are the discomforts and risks?

Your participation in this research is voluntary (it is your choice) and whether or not you choose to participate will neither advantage nor disadvantage you. You are able to withdraw from the research at any time. If you choose to withdraw from the research, then you will be offered the choice between having any data that are identifiable as belonging to you removed or allowing the data to continue to be used. However, once the findings have been produced, removal of your data may not be possible. The information provided will be kept confidential and secure.

How will these discomforts and risks be alleviated?

All questions are optional, and you may choose not to answer some questions. The interview is designed to focus on the skills, knowledge and other resources that hosts and guests co-create in different activities as well as their understanding of the cultural exchanges, social interactions and perceived value in Ho Chi Minh City. There are no right or wrong answers. Any information provided will be valuable. The researcher is strictly bound by her University ethics procedures and process.

What are the benefits?

This research will enrich the knowledge of the tourism sharing economy, in particular for countries with an emerging economy. Host–visitor interaction is a central theme in the area of tourism experience and the outcome of a case study in Ho Chi Minh City will focus attention on urban tourism in Vietnam.

How will my privacy be protected?

Each respondent's privacy is respected and fully protected. All answers are confidential and not distributed to anyone other than the researcher and her supervisors. Results will only be used in aggregated form, and no individual will be able to be identified.

What are the costs of participating in this research?

There are no direct costs to participate in the interview. However, it will take approximately 45 – 60 minutes of your time.

What opportunity do I have to consider this invitation?

You are welcome to take two hours to consider this invitation and to clarify any questions before accepting or declining this invitation.

Will I receive feedback on the results of this research?

When the research is completed, the participants who are interested in the research will receive a summary report by email. The final report of this research will be available online on the AUT Scholarly Commons URL http://aut.researchgateway.ac.nz/. The findings of this research will also be used in academic conferences and publications.

What do I do if I have concerns about this research?

Any concerns regarding the nature of this research should be notified in the first instance to the Project Supervisor, Dr Carolyn Deuchar, e-mail: carolyn.deuchar@aut.ac.nz and the phone +64 9 921 9999 ext 8167. Concerns regarding the conduct of the research should be notified to the Executive Secretary of AUTEC, Kate O'Connor, ethics@aut.ac.nz, +64 9 921 9999 ext 6038.

Whom do I contact for further information about this research?

Researcher contact details: Vi Tran, email: vi.tran@aut.ac.nz and phone: 0903657968

Approved by the Auckland University of Technology Ethics Committee on 11 July 2019, AUTEC Reference number 19/200.

Appendix 6: Information Sheet – Guest Participant Observation

Participant Information Sheet – Guest Participant Observation

Date Information Sheet Produced:

Project Title

Exploring the value co-creation of host and guest in the tourism sharing economy in Ho Chi Minh City

An Invitation

My name is Vi Tran, I am PhD student at New Zealand Tourism Research Institute, Faculty of Culture & Society, Auckland University of Technology (AUT), New Zealand. I would like to invite you to participate in my research on tourism in Ho Chi Minh City. The focus of my research is on the value outcomes for each other that visitors and local hosts are developing in the sharing economy (through online tourism platforms). Participation in the research is voluntary and I would be very happy to arrange a meeting with you to get your point of view. Please contact me at the number 0903657968 or alternatively by email (vi.tran@aut.ac.nz).

What is the purpose of this research?

This research will enrich the knowledge of the tourism sharing economy, in particular for countries with an emerging economy. This research will provide an evidence base to guide tourism practitioners and a relevant contextual examination of value co-creation between hosts and guests to strengthen returns from tourism to local communities in Vietnam. Understanding the different forms of value created in the interaction hosts-guests is crucial to capitalise from sharing economy opportunities, by avoiding the risk of exploitation of natural and cultural resources in favour of enhanced livelihoods and community development oriented towards sustainable goals.

How was I identified and why am I being invited to participate in this research?

You have booked an xx activity through Withlocals.com and you have been contacted by your host to ask if you would agree to participate in my research. Your support will provide valuable insight in understanding the social interaction with hosts.

How do I agree to participate in this research?

To participate in this research, you simply confirm an appointment time when I contact you in person, by telephone or by email. You will sign a consent form to consent to participating in the observations.

What will happen in this research?

With your permission, the participant observation will be conducted to investigate how hosts and guests actually do when they create value in an xx activity. This will be a good chance to experience different activities through Withlocals.com to understand the current tourism sharing economy in Ho Chi Minh City. As the researcher, I shall also take part while observing both visitors and hosts share their experiences. The participant observation will be conducted with your permission, indicated through the signing of a consent form.

What are the discomforts and risks?

Your participation in this research is voluntary (it is your choice) and whether or not you choose to participate will neither advantage nor disadvantage you. You are able to withdraw from the research at any time. If you choose to withdraw from the research, then you will be offered the choice between having any data that are identifiable as belonging to you removed or allowing the data to continue to be used. However, once the findings have been produced, removal of your data may not be possible. The information provided will be kept confidential and secure.

How will these discomforts and risks be alleviated?

The researcher will use the research diary to write the field notes about the activities and interactions between hosts and guests. The researcher is strictly bound by her University ethics procedures and process.

What are the benefits?

This research will enrich the knowledge of the tourism sharing economy, in particular for countries with an emerging economy. Host–visitor interaction is a central theme in the area of tourism experience and the outcome of a case study in Ho Chi Minh City will focus attention on urban tourism in Vietnam.

How will my privacy be protected?

Each respondent's privacy is respected and fully protected. All information is confidential and not distributed to anyone other than the researcher and her supervisors. Results will only be used in aggregated form, and no individual will be able to be identified.

What are the costs of participating in this research?

There are no direct costs to participate in the research. However, it will take approximately 2 hours of your time.

What opportunity do I have to consider this invitation?

You are welcome to take around two weeks to consider this invitation and to clarify any questions before accepting or declining this invitation.

Will I receive feedback on the results of this research?

When the research is completed, the participants who are interested in the research will receive a summary report by email. The final report of this research will be available online on the AUT Scholarly Commons URL http://aut.researchgateway.ac.nz/. The findings of this research will also be used in academic conferences and publications.

What do I do if I have concerns about this research?

Any concerns regarding the nature of this research should be notified in the first instance to the Project Supervisor, Dr Carolyn Deuchar, e-mail: carolyn.deuchar@aut.ac.nz and the phone +64 9 921 9999 ext 8167. Concerns regarding the conduct of the research should be notified to the Executive Secretary of AUTEC, Kate O'Connor, ethics@aut.ac.nz, +64 9 921 9999 ext 6038.

Whom do I contact for further information about this research?

Researcher contact details: Vi Tran, email: vi.tran@aut.ac.nz and phone: 0903657968

Approved by the Auckland University of Technology Ethics Committee on 11 July 2019, AUTEC Reference number 19/200.

Appendix 7: Information Sheet – Host Participant Observation

Participant Information Sheet – Host Participant Observation

Date Information Sheet Produced:

16/06/ 2019

Project Title

Exploring the value co-creation of host and guest in the tourism sharing economy in Ho Chi Minh City

An Invitation

My name is Vi Tran, I am PhD student at New Zealand Tourism Research Institute, Faculty of Culture & Society, Auckland University of Technology (AUT), New Zealand. I would like to invite you to participate in my research on tourism in Ho Chi Minh City. The focus of my research is on the value outcomes for each other that visitors and local hosts are developing in the sharing economy (through online tourism platforms). Participation in the research is voluntary and I would be very happy to arrange a meeting with you to get your point of view. Please contact me at the number 0903657968 or alternatively by email (vi.tran@aut.ac.nz).

What is the purpose of this research?

This research will enrich the knowledge of the tourism sharing economy, in particular for countries with an emerging economy. This research will provide an evidence base to guide tourism practitioners and a relevant contextual examination of value co-creation between hosts and guests to strengthen returns from tourism to local communities in Vietnam. Understanding the different forms of value created in the interaction hosts-guests is crucial to capitalise on sharing economy opportunities, and avoid the risk of exploitation of natural and cultural resources in favour of enhanced livelihoods and community development oriented towards sustainable goals.

How was I identified and why am I being invited to participate in this research?

You are one of the hosts who offer local tourism experiences on Withlocals.com. you will be asked to send a note to guests to request their permission for the researcher to join the tour/activity. If they agree, you will send the participant information sheet outlining the research and the consent form by email to inform the guests that there will be a PhD student joining in on the activity. If all guests give their permission to you, the researcher will join the group activity. Your opinion will provide valuable insight in understanding the value co-creation with guests.

How do I agree to participate in this research?

To participate in this research, you simply confirm an appointment time when I contact you in person, by telephone or by email. You will sign a consent form to consent to participating in the observations.

What will happen in this research?

The participant observation will be conducted with your permission to investigate how hosts and guests actually do when they create value in an xx activity. This will be a good chance to experience different activities through Withlocals.com to understand the current tourism sharing economy in Ho Chi Minh City. As the researcher, I shall also take part while observing both visitors and hosts share their experiences. The participant observation will be conducted with your permission, indicated through the signing of a consent form.

What are the discomforts and risks?

Your participation in this research is voluntary (it is your choice) and whether or not you choose to participate will neither advantage nor disadvantage you. You are able to withdraw from the research at any time. If you choose to withdraw from the research, then you will be offered the choice between having any data that are identifiable as belonging to you removed or allowing the data to continue to be used. However, once the findings have been produced, removal of your data may not be possible. The information provided will be kept confidential and secure.

How will these discomforts and risks be alleviated?

The researcher will use the research diary to write the field notes about the activities and interactions between hosts and guests. The researcher is strictly bound by her University ethics procedures and process.

What are the benefits?

This research will enrich the knowledge of the tourism sharing economy, in particular for countries with an emerging economy. Host–visitor interaction is a central theme in the area of tourism experience and the outcome of a case study in Ho Chi Minh City will focus attention on urban tourism in Vietnam.

How will my privacy be protected?

Each respondent's privacy is respected and fully protected. All information is confidential and not distributed to anyone other than the researcher and her supervisors. Results will only be used in aggregated form, and no individual will be able to be identified.

What are the costs of participating in this research?

There are no direct costs to participate in the research. However, it will take approximately 2 hours of your time.

What opportunity do I have to consider this invitation?

You are welcome to take around two weeks to consider this invitation and to clarify any questions before accepting or declining this invitation.

Will I receive feedback on the results of this research?

When the research is completed, the participants who are interested in the research will receive a summary report by email. The final report of this research will be available online on the AUT Scholarly Commons URL http://aut.researchgateway.ac.nz/. The findings of this research will also be used in academic conferences and publications.

What do I do if I have concerns about this research?

Any concerns regarding the nature of this research should be notified in the first instance to the Project Supervisor, Dr Carolyn Deuchar, e-mail: carolyn.deuchar@aut.ac.nz and the phone +64 9 921 9999 ext 8167. Concerns regarding the conduct of the research should be notified to the Executive Secretary of AUTEC, Kate O'Connor, ethics@aut.ac.nz, +64 9 921 9999 ext 6038.

Whom do I contact for further information about this research?

Researcher contact details: Vi Tran, email: vi.tran@aut.ac.nz and phone: 0903657968

Approved by the Auckland University of Technology Ethics Committee on 11 July 2019, AUTEC Reference number 19/200.

Appendix 8: Information Sheet – Host – Local Provider Interview

Participant Information Sheet – Host/local provider Interview

Date Information Sheet Produced:

16/06/ 2019

Project Title

Exploring the value co-creation of host and guest in the tourism sharing economy in Ho Chi Minh City

An Invitation

My name is Vi Tran, I am PhD student at New Zealand Tourism Research Institute, Faculty of Culture & Society, Auckland University of Technology (AUT), New Zealand. I would like to invite you to participate in my research on tourism in Ho Chi Minh City. The focus of my research is on the value outcomes for each other that visitors and local hosts are developing in the sharing economy (through online tourism platforms). Participation in the research is voluntary and I would be very happy to arrange a meeting with you to get your point of view. Please contact me at the number 0903657968 or alternatively by email (vi.tran@aut.ac.nz).

What is the purpose of this research?

This research will enrich the knowledge of the tourism sharing economy, in particular for countries with an emerging economy. This research will provide an evidence base to guide tourism practitioners and a relevant contextual examination of value co-creation between hosts and guests to strengthen returns from tourism to local communities in Vietnam. Understanding the different forms of value created in the interaction hosts-guests is crucial to capitalise on sharing economy opportunities, and avoid the risk of exploitation of natural and cultural resources in favour of enhanced livelihoods and community development oriented towards sustainable goals.

How was I identified and why am I being invited to participate in this research?

You are one of the hosts/local providers on Withlocals.com and your opinion will provide valuable insight in understanding the co-creation of value with guests.

How do I agree to participate in this research?

To participate in this research, you simply confirm an appointment time when I contact you in person, by telephone or by email. You will sign a consent form to consent to participating in the interview.

What will happen in this research?

As you are a host/local provider who is offering services, I would like to ask you a few questions regarding your personal experiences and detailed narratives co-created with guests, how you interpret the cultural exchanges and social interactions and how you perceive value during the co-creation process in practice. The interview will be conducted with your permission, indicated through the signing of a consent form.

What are the discomforts and risks?

Your participation in this research is voluntary (it is your choice) and whether or not you choose to participate will neither advantage nor disadvantage you. You are able to withdraw from the research at any time. If you choose to withdraw from the research, then you will be offered the choice between having any data that are identifiable as belonging to you removed or allowing the data it to continue to be used. However, once the findings have been produced, removal of your data may not be possible. The information provided will be kept confidential and secure.

How will these discomforts and risks be alleviated?

All questions are optional, and you may choose not to answer some questions. The interview is designed to focus on the skills, knowledge and other resources that hosts and guests co-create in different activities as well as their understanding of the cultural exchanges, social interactions and perceived value in Ho Chi Minh City. There are no right or wrong answers. Any information provided will be valuable. The researcher is strictly bound by her University ethics procedures and process.

What are the benefits?

This research will enrich the knowledge of the tourism sharing economy, in particular for countries with an emerging economy. Host–visitor interaction is a central theme in the area of tourism experience and the outcome of a case study in Ho Chi Minh City will focus attention on urban tourism in Vietnam.

How will my privacy be protected?

Each respondent's privacy is respected and fully protected. All answers are confidential and not distributed to anyone other than the researcher and her supervisors. Results will only be used in aggregated form, and no individual will be able to be identified.

What are the costs of participating in this research?

There are no direct costs to participate in the interview. However, it will take approximately 45 – 60 minutes of your time.

What opportunity do I have to consider this invitation?

You are welcome to take two weeks to consider this invitation and to clarify any questions before accepting or declining this invitation.

Will I receive feedback on the results of this research?

When the research is completed, the participants who are interested in the research will receive a summary report by email. The final report of this research will be available online on the AUT Scholarly Commons URL http://aut.researchgateway.ac.nz/. The findings of this research will also be used in academic conferences and publications.

What do I do if I have concerns about this research?

Any concerns regarding the nature of this research should be notified in the first instance to the Project Supervisor, Dr Carolyn Deuchar, e-mail: carolyn.deuchar@aut.ac.nz and the phone +64 9 921 9999 ext 8167. Concerns regarding the conduct of the research should be notified to the Executive Secretary of AUTEC, Kate O'Connor, ethics@aut.ac.nz, +64 9 921 9999 ext 6038.

Whom do I contact for further information about this research?

Researcher contact details: Vi Tran, email: vi.tran@aut.ac.nz and phone: 0903657968

Approved by the Auckland University of Technology Ethics Committee on 11 July 2019, AUTEC Reference number 19/200.

Appendix 9: Information Sheet – Local authority interview

Participant Information Sheet – Local authority Interview

Date Information Sheet Produced:

16/06/ 2019

Project Title

Exploring the value co-creation of host and guest in the tourism sharing economy in Ho Chi Minh City

An Invitation

My name is Vi Tran, I am PhD student at New Zealand Tourism Research Institute, Faculty of Culture & Society, Auckland University of Technology (AUT), New Zealand. I would like to invite you to participate in my research on tourism in Ho Chi Minh City. The focus of my research is on the value outcomes that visitors and local hosts are developing in the sharing economy (through online tourism platforms). Participation in the research is voluntary and I would be very happy to arrange a meeting with you to get your point of view. Please contact me at the number 0903657968 or alternatively by email (vi.tran@aut.ac.nz).

What is the purpose of this research?

This research will enrich the knowledge of the tourism sharing economy, in particular for countries with an emerging economy. This research will provide an evidence base to guide tourism practitioners and a relevant contextual examination of value co-creation between hosts and guests to strengthen returns from tourism to local communities in Vietnam. Understanding the different forms of value created in the interaction hosts-guests is crucial to capitalise on sharing economy opportunities, and avoid the risk of exploitation of natural and cultural resources in favour of enhanced livelihoods and community development oriented towards sustainable goals.

How was I identified and why am I being invited to participate in this research?

You are being invited to participate in this research due to your in-depth knowledge and various experience of the practice of tourism in Ho Chi Minh City. Participation is entirely voluntary.

How do I agree to participate in this research?

To participate in this research, you simply confirm an appointment time when I contact you via verbally, telephone or email. You will sign a consent form to consent to participating in the interview.

What will happen in this research?

With your permission, the interview will be conducted to investigate how the local authorities guide and support the development of the tourism industry and the economy of local community. You will be asked a few questions regarding your thinking about local tourism experiences and the tourism sharing economy. The interview will be conducted with your permission, indicated through the signing of a consent form.

What are the discomforts and risks?

Your participation in this research is voluntary (it is your choice) and whether or not you choose to participate will neither advantage nor disadvantage you. You are able to withdraw from the research at any time. If you choose to withdraw from the research, then you will be offered the choice between having any data that is identifiable as belonging to you removed or allow the data to continue to be used. However, once the findings have been produced, removal of your data may not be possible. The information provided will be kept confidential and secure.

How will these discomforts and risks be alleviated?

All questions are optional, and you may choose not to answer some questions. The interview is designed to focus on the skills, knowledge and other resources that hosts and guests co-create in different tourism activities as well as their understanding of the cultural exchanges, social interactions and perceived value in Ho Chi Minh City. There are no right or wrong answers. Any information provided will be valuable. The researcher is strictly bound by her University ethics procedures and process.

What are the benefits?

This research will enrich the knowledge of the tourism sharing economy, in particular for countries with an emerging economy. Host–visitor interaction is a central theme in the area of tourism experience and the outcome of a case study in Ho Chi Minh City will focus attention on urban tourism in Vietnam.

How will my privacy be protected?

Each respondent's privacy is respected and fully protected. All answers are confidential and not distributed to anyone other than the researcher and her supervisors. Results will only be used in aggregated form, and no individual will be able to be identified.

What are the costs of participating in this research?

There are no direct costs to participate in the interview. However, it will take approximately 45 – 60 minutes of your time.

What opportunity do I have to consider this invitation?

You are welcome to take two hours to consider this invitation and to clarify any questions before accepting or declining this invitation.

Will I receive feedback on the results of this research?

When the research is completed, the participants who are interested in the research will receive a summary report by email. The final report of this research will be available online on the AUT Scholarly Commons URL http://aut.researchgateway.ac.nz/. The findings of this research will also be used in academic conferences and publications.

What do I do if I have concerns about this research?

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Whom do I contact for further information about this research?

Researcher contact details: Vi Tran, email: vi.tran@aut.ac.nz and phone: 0903657968

Approved by the Auckland University of Technology Ethics Committee on 11 July 2019, AUTEC Reference number 19/200.

Appendix 10: Interview Guide – Guest

Semi-structured Interview Guide – Guests

Project Tittle: Exploring the value co-creation of host and guest in the tourism sharing economy in Ho Chi Minh City

Interview Purpose:

- To understand how value is co-created between hosts and guests, from the perspective of guests
- To understand how guests interpret their value outcomes
- To investigate what guests do to co-create value, revealing the guests' perceived role and their value co-creation activities and interactions

Interview structure	Indicative question areas	Time
Discussion area 1 Social resources: class, community, ethnicity and gender	❖ Please tell about yourself • What type of work do you do? How often do you travel? • Where are you from? • Who are you travelling with?	5'
Discussion area 2 Exploring what hedonic benefits offer for personal fulfilment (novelty, surprise, learning, and engagement, enjoyment and interest)	I would like to discuss your activities (city tour/craft workshop/home dining) that you have just experienced with local host that you booked through Withlocals.com • Would you tell me what you enjoyed about it? • What was enjoyable? Why? Do any moments stand out? • How would you describe the benefits to you from participating in these activities (city tour/craft workshop/home dining) today? • Do you think you learnt anything today? • What was the most significant thing you learnt? • How did you learn that? • What really surprised you about what you experienced?	10'
Discussion area 3 The social interactions between hosts and guests, between visitors, and in the wider community to examine a new sense of co-constructed locality in the urban setting.	❖ What did you expect from a host in these activities (city tour/craft workshop/home dining)? Probe: • Why did you want to participate in the activities that was hosted by a local resident of HCMC in Withlocals.com? • Can you tell me about your host? • What did the host do the best?	10'

	• Are you happy with the performance of your host, compared with your mentioned expectation? ❖ Do you think you also play a role in creating this experience, along with the host? If yes, why? If no, why not? Probe: • How would you assess your degree of involvement in the experience during the interaction with host? You can rate it from 0 not involved at all to 10 extremely involved. Why so? • Have you made friends through these activities? • What made the friendship? Why?	
Discussion area 4 Symbolic meaning: signs of all types are conceived and exchanges in markets, the meaning and values associated	❖ What was the most memorable part of these activities (city tour/craft workshop/home dining)? Probe: • What makes that part stand out? • What makes this experience in HCM city different from your previous ones elsewhere? • How would you describe this area to a friend who has never been here? • Are you happy with your whole experience in Ho Chi Minh City? Why or why not? • Do you think the urban context in such a big city like HCM city facilitates your experience as a visitor with Withlocals.com?	10'
Other comments	If you have any further comments, please feel free to share	5'

Approved by the Auckland University of Technology Ethics Committee on 11 July 2019, AUTEC Reference number 19/200.

Appendix 11: Interview Guide – Hosts – Local providers

Semi-structured Interview Guide – Local providers/Hosts

Project Title: Exploring customer value co-creation in the tourism sharing economy in Ho Chi Minh City

Interview Purpose:

- To understand how value is co-created between hosts and guests, from the perspective of hosts
- To investigate what hosts do to co-create value, to reveal the hosts' perceived role and their value co-creation activities and interactions

Interview structure	Indicative question areas	Time
Introduction **Context Setting**	❖ Please tell me a little about yourself: **Probe**: • How long have you lived in HCMC? • How long have you been a local provider/a host in Withlocals.com? • Is this your only job? What else do you do? • What activities do you provide for guests? • Please describe the [art craft workshops/service activity] that you provide for guests	5'
Discussion area 1 Perspectives about home dining, city tours and craft workshops in urban tourism, sense of place	❖ What are your motivations for providing a [xx e.g. craft workshop activity]? **Probe:** • Why did you decide to provide [xx e.g. home dining, craft workshop] for guests? • Why did you decide to join Withlocals.com as a local provider/a host • What are the benefits for you from providing such activities? • Please describe the types of assistance given by Withlocals.com in promoting your services to guests? (*for hosts only*) • What are the stories you want to share with guests? And why you want to share these stories? • How does the tourism sharing economy impact on your household? ❖ What makes HCMC unique and different in your view	15'

Discussion area 2 The role of local provider/hosts in value co-creation with guest in the tourism sharing economy	❖ Tell me about the interactions you have with guests during your [xx] activity from beginning to end Probe: • How would you describe your role in facilitating these activities? • How do you implement/deliver your activities to guests? • How do you get feedback from your guests (e.g. measure satisfaction of your guests?) • What would you want guests to learn from your activity? ❖ What do you think is the role of local authorities and DMOs in local tourism development? **Probe:** • Describe the type of support you need from local authorities and DMOs? (financial, marketing strategies …) • What is the most challenging thing for you when facilitating these activities	15'
Discussion area 3 Perceptions of the tourism sharing economy	• On a scale of 1–5, please tell me about your level of understanding of the term "sharing economy" (SE) or "peer-to-peer platform" (P2P)? 1. I don't know anything about the SE 2. I have a little understanding of the SE 3. I have a good understanding of the SE 4. I have a very good understanding of the SE 5. I have an excellent understanding of the SE If the local providers don't know anything about the term SE, the researcher will explain; beginning with the following question. Have you heard of Uber, Airbnb or Withlocals.com? They are peer-to-peer online platforms and part of the sharing economy. ❖ What are your thoughts about these types of businesses/SE? Probe: • Some say the sharing economy – which includes services such as Airbnb and Uber – will transform our economic future. When thinking of HCMC, do you agree? Why?	15'

	• How do you think that the sharing economy will evolve or develop over the next 5 years? • What do you think is the impact of the tourism sharing economy in HCMC? Probe questions if needed: • What do you think are the benefits and challenges/disadvantages of SE platforms/enterprises on the tourism industry in HCMC? • How do you see the importance of the tourism sharing economy for your community/local area/district in general? (social-cultural, economic and environmental impacts) • What kind of potential contribution of these activities in the tourism industry in HCMC? • How do you feel SE/these activities will contribute to sustainable tourism development?	
Other comments	If you have any further comments, please feel free to share	5'

Approved by the Auckland University of Technology Ethics Committee on 11 July 2019, AUTEC Reference number 19/200.

Appendix 12: Interview Guide – Local authorities

Semi-structured Interview Guide – Local authorities

Project Tittle: Exploring customer value co-creation in the tourism sharing economy in Ho Chi Minh City

Interview Purpose:

-   To understand how the local authorities guide and support the development of tourism industry and the economy of local community
-   To identify the awareness of local authorities toward the sharing economy

Interview structure	Indicative question areas	Time
Introduction **Context Setting**	• Please tell me a little about yourself and your background • What is your position and role?	5'
Discussion area 1 Perception about the tourism sharing economy	• On a scale of 1 – 5, please tell me about your level of understanding of the term "sharing economy" (SE) or "peer-to-peer platform" (P2P)? 1. I don't know anything about the SE 2. I have a little understanding of the SE 3. I have a good understanding of the SE 4. I have a very good understanding of the SE 5. I have an excellent understanding of the SE If the local authorities don't know anything about the term SE, the researcher will explain; beginning with the following question. Have you heard of Uber, Airbnb or Withlocals.com? They are peer-to-peer online platforms and part of the sharing economy. ❖ What are your thoughts about these types of businesses/SE? 　Probe: • Some say the sharing economy – which includes services such as Airbnb and Uber – will transform our economic future. When thinking of HCMC, do you agree? Why? • How do you think that the sharing economy will evolve or develop over the next 5 years? • What do you think is the impact of the tourism sharing economy in HCMC? 　Probe questions if needed: • What do you think are the benefits and challenges/disadvantages of SE platforms/enterprises on the tourism industry in HCMC? • How do you see the importance of the tourism sharing economy for your community/local area/district in general? (social-cultural, economic and environmental impacts)	10'

	• What kind of potential contribution of these activities in the tourism industry in HCMC? • How do you feel SE/these activities will contribute to sustainable tourism development?	
Discussion area 2 Perspectives about hosts and local community	• Do you think home dining, city tours and craft workshops are important for the community economy development and urban tourism development? • What are potential products and activities that local residents can develop the community economy? Why?	10'
Discussion area 4 Collaboration between local residents, local authorities and DMOs	• What are the policies and activities the local authorities can made to support to local residents to develop the community economy? • How can local authorities communicate and understand guests, local residents and local authorities? • Do you have any concern with the fact that individuals present on Withlocals.com rather than registered company? • Are there any challenges that you are facing in the tourism sharing economy?	10'
Other comments	If you have any further comments, please feel free to share	5'

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Appendix 13: Focus Group Guide

Purpose of the focus group:

The research explores the value co-creation of host and guest in the tourism sharing economy in Ho Chi Minh City. Focus groups will be conducted to gather the visitors' viewpoints on the interaction value practices and to stimulate the conversation around themes in a group context. The idea is to conduct a focus group on one of the target activities for this research (home dining) where the researcher will not only conduct the focus group but also deliver the activity as host.

Facilitator – background and introductions

- The researcher will introduce herself as facilitator and the transcriber who is to take notes.
  - Introducing NZTRI - AUT
  - Statement regarding the purpose of the research
  - Explaining focus group procedures and expected timeframe (engaging in cooking activities and, at the end of our dinner, then the focus group)
- My job is to facilitate the discussion and make sure that everyone has an opportunity to express their thoughts.
- Consistent with AUTs research ethics –
  - All participants have the chance to ask questions regarding the information sheets/process
  - Please sign the consent forms to consent to participating
  - Explain recording:
    - Audio equipment – the research assistant will take note if any objections
    - Presence of research assistant to make written notes for us to summarise
    - Your contributions are anonymous and voluntary?
- Ground rules –
  - There are no right or wrong answers, only different points of view.
  - We are interested in your opinions and ideas.
  - We are tape recording, and ask that one person speaks at a time.
  - Please listen respectfully as others share their views
  - Your ideas and opinions will be kept confidential ()
- Are there any questions regarding the purpose of our focus group or the ground rules before we begin?

Cooking activities at the researcher's home (2 hours)

- Approximately 2 hours with 3 recipes each
- Explaining the menu for guest, what we are going to cook
- Showing how the food is handled and prepared
- Giving the visitor the recipes, instructing them how to cook
- Letting visitors actively engage in cooking activities
- Enjoy dinner together
- Socialising and sharing narratives about traditional dining experience in Vietnam

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FOCUS GROUP:

Icebreaker introduction (5 minutes)

Let's begin by introducing ourselves:

- Quick "round the table": Please tell us your name, any special interests in cooking?
- Are you familiar with Vietnamese food? (Show of hands)

Part One: Hedonic benefits 10 minutes

Purpose: Exploring what hedonic benefits offer for personal fulfilment (novelty, surprise, learning, and engagement, enjoyment and interest)

- Did you enjoy the home dining experience?
- Do you think you learnt anything today? If yes, what do you think you learnt?
- What was the most significant thing you learnt?
- How did you learn that?
- What really surprised you about what you experienced?
- What was enjoyable? Why? Any moments that stand out?

Part Two: Social Interaction 10 minutes

Purpose: Identifying the social interactions between hosts and guests, between visitors to examine a new sense of co-constructed locality in the urban setting.

- What did you expect from a host in a home dining experience?
- Please tell me about a similar experience where you thought the host really was very good/excellent – What did they do
- What could I (or a past host of a similar experience) have done to improve the home dining experience?

Part Three: Symbolic meaning 10 minutes

Purpose: Identifying symbolic meaning: signs of all types are conceived and exchanges in markets, the meaning and values associated.

- How would you describe this activity to a friend?
- Why are you interested in a home dining experiences?
- Can you explain the reasons have you participated in this home dining experience?
- What do like the most about the cooking activities?

Wrapping up Focus Group 5 minutes

Are there other comments you would like to share?

Closing activities

- Thank participants for their time, energy and contribution

- A summary report of focus group will be mailed if needed

After the group

- The researcher and a research assistant will meet for 10 minutes to discuss the overall impressions and key ideas and insights from the interview after ending focus group meeting

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Appendix 14: Observations – Research Instrument

Observation – Research instrument

Tran Thi Tuong Vi:

Field work/observations – research instrument

PhD Working title: Exploring the value co-creation of hosts and guests in the tourism sharing economy in Ho Chi Minh City (HCMC)

Background

Observation method will provide an embodied understanding of practices at the time when the value is co-created and specific attention will be given to observe how hosts utilise their resources in value co-creation. It will be aligned to objectives to determine the components of the value co-creation process and research questions (What are the phases of the value co-creation process in the tourism sharing economy? How do hosts and guests co-create value in the tourism sharing economy? What is the role of hosts in value co-creation activities and interactions with guests in the tourism sharing economy?). Observation will play its role in supporting other methods e.g. to inform interviews, home dining activity and subsequent focus groups. Also, it will a good chance for the researcher to experience these activities as part of the researcher's due diligence when entering the field, to get a 'feel' for the research environment and 'what's going on here'? What are the constraints and opportunities influencing the researcher's access for observations (e.g. timing of the observation, language, type of participants involved, type of activities that can be observed etc.)?

Elements of observation:

- Physical setting: Setting/environment, infrastructure, facilities, ambience
- Characteristics of the participants: e.g. number of guests, country of origin, demographics, gender, etc.
- Activities: Which places or activities most delighted by guests such as historic building, theatre, post office, market, cooking activities, what kind of craft workshops, etc.
  What are the specific activities involved in each tour/experience?
  How is the tour/experience implemented? What happens from start to finish (online and offline)?
    o How are guests undertaking the activity?
    o What are the different phases of each tour/experience/activity?
    o How is time being managed?
    o What are the guests doing?
    o What is the host doing?
  What resources do guests have access to e.g. information, equipment, knowledge (cultural, heritage, food, etc. some options here)?
  Are the activities involved in each tour/experience (home dining, city tour, or craft workshop) designed in a way that will enable co-creation?
- Interaction between hosts and guests: What is being discussed? What is the host doing? What is the host trying to accomplish? How exactly do they do this?
- Behaviour of guests: How do guests engage in these activities? How do they communicate with hosts? What they do to co-create value with hosts, e.g. sharing their knowledge and skills, showing their feelings (happiness, satisfaction), the knowledge of what to say and do? What are the dynamics of the group? How guests show their know-how refer to meanings and shared culture in engaging in practices?

- Behaviour of hosts: How do hosts interact with guests, e.g. greeting the guests, social practices, interactions and behaviour, sharing their knowledge and skills with guests, instructing the procedure and rules, etc?

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Appendix 15: Protocol for Participant Observations

Tran Thi Tuong Vi:

Participant observation protocol

PhD Working title: Exploring the value co-creation of hosts and guests in the tourism sharing economy in Ho Chi Minh City (HCMC)

Field research: Host-guest interaction observations:

Brief description:

This is the first phase of data collection. The researcher will participate in three activities facilitated through Withlocals.com (home dining, city tours and craft workshops) in HCMC to observe host-guest interactions. The aim of the participant observations is to understand how interaction value is subjectively identified in the tourism sharing economy.

How will people be recruited?

- Recruiting local hosts:

The researcher will contact the hosts by a public messenger in Withlocals.com to explain the project and make a request to join the activity. The researcher will ask to meet the local host(s) to explain the project in detail. If the host agrees that the researcher can join the activity, details of the participant observation will be explained and discussed and a consent form signed.

- Recruiting guests:

Recruiting guests will be obtained through local hosts' recommendation.

How will people be informed about the observation?

After arranging with the host, I will ask the host to send the participant information sheet and the consent form by email for guests to confirm that there will be a PhD student, who is doing research about value co-creation between host and guest and participate in these activities. I will be allowed to join the tour upon guests' permission. Again, at the beginning of the activity, I will be introduced by the tour guide and I will present myself and the research.

How will people consent to the observation?

The consent form will be signed before conducting the participant observation. I'd also check they have read the participant information sheet and whether they have any questions.

What will be observed and what data will be collected?

This research examines how value is co-created between hosts and guests through practices in the context of Withlocals.com, a sharing tourism economy platform, in HCMC. Data will be collected as participant observations and recorded as field notes only. The researcher will not be recording conversations or taking photographs– this is a broad scope participant observation of the setting and interactions with little/no intervention or direct interaction with participants. While guests will be aware of the presence of the researcher (with informed consent), there will be little/no impact on their ability to enjoy the activity.

Elements of participant observations:

- Physical setting: Setting/environment, infrastructure, facilities, ambience

- Characteristics of the participants: e.g. number of guests, country of origin, demographics, gender, etc.
- Activities: Which places or activities most delighted by guests such as historic building, theatre, post office, market, cooking activities, what kind of craft workshops, etc.

  What are the specific activities involved in each tour/experience?

  How is the tour/experience implemented? What happens from start to finish (online and offline)?
  - How are guests undertaking the activity?
  - What are the different phases of each tour/experience/activity?
  - How is time being managed?
  - What are the guests doing?
  - What is the host doing?

  What resources do guests have access to e.g. information, equipment, knowledge (cultural, heritage, food, etc. some options here)?

  Are the activities involved in each tour/experience (home dining, city tour, or craft workshop) designed in a way that will enable co-creation?
- Interaction between hosts and guests: What is being discussed? What is the host doing? What is the host trying to accomplish? How exactly do they do this?
- Behaviour of guests: How do guests engage in these activities? How do they communicate with hosts? What they do to co-create value with hosts, e.g. sharing their knowledge and skills, showing their feelings (happiness, satisfaction), the knowledge of what to say and do? What are the dynamics of the group? How guests show their know-how refer to meanings and shared culture in engaging in practices?
- Behaviour of hosts: How do hosts interact with guests, e.g. greeting the guests, social practices, interactions and behaviour, sharing their knowledge and skills with guests, instructing the procedure and rules, etc?

How the data will be collected

The researcher will use a research diary to write field notes about the activities, thoughts and feelings based on real experience.

How will any deception be managed?

Hosts and guests will be fully informed of the presence of the researcher and the purpose of the observations. At the end of the activity hosts and guests will be invited to participate in the next phase of the research – semi-structured interviews.

Personal conduct: The researcher will conduct herself in a manner that complies with AUTEC ethical guidelines.

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Appendix 16: Research safety protocol guide

Guide for drafting a Researcher Safety Protocol

DEFINITION & PURPOSE:

This is a guide to drafting a Researcher Safety Protocol and needs to be adapted for each research project.

Researchers need to assure their own safety as well as that of their participants and research assistants. The main purpose of a researcher safety protocol is to assess the level and likelihood of risk and to provide appropriate arrangements to minimise and manage those risks.

Situations in which researcher safety is likely to be at risk may include times when:

❖ *researchers are visiting the homes of others;*

❖ *researchers are undertaking sensitive research in a manner that puts them at personal risk;*

❖ *researchers are undertaking research in hazardous conditions;*

❖ *researchers are undertaking their research in a social or cultural setting with which they have minimal familiarity;*

❖ *researchers are involving people who pose a higher risk than would normally be the case (e.g. people with a known propensity for violence);*

❖ *the study impinges on the vested interests of powerful persons;*

❖ *the study is subject to the exercise of coercion or domination (e.g. where the research is about social conflict or where participants may face political threat, discrimination or stigma);*

❖ *there is an increased exposure to everyday risks (e.g. accidents, illness).*

Researchers may find it useful to read this research about levels of violence towards researchers in the field

The following questions may be used to help write a protocol that is relevant to the context of the research.

Project title and brief description:

Exploring the value co-creation of host and guest in the tourism sharing economy in Ho Chi Minh City

Applicant
Dr Carolyn Deuchar

Primary Researcher
Tran Thi Tuong Vi

Where is the research being undertaken?

The research will be undertaken in Ho Chi Minh City, Vietnam, more specifically in suitable public places and the researcher's own home to assure the safety and comfort of both the researcher and the participants. The researcher lives with her son, parents and a younger sister. No access permission is needed to undertake the research at the chosen locations. Ho Chi Minh City is the researcher's home town, she is very familiar with the area. The researcher will use her own transport.

Who will be collecting the data and interacting with participants?

The primary researcher will collect the data and interact with participants

How familiar is the researcher with the social or cultural context of the research?

HCMC - the setting for the case study - is the researcher's home town. She has very good local understanding of social and cultural context of the participants. Given her experience in the tourism industry for over a decade as an entrepreneur and a market manager of an online travel agency, the researcher has valuable knowledge and networks in HCMC tourism.

How safe are the activities in which the researcher is taking part?

The research does not involve any sports or activities that may be hazardous in nature. There is no risks to the researcher's safety when she takes part in her research activities.

What level of access to support is available?

She also consulted with an expert of tourism industry in HCMC to have a better understanding about the current situation of the case.

In HCMC, The researcher will have the support of the local adviser, Associate Professor Vo Sang Xuan Lan from Faculty of Hospitality and Tourism, Saigon Technology University. *During the fieldwork, the researcher will keep in touch with her supervisors via email and Skype.*

What emergency plans are in place? Who can help?

The researcher will contact potential participants via email and public messenger on Withlocals.com. The supervisors, local adviser and her family members will be aware of her itinerary and research schedule. The researcher will keep the key support people updated of what is happening through reports via email or Skype meeting.

Don't forget to update your safety protocol regularly:

Date for next review

Approved by the Auckland University of Technology Ethics Committee on 11 July 2019, AUTEC Reference number 19/200.

Appendix 17: Consent Form – Interview

For use when interviews are involved/ Vietnamese version also provided

Project title: Exploring the value co-creation of host and guest in the tourism sharing economy in Ho Chi Minh City

Project Supervisor: Dr.   Carolyn Deuchar

Researcher: Thi Tuong Vi Tran

○   I have read and understood the information provided about this research project in the Information Sheet dated dd mm yy.

○   I have had an opportunity to ask questions and to have them answered.

○   I understand that notes will be taken during the interviews and that they will also be audio-taped and transcribed.

○   I understand that taking part in this research is voluntary (my choice) and that I may withdraw from the research at any time without being disadvantaged in any way.

○   I understand that if I withdraw from the research then I will be offered the choice between having any data that are identifiable as belonging to me removed or allowing the data to continue to be used. However, once the findings have been produced, removal of my data may not be possible.

○   I agree to take part in this research.

○   I wish to receive a summary of the research findings (please tick one): Yes○   No○

Participant's signature:

....…………………………………………………………………

Participant's name:

....…………………………………………………………………

Participant's contact details (if appropriate):

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Date:

Approved by the Auckland University of Technology Ethics Committee on 11 July 2019, AUTEC Reference number 19/200.

Note: The Participant should retain a copy of this form.

Appendix 18: Consent Form – Participant Observation

Consent Form

For use when participant observation are involved/Vietnamese version also provided

Project title: Exploring the value co-creation of host and guest in the tourism sharing economy in Ho Chi Minh City

Project Supervisor: Dr.   Carolyn Deuchar

Researcher: Thi Tuong Vi Tran

○   I have read and understood the information provided about this research project in the Information Sheet dated …/…/2019.

○   I have had an opportunity to ask questions and to have them answered.

○   I understand that notes will be taken during the participant observation

○   I understand that taking part in this research is voluntary (my choice) and that I may withdraw from the research at any time without being disadvantaged in any way.

○   I understand that if I withdraw from the research then I will be offered the choice between having any data that are identifiable as belonging to me removed or allowing the data to continue to be used. However, once the findings have been produced, removal of my data may not be possible.

○   I agree to take part in this research.

○   I wish to receive a summary of the research findings (please tick one): Yes○   No○

Participant's signature:
        ....…………………………………………………………

Participant's name:
        ....…………………………………………………………

Participant's contact details (if appropriate):

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Date:

Approved by the Auckland University of Technology Ethics Committee on 11 July 2019, AUTEC Reference number 19/200.

Note: The Participant should retain a copy of this form.

Appendix 19: Consent Form – Focus Group

For use when focus groups are involved.

Project title: Exploring the value co-creation of host and guest in the tourism sharing economy in Ho Chi Minh City

Project Supervisor: Dr. Carolyn Deuchar

Researcher: Thi Tuong Vi Tran

○ I have read and understood the information provided about this research project in the Information Sheet dated …/…/ 2019.

○ I have had an opportunity to ask questions and to have them answered.

○ I understand that identity of my fellow participants and our discussions in the focus group is confidential to the group and I agree to keep this information confidential.

○ I understand that notes will be taken during the focus group and that the focus group will also be audio-taped and transcribed.

○ I understand that taking part in this research is voluntary (my choice) and that I may withdraw from the research at any time without being disadvantaged in any way.

○ I understand that if I withdraw from the research then, while it may not be possible to destroy all records of the focus group discussion of which I was part, I will be offered the choice between having any data that are identifiable as belonging to me removed or allowing the data to continue to be used. However, once the findings have been produced, removal of my data may not be possible.

○ I agree to take part in this research.

○ I wish to receive a summary of the research findings (please tick one): Yes○   No○

Participant's signature:
....……………………………….……………………………

Participant's name:
....……………………………….……………………………

Participant's contact details (if appropriate):

………………………………………………………………………………………………..

Date:

Approved by the Auckland University of Technology Ethics Committee on 11 July 2019, AUTEC Reference number 19/200.

Note: The Participant should retain a copy of this form.

Appendix 20: Consent Form – Interview Vietnamese version

Giấy chấp thuận

Để sử dụng khi phỏng vấn có liên quan

Tên dự án: Khám phá giá trị đồng sáng tạo của chủ nhà và khách trong nền kinh tế chia sẻ du lịch tại thành phố Hồ Chí Minh

Giám sát dự án: Tiến sĩ Carolyn Deuchar

Nhà nghiên cứu: Trần Thị Tường Vi

○ Tôi đã đọc và hiểu thông tin được cung cấp về dự án nghiên cứu này trong Bảng thông tin ngày … /… /2019.

○ Tôi đã có cơ hội đặt câu hỏi và để họ trả lời.

○ Tôi hiểu rằng các ghi chú sẽ được thực hiện trong các cuộc phỏng vấn và chúng cũng sẽ được ghi âm và phiên âm.

○ Tôi hiểu rằng tham gia vào nghiên cứu này là tự nguyện (lựa chọn của tôi) và tôi có thể rút khỏi nghiên cứu bất cứ lúc nào mà không bị thiệt thòi dưới bất kỳ hình thức nào.

○ Tôi hiểu rằng nếu tôi rút khỏi nghiên cứu thì tôi sẽ được cung cấp lựa chọn giữa việc có bất kỳ dữ liệu nào có thể nhận dạng là thuộc về tôi hoặc cho phép dữ liệu tiếp tục được sử dụng. Tuy nhiên, một khi các phát hiện đã được tạo ra, việc xóa dữ liệu của tôi có thể không thực hiện được.

○ Tôi đồng ý tham gia vào nghiên cứu này.

○ Tôi muốn nhận bản tóm tắt các kết quả nghiên cứu (vui lòng đánh dấu một): Có ○ Không ○

Chữ ký của người tham gia: ....…………………………………………………

Tên của người tham gia: ....…………………………………………………

Chi tiết liên hệ của người tham gia (nếu thích hợp):

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Ngày:

Đã được thông qua bởi Ủy Ban Đạo Đức Nghiên Cứu của trường Đại Học Công Nghệ Auckland vào ngày 11/07/2019, số tham chiếu 19/200.

Lưu ý: Người tham gia nên giữ lại một bản sao của mẫu này.

Appendix 21: Consent Form – Participant Observation Vietnamese version

Giấy chấp thuận

Để sử dụng khi khi quan sát người tham gia có liên quan

Tên dự án: Khám phá giá trị đồng sáng tạo của chủ nhà và khách trong nền kinh tế chia sẻ du lịch tại thành phố Hồ Chí Minh

Giám sát dự án: Tiến sĩ Carolyn Deuchar

Nhà nghiên cứu: Trần Thị Tường Vi

○ Tôi đã đọc và hiểu thông tin được cung cấp về dự án nghiên cứu này trong Bảng thông tin ngày … /… /2019.

○ Tôi đã có cơ hội đặt câu hỏi và để họ trả lời.

○ Tôi hiểu rằng các ghi chú sẽ được thực hiện trong các cuộc quan sát

○ Tôi hiểu rằng tham gia vào nghiên cứu này là tự nguyện (lựa chọn của tôi) và tôi có thể rút khỏi nghiên cứu bất cứ lúc nào mà không bị thiệt thời dưới bất kỳ hình thức nào.

○ Tôi hiểu rằng nếu tôi rút khỏi nghiên cứu thì tôi sẽ được cung cấp lựa chọn giữa việc có bất kỳ dữ liệu nào có thể nhận dạng là thuộc về tôi hoặc cho phép dữ liệu tiếp tục được sử dụng. Tuy nhiên, một khi các phát hiện đã được tạo ra, việc xóa dữ liệu của tôi có thể không thực hiện được.

○ Tôi đồng ý tham gia vào nghiên cứu này.

○ Tôi muốn nhận bản tóm tắt các kết quả nghiên cứu (vui lòng đánh dấu một):

Có ○ Không ○

Chữ ký của người tham gia:
......................................…………………………………………………………

Tên của người tham gia:
......................................…………………………………………………………

Chi tiết liên hệ của người tham gia (nếu thích hợp):

……………………………………………………………………………………..

Ngày:

Đã được thông qua bởi Ủy Ban Đạo Đức Nghiên Cứu của trường Đại Học Công Nghệ Auckland vào ngày 11/07/2019, số tham chiếu 19/200.

Lưu ý: Người tham gia nên giữ lại một bản sao của mẫu này.